

Annotation: This article examines the issues of philosophical novel and mythological thinking. It is revealed that the development of the novel genre began with the ancient novel - it is an epic genre created in Greek and Roman literature in the 1st-4th centuries AD, the artistic creation of the Turkic peoples is related to the very ancient times of the modern age, with the creation of Orhun-Enasoy written monuments, the only work of the Arab thinker Abubakir ibn Tufail, who was born in Wadi-Ash, which was under the occupation of Arab Muslims in Spain in the 12th century, is the only work that has reached us - the novel "Yakson oglu Hai" which was of great importance in the emergence of world philosophical novels, the modern Uzbek writer Khurshid Dostmuhammed's "The Wise Sisyphus" artistic features of the novel - in the mythopoetic philosophical novel, the writer refers to the ancient myth of Sisyphus and creates his updated (neo-mythology) myth, many Uzbek proverbs and expressions are used in the interpretation process. Through the image of Sisyphus, it is revealed that it is depicted as a symbolic interpretation of human pains, thoughts and worries.

Key words and phrases: epic genre, philosophical novel, genre, mythological thinking, mythopoetic philosophical novel, ancient novel, myth, neomythology, novel image, writer's concept.

Introduction.

From the history of literary types and genres, the formation of the genre from ancient times to the 18th century can be known that the emergence of the novel genre spanned millennia. Since ancient times, the formation of the personality of mankind as a human being has been shown in the examples of art created in those times. At the same time, the epic scale of human life is interpreted in the inscriptions of artistic works.

The ancient novel is an epic genre created in the Greek and Roman literature in the 1st-4th centuries AD, and the work "Daphnis and Chloe" created by Long around the 2nd century meets the requirements of the novel genre.

No matter what problem related to science is studied, each researcher first of all studies the history of his own people. We will certainly pay attention to the history, culture, and literature of the Turkic peoples, we will look for the roots of our novelism, and of course we will pay special attention to the philosophical aspects of artistic creation.

The artistic creativity of the Turkic peoples belongs to the very ancient layers of the Maze. As early as BC, Greek historians wrote down some information about the examples of oral creativity that existed among our ancestors: fairy tales, narratives and legends. Also, Chinese historians before our era recorded in their sources that the Turks had their own songs and epics.

It is known that the Turkic peoples are one of the oldest peoples of the world that have their own state. Orhun-Enasoy monuments tell this history in an artistic way. They ruled their country in a huge area from Central Asia to the Danube. The monuments mainly reflect the events of the VI-VIII centuries. If we pay attention to the historical essence of the written monuments of Orhun-Enasoy, their meaning and essence indicate the observation and deep broad-mindedness typical of the Turkic peoples. We are sure that it is intended to enrich the thinking of members of society, especially young people, by using the priority essence of friendship and blood kinship in the education of society members, especially young people, from the ideas of love, patriotism, mutual unity in the stone inscriptions characteristic of the ancestors of the Turkic peoples: "My father as a khan, and my mother as a wife The sky, which was waiting for the sky with reverence, said: "Let the name and glory of the Turkish people not fade away, the sky that gave its tribes (under the rule of the Khan) (this time too): "Let the name and glory of the Turkish people not fade away." raised me (and made me a khan)". [14]

In these writings, it is noted with a sense of pride that the passionate Turkish people belong to eternity, that the heavenly spirits always support the Turkish leaders. increases the sense of responsibility for the fate of the people. The philosophy of patriotism is expressed through the skill of the leader of the nation: "My word to Turk Bil, who was created by God as a star: when my father, the wise Turkish khagan, sat on the throne, nine Oguz heroes, his famous begs and his people showed respect." [14]

The main part.

When we read the monograph "Myth and artistic thought" [4] by modern Uzbek literary critic Jabbor Eshonqul, we feel proud of the truths based on reliable scientific sources. Sumerians and Turks, who founded

the civilization of the whole world and are close to each other - our ancestors actually founded many fields, wars, conflicts between peoples, and disputes between peoples caused confusion, more than the series of times and places, we can also learn from the bright and dark pages in the history of world statehood. we understand that we are not Turks.

The peoples who survived the natural disasters, the people who won the struggle for survival, began to think about the philosophy of life. Someone put their thoughts into a song, someone into a picture, someone into a piece of paper. This is how philosophical works came into existence.

The novel was created as a genre, and the object of the artistic image has always been a person. Because among the creatures created by God, mankind is distinguished by its intelligence, consciousness, and understanding, it fought for survival and discovered. He thought about harmful and useful things and chose the advantages. In this way, the science of observation is born, and it is called philosophy ("love of wisdom"). Although the term "novel" was used for the first time in antiquity, to be more precise, the term "philosophy" was first used in ancient Greece by the great scientist Pythagoras, who is well known to all of us through the science of mathematics. It entered European culture through the works of the great Greek philosopher Plato. Thus, first of all, in ancient Greece, it became a separate field of knowledge, or rather, the "father of sciences", that is, the main science.

At the end of the 20th century and the beginning of the 19th century, literary critics V.G. Zinchenko, V.G. Zusman, Z.I. It is safe to say that the systematic-synergistic analysis by Kirnoze [5] and the creation of his theory showed the ways, methods and methods of answering many abstract questions specific to the source of interpretation and analysis. If the philological integrative methods (linguistic and literary methods) implemented in philological research are aimed at interpreting the features of the text, then the systematic-synergistic analysis is carried out both on the text and on the essence of the text. In this, the meaning of word art (game) hidden in the text is also revealed. While we are talking about world philosophical novels in this article, we found it necessary to refer to the fundamental foundations of this novel genre in order to clarify the issues of emergence, development, poetics formation of philosophical novels. Our question "World Philosophical Novelism" did not go unanswered: From the site <http://enoth.narod.ru/Philosophy/Philosophy.htm> we found information about the Arab thinker Abubakir ibn Tufail, who was born in the city of Wadi-Ash, which was occupied by Arab Muslims in Spain in the 12th century. The site sent us to the site: we had the opportunity to get acquainted with the researches of Artur Sagadeev, a well-known Russian orientalist of the 20th century, a mature specialist in Arabic philosophy, and the Russian translation of the philosophical novel "Yakson oglu Hai" by Abubakir ibn Tufail. [6]

It should be noted that Abubakir ibn Tufail, like Arab thinkers at the beginning of the Middle Ages, was a scientist with a broad outlook: he was interested in medicine, mathematics, astronomy, and poetry. The famous Arab astronomer al-Bitrouji also showed that Abubakir ibn Tufail created his cosmological theory "free from errors" and that it was built on "new principles than those taught by Ptolemy." However, Abubakir ibn Tufayl's main scientific interests were related to philosophy. At the same time, he focuses on issues of human cognitive activity.

The only work of Abubakir Ibn Tufail that has reached us is the novel "Yakson oglu Khay". The complete treatise "Hay, son of Yakson" is called "the genius of philosophers, the wise words of Abu Ali ibn Sina, written by the philosopher Abu Bakr ibn Tufail, who knows the secrets of Eastern wisdom", which means the sincere respect and recognition of Ibn Sina, because Abu Bakr When Ibn Tufail began to perceive the world, Abu Ali ibn Sina was recognized as an encyclopedic scholar in the world of Eastern knowledge. Abubakir Ibn Tufail considers it a great honor to be a contemporary with such a great man. He dedicates his philosophical novel to the wisdom of Abu Ali ibn Sina.

We found it necessary to pay special attention to the only work of Abubakir Ibn Tufail that has reached us - the novel "Yakson oglu Khay" created in the 12th century, which was of great importance in the emergence of world philosophical novels. This work was translated into Russian in 1988 by Artur Sagadeev, a well-known Russian orientalist, a mature specialist in Arabic philosophy. [6] Abubakir Ibn Tufail's novel "Yakson oglu Hai" has not yet been translated into Uzbek.

So, what was the reason for Abu Bakr Ibn Tufayl showing such respect to Ibn Sina? Contemporaries Ibn Sinoni "Shaykh ar-ra'is" ("leader of the wise, head of scholars"); "Sharaf al-mulk" ("reputation, honor of the country"), "hujjat al-haqq" ("evidence of the truth"); They called him "Hakim al-Wazir" ("wise, enterprising minister"). In the history of world science, Ibn Sina is recognized as an encyclopedic scientist,

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because he dealt with almost all the existing sciences of his time and wrote works about them. This work of Abubakir Ibn Tufail, which tells about the natural development of man and his thinking, was widely recognized not only by European readers and literary critics, who first got acquainted with the novel "Yakson oglu Hai" in late 1999, which was very popular in the Middle Ages. So, the novel as a large epic genre was created by Abubakir Ibn Tufail in the 12th century. The study of the genre shows that from time to time, human observations, which strive for improvement, show philosophical aspects and find their expression in artistic creation. In this way, novels with dominant philosophy are created.

A perfect world novel with a history of three centuries, E.E. The foundation of the Uzbek school of novels, which joined the ranks of the French, Russian, English, German and Indian schools of novels mentioned by Bertels in the 20s of the 20th century, was strong. We would not be mistaken if we say that beautiful examples of Uzbek folk art - Romany epics, works of epic scale of Turkic peoples were the basis of Uzbek novels that developed Romany dominants characteristic of world novels. The novels created by mature Uzbek writers such as A. Qadiri, A. Cholpon are worth comparing with the masterpieces of world novels of the 20th century. Whether it is God's fate or the greatness of the times, many of our scholars became victims of politics. The names of A.Qadiri and A.Cholpon indicate the high status of Uzbek novelists at the beginning of the century.

Did not Qadiri, who talked about "The Past Days" tell his contemporaries, "open your eyes, what awaits us in the future"?! Or did Cholponga, who interpreted "Night" artistically, actually show the writing of tomorrow?! Both the characters, the idea and the concept created by both novelists were new. Is the philosophy shown in the prose of Abdulla Qahhor, the work of Oybek, the historical improvement of Pirimkul Kadirov, the writings of O'tkir Hashimov, the shouts of Togay Murad, and the observations of Khurshid Dostmuhammad, a product of Uzbek artistic thinking? "The ability to perceive the world artistically raises human personality-perfection to extraordinary high statuses.

The artist is not a living person, his artistic world, his artistic point of view serves to educate the mentality of the whole society and humanity, to raise their quality level", [2] - wrote modern Uzbek writer Khurshid Dostmuhammad.

The writer Khurshid Dostmuhammad, who has traveled the path of artistic creativity from the small epic genre to the large novel genre, is a characteristic of every work - perception of the universe, respect for the Great Creator, understanding the secrets of the creation of the universe through artistic interpretation and conveying to others the philosophy in the styles and methods unique to the writer. appears. The writer's metaphorical philosophical novel "Bazar" and mythopoetic philosophical novel "The Wise Sisyphus" are literal achievements of modern Uzbek literature.

In the mythopoetic and philosophical novel "The Wise Sisyphus" [3, 249-359 p.], Khurshid Dostmuhammad refers to the ancient myth about Sisyphus and creates his updated (neo-mythology) myth, is described as a symbolic interpretation of his thoughts and concerns.

Since the novel is a reflection of the artistic and aesthetic thinking of the society, it is natural for it to become an object of artistic interpretation as a reflection of the real reality of a person who is evolving in order not to break spiritually, emotionally and materially in the conditions of the market economy, which is showing its complexities day by day. [7, p. 54] The artistic achievement of the novel "Market" by H. Dostmuhammad is the creation of an artistic model of real reality. In the writer's philosophical novel "The Wise Sisyphus", in the representation of the image of Sisyphus, the writer implements postmodernism styles with artistic skill. It is true that the influence of the western stream of "consciousness" is felt in the poetics of the novel, but there is a logic of thought between the source of interpretation of the work and the method of interpretation, and the interpretation of eastern thought is brought into the novel, all the methods used logically complement each other, a Greek myth, an essay by a French writer in the interpretation of an Uzbek writer acquires a new meaning.

It is not wrong to say that the novel "The Wise Sisyphus" [3] raised the modern Uzbek novel to a higher level, being new in terms of genre and style. With his artistic success, he attracted many literary experts, researchers, and readers. Controversies arose about the novel, scientific conclusions were expressed. With its artistic charm, the novel stood out as a "bright" among modern Uzbek novels. Because of this, the relationship was different.

Literary critic Y. Solijonov said, "Therefore, living in this meaningless life with a useless attempt and unfulfilled hope constitutes the philosophical essence of absurdity. Sisyphus should be an example to others

with his joyful life on earth, his terrible deeds, and his sufferings and hardships in hell. Man has to answer for his sins in the mortal world in the eternal world. Surprisingly, this conclusion, which comes from two stages of human life (living and after death - Y.S.), shows that the philosophy of the absurd is close to the rules and conditions of the Islamic religion" [8], literary critic D. Toraev "Adib's novel "The Wise Sisyphus" was written on the basis of Greek mythology, and in terms of the artistic style, it is based on the principles of romanticism, fiction and realism. Dyula Seryon Aabye Kierkegaard (Danish: Søren Aabye Kierkegaard; 1813-1855) - Danish priest, philosopher and writer Iesh's "Prometheus Riddle " is close to the novel. Interpretation of the story of Sisyphus, famous in world literature, in this novel by the writer is also a novelty in our prose. He reworked the Greek mythology about Sisyphus in accordance with his creative idea, not reflecting it completely in its ancient form, describing only the last part - the process of punishment of Sisyphus for some of his sins and actions - with detailed, realistic details. The reason for the punishment of Sisyphus is clearly indicated in the ancient mythology, the narrative itself" [p. 9, 10], - concludes.

It is not wrong to say that the "Myth of Sisyphus", which causes different interpretations in the chronotope of millennia*, is a controversial topic addressed by writers of world literature who work in a philosophical direction. Because the myths and legends of ancient Greek mythology have been reworked by many writers in the history of world literature. Homer's "Iliad" and "Odyssey", Ovid's "Metamorphoses", Virgil's "Aeneid", Aeschylus' "Prometheus in Chains", Sophocles' "Oedipus the King", "Antigone", "Electra", Euripides' "Medea" based on Greek mythology. works, some stories from Boccaccio's "Decameron", works such as Apuleius' story "The Golden Horn" are among these.

Greek thinkers such as Aeschylus, Sophocles, and Euripides addressed the plot of the myth of Sisyphus, while mature writers of the 20th century A. Camus, R. Merle revived the character of Sisyphus in his works. Modern Uzbek writer Khurshid Dostmuhammad also refers to Greek mythology in his novel "The Wise Sisyphus" and recreates (represents) the image of Sisyphus. While reading Khurshid Dostmuhammad's novel, the image of Sisyphus comes to mind as if it were the image of a hard-working Uzbek (the image of Uncle Murad's Dehkanqul comes to your mind involuntarily). Khurshid Dostmuhammad's image of Sisyphus embodies the characteristics of the Uzbek people - the highest human feelings, hard work, endurance and submission to fate, which are different from the previous images.

The novel consists of a retrospective plot, consisting of the hero's life and his memories, as well as philosophical observations. In the novel, "Stream of Consciousness" methods and techniques are used with high artistic skill.

In Khurshid Dostmuhammad's artistic and philosophical achievement - the novel "The Wise Sisyphus", he was able to create a mythopoetics in which the art of postmodernism was fully manifested through the "stream of consciousness", and at the same time, he successfully implemented the phenomenon of transculturation through the myth characteristic of Greek mythology.

As a manifestation of absurd literature, Albert Camus commented on the work "The Myth of Sisyphus", which is the basis of the manifesto on the absurd, in his "Essay on the Absurd". Although "absurd" actually means absurdity, the main idea of absurdist literature is to find meaning in absurdity.

We draw our attention to literary critic Y. If we look at Solijonov's thoughts: "According to Camus, Sisyphus is the eternal slave of hell. The writer reacts to real life through the symbolic image and space in this legend. According to him, the life that a person lives consists of the torment of hell. A person does not know how to live in this life, who to trust, what to put his heart into. "From this it is understood that Sisyphus is an absurd hero," Camus concludes. [p. 9, 11]

The stylistics of the novel text fully shows the skill of the writer: the speech of the author and the speech of the hero are combined, Sisyphus reforms his life path, looks for the reasons for his situation, looks for ways to conquer this mountain and stone that he was built for, moves, about his future destiny. grieves, realizes that his life depends on the movement. Philosophical observation is given a wide place in the novel, even the interpreting interpreter is confused in identifying the speaker. At this point, it should be noted that giving a wide place to philosophical observation in the novel is the main dominant sign of the novel genre. Literary critics O. Eshniyazova's articles entitled "A new work about Sisyphus" [11, p. 97-98] and N. Afokova's "I have the head of Sisyphus" [1, p. 60-61] are also noteworthy.

Khurshid Dostmuhammad's novel "The Wise Sisyphus" was analyzed and analyzed in the doctoral dissertations on philological sciences dedicated to the development of the novel genre in the 21st century.

Researcher M. Kochkarova "First of all, does the work that the writer presents to us as a "novel" really meet the requirements of the "novel" genre? In our opinion, Kh. Dostmuhammad's work "The Wise Sisyphus" is not a novel, but a philosophical essay. This work, which is recommended as a novel, has neither a novelistic thought, nor a novelistic hero, nor a novelistic reality. The writer completely violates the literary canons of the "novel" genre. But if it is called a philosophical essay, this work justifies itself" [12, p. 147], he denies that the work belongs to the novel genre. In our view, Kh. Dostmuhammad assigns intelligence and wisdom to the character of Sisyphus, which he created, as a sign of humanity. H. Dostmuhammad's Sisyphus, crushed by the hard work of carrying the Kharsangtash to the top, just like Uzbek men, curses the stone, he says all the curses in his speech. But these insults gradually turn into caresses. Now he caresses the stone and hugs the stone like a puppy, like a pet cat or a pet.

Thus, with intelligence and wisdom, Sisyphus finds a way to the heart of the stone. In the image of Sisyphus created by H. Dostmuhammad, we see the image of a smart and wise man" [12, p. 148], the literary critic continues.

At this point, we should mention that the literary critic analyzes and interprets the novel "The Wise Sisyphus" widely and comprehensively, and also shows sources according to his scientific conceptual idea. Unfortunately, it denies both the novelistic thinking inherent in the work and the fact that Sisyphus is a novelistic hero. He attributes it to "absurd literature" in the essence of the novel: "Why did the writer of the 21st century Kh. Dostmuhammad refer to this image again?" - the question is standing in front of us again.

In our opinion, Camus turned to the image of Sisyphus at the beginning of the 20th century and metaphorized his absurd theory in the image of Sisyphus's life and destiny, due to the same need, Kh. Dostmuhammad also felt the need to refer to this image. Whether the writer knows it or not, he created the idea of Absurd literature in Uzbek national literature in an artistic form. The writer managed to create a symbolic image of Sisyphus, not in the genre of a novel, but in the genre of a philosophical essay, in accordance with the life and fate of a person of the 21st century" [12, p. 149]. The controversial role of the literary critic's analysis is evident in his denial of his own opinion: "The new neo-mythology of Sisyphus created by Kh. Dostmuhammad's pen, unlike the Sisyphus created before him, spends a lot of effort and hard work to get rid of his sins and conviction. In our opinion, it can be said that this news has renewed the neo-mythological image of Sisyphus of Kh. Dostmuhammad. [12, p. 149]

The artistic update taking place in the world literary process - writer Khurshid Dostmuhammad reworked the Greek myth of Sisyphus in the novel "The Wise Sisyphus", i.e. implemented a postmodernist representation. For example, literary critic I. Yakubov's doctoral dissertation devoted to the study of "Poetics of Uzbek novels of the era of independence" [13] titled "Poetic tradition and modern national novel" in the third chapter devoted to "Issues of novel-myth and mythopoetics" in the third chapter "The Wise Sisyphus" by H. Dostmuhammad the novel is analyzed, the genesis of the artistic reality, the epic plot and the series of motifs that formed the basis of the "myth novel" are revealed.

In his study, the literary critic shows "the process of transformation of the epic plot of "Sisyphus Cocktail" and "Sisyphus Stone" belonging to the Greek folklore plot system into the frame of the Uzbek novel", compares the leitmotif of the novel with the conceptual content of the Uzbek fairy tale "Yoriltosh" and "X. While moving the scale of all conflicts characteristic of external reality to the inner world of Sisyphus, Dostmuhammad solved the poetic solution of the problem on the basis of Shark-Islamic philosophy" [13, p. 3], he concludes.

In the process of interpretation and analysis, the literary critic not only reveals the artistic features of "The Wise Sisyphus" in the process of interpretation and analysis of the work that manifests the novelistic thinking of the novel genre, but also substantiates the qualities that justify calling Sisyphus a sage in the artistic interpretation of the writer Kh. and enriching the country's treasury; b) saving people from the plague of death and sharing joy; c) eliminate waste; g) rational solution of any problem with the power of thinking and the advice of close relatives; g) striving for goodness and light; d) perseverance, intelligence and strong will" [13, p. 26]

The fact that Khurshid Dostmuhammad's Sisyphus is a novel hero can be justified by the theoretical interpretation of the Spanish scientist Ortega-i-Gasset: "The strict requirement of the novel is immediacy, don't tell me what the character is like, I have to see him himself. It is not necessary to tell about the life of the heroes of the novel, it is necessary to show this life... If the things themselves stand in front of us, then there is no need to comment on them. Trying to interpret (characterize) the hero is the main mistake of the novelist" [10, p. 100]

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Conclusion.

As we get acquainted with the artistic world of Khurshid Dostmuhammad, we are sure that the writer will not be criticized in terms of skill and genre requirements. We think that the fact that both the writer and literary critic is well acquainted with the masterpieces of world literature, and at the same time that he is a mature theoretician, it is reasonable to define "The Wise Sisyphus" as a novel. its interpretation makes the work more specific to the novel genre. [13, p. 3]

In the annals of Khurshid Dostmuhammad's works, the creation of the novel "The Wise Sisyphus" as a representation of the story of the Italian writer Dino Bustati, who synthesized the East and the West, and the novel "The Wise Sisyphus" as a representation of the French writer Albert Camus's "Myth of Sisyphus" indicate not only the artistic skill of the writer, but also the breadth of his literary geography.

It is clear that the globalization process taking place in the whole world at the end of the 20th century and the beginning of the 21st century did not leave literature behind. F. Ortiz, B. Malinovsky. M. Foucault, I. Ilin, M.V. The phenomenon of transculturation, which is transferred from one culture to another, from one literature to another, was theoretically justified by philosophers-literature scholars such as Tlostanova and described as a law characteristic of the global world. Modern Uzbek writer Khurshid Dostmuhammad presented to his readers the novel "The Wise Sisyphus" in which such transculturation was fully realized.

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