

THE ROLE OF ARTISTIC PSYCHOLOGY IN THE METAPHORICAL HARMONY OF MAN AND THE REALITY OF LIFE

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Abstract: In this article, in the novel “Rebellion and obedience” by Ulugbek Hamdam, the author analyzes the artistic psychological description of a person on the path of development in the center of an integral complex metaphorical system of being. The novel “Rebellion and obedience” is based on the method of metaphorization of reality. In it, a person experiences vertigo about who he is and what powerful being he possesses. The reason for this is a riot. After much agony, he obeys. Allegedly thus proves its existence. Finds answers to certain riddles.

Keyword: novel, life, person, character, image, artistic psychology, metaphorical system.

INTRODUCTION

In the Uzbek novels of the period of independence, the relationship between man and being, the desire for metaphorical harmonization of reality and the inner world of man became a certain principle. As can be seen from the works of writers of the 80s, such as M.M.Dust, T.Murad, E.Azam, A.Azam, N.Eshonkul, A.Yuldosh, Z.Kurolboy kyzy, S.Vafo, L.Borikhan, I.Sultan and U.Hamdam, the same aspect is evident in the prose of the 90s. The method of metaphorical harmonization of the phenomenon of man and the universe is found in almost all genres of prose. In stories and short novels, this aspect manifests itself in a unique way. The literary critic U.Jurakulov said that one of the artistic principles emerging in the Uzbek prose of the new period is the metaphorical (metaphorical) perception of reality: "The plot and the image acquire a generalized (typological) essence. The language of history is built on a series of symbols. The composition of the work is replaced by a metaphorical model. As a result, the spatio-temporal scale of the story expands. The scope of meaning expands ." [1. 1].

REVIEW LITERATURE

In the works of U. Hamdam, the first story about the metaphorical way of expressing the reality of life in harmony with the inner world of a person was "Loneliness". The main character of the story "Loneliness", which became a symbol of the thirty-year-old Uzbek intelligentsia, became a metaphorical generalization of the image of a lonely person who is looking for a solution to his loneliness in the face of spiritual, social and everyday problems. Thus, U.Hamdani successfully went through a very complex process, such as the metaphorical generalization of the world and man in the novel, the main genre of epic creation. At the center of the whole complex metaphorical system of being, man raised his many years of experience on the path of artistic psychological representation to the highest level in his novel "Rebellion and Humility".

As we have already said, the novel "Rebellion and Humility" is built on the method of metaphorizing reality. In it, a person wonders who he is and what kind of power he has. This is the reason given to the rebellion. Obedience comes after long suffering. As if it proves its existence in this way. Finds answers to specific puzzles. But no servant can fully comprehend the Creator, reach the essence of his existence. Because, the person received very little knowledge about it. It is also written in the science of mysticism that those who set out to understand Allah are those who have taken steps to understand themselves, and they cannot face the truth unless they approach Allah through such good deeds.

From this point of view, the concept of revolt in U.Hamdani's novel "Revolt and Humility" cannot be understood in the same way as the revolt of Western modernists. The general content of the novel, the plot structure does not allow such an interpretation. On the contrary, under this rebellion arises a metaphorical interpretation of the Eastern self-consciousness.

The analysis of the novels by U.Hamdani clarifies an important aspect of the author. The creation of the image of a teacher who embodies the conceptual idea in

the novels of U. Hamdam is interpreted as the ideological teacher of Muhammadjon aka Yusuf in the novel "Balance" and Tabib Akbar in "Rebellion and Humility". The similarity between the images of the two spiritual masters is that they both leave their families and live alone. The author refers to the verbal methods of artistic psychology in creating the image of Muhammadjon aka, as well as to complex, non-verbal methods of communication between minds in creating the image of the Doctor. Romannavis' work reveals the problem of a person living in a busy space and time, from the simple to the complex, from the world of the individual to the interpretation of universal values.

MATERIALS AND METHODS

An analysis of the psychological methods and means inherent in the novel "Rebellion and Humility" leads to the conclusion that several "I" live in the main characters and that these "I" enter into conscious communication. Even without a separate statement, the understanding of unexplained events is shown through the skill of the writer:

- the creation of the universe, as well as Adam and Eve, their expulsion from paradise by devilish tricks;

- it becomes clear when people who live in space and time combine fate in themselves.

The author maintains a compositional parallelism between these two realities until the end of the novel. The story of finding the bliss of sin and forgiveness is absorbed into the composition of the work. Every main character in the novel, even the episodic main characters such as Larissa, goes through the path of sin and remorse in the fate of the slave, summarized in the fate of Akbar and the doctor.

Literary critics of S. Sadik in their interpretations and analysis of Otauli's novel "Revolt and Humility" show an almost close relationship. They say that in "Rebellion and Humility" the elements of Roman thought are not at the level of "Balance". Although the language and style of expression of the work is unique, the characters are not well described.

In the process of reading and analyzing the novel, the various manifestations of a person's psychological existence seem to inflate. The events of the work consist of three parts, eighty-eight chapters, which are logically connected in a consistent way, and the verses of the Koran and the interpretation of reality are combined. In the composition of the novel, a variety of artistic inserts are used, without which it is difficult to find the logic of the phenomenon, more precisely, what is rebellion, what is obedience.

RESULTS AND FINDINGS

One of the most successfully used psychological methods in the novel is the internal monologue. Examples of this mode of expression are the psychological world of such characters as Yusuf in "Balance", Samandar in "Sabo and Samandar", Akbar in "Rebellion and Humility", alone in their own world, more precisely, suffering in the arms of incomparable internal contradictions. "The internal monologue is an immaterial, self-centered and closed speech of the character; a direct form of artistic psychologism. This is conventionally perceived as a process of thinking (feeling) in the human mind" [1. 2]. Indeed, the internal monologue helps Akbar to clarify, understand and make sense of his psychological disorder. The inner monologue allows each character to understand the psychological world. The writer creates a psychological landscape, adding symbolic meaning to the phenomena of nature, the change of seasons, in which they run parallel with the psychological state of the main character and serve a specific purpose: "It was white snow. Akbar, who was hurrying from the subway to the office, slowed down when he reached the alley. Dressed in a legendary dress, he stared at the trees, longing for long thoughts, and a poem came out of his mouth:

"It's snowing," he said.

The Divine Garment of the Gardens "

(R.Parfi)

In general, the study of the plot and compositional forms manifested by psychologism in the novel "Revolt and Humility" confirms that the characteristic feature of the main characters of the novel - inter-conscious psychological communication is also reflected in the compositional structure of the work.

When it comes to the main methods of artistic psychology, first of all it is necessary to clarify the method of the writer's narration. The image of the inner world of a person can be given both from the first-person language and from the third-person language. Each of these forms of storytelling has different possibilities.

The first-person narrative creates a realistic illusion of the psychological image of the main character. Third-person storytelling is distinguished by having a wider range of possibilities in the chapter on images of the inner world. At the same time, the author, without any restrictions, takes the reader into the inner world of the character and reveals the climatic states of the soul in a deeper and more detailed way.

A distinctive feature of U.Hamdani's research on the characteristics of heroes is reflected in the fact that the hero is "alienated" from people, drawing conclusions from what he saw and experienced during his life. When they are tired of problems that have not been solved for centuries, they want to be "locked up". In the same way, all events are described and analyzed from the psychological world of the hero. A. K.Juraev admits that the personality of the writer is clearly visible in the description of the events in "Revolt and Humility". Only the skill of the creator is that all the images that he creates are different, one is not like the other, individual, unique.

RECOMMENDATIONS

Psychological details embody the inner world of a person. A heartbeat is a form of psychological detail that expresses the form of psychological details, such as elements of behavior, facial expressions, and pantomime, as well as paralinguistic elements, such as laughter, crying, and the pace of speech (I).

V.V.Strakhova) or details of a dynamic portrait of a character (facial expressions, plasticity, meaningful movements, speech directed at the listener, physiological changes). Such a detail, which refers to the "summative-deterministic" form of psychological description, was described by the literary critic A.P.Skaftimov " Verbal (verbal) description of feelings "[1.3]".

An expositional portrait consists of a set of typed characteristics that reflect the stable qualities and qualities of the individual, regardless of the psychological state of the character. It is artistically generalized and at the same time embodies the signs of the forces that influence the fate of the main characters. An example of this is the portrait of the Doctor in the novel: "Medicine is like this: one day you cry with a patient, and the next day you laugh with them. As much as Tursunboy's death had crushed the doctor, Nigina was just as happy that the girl was getting better day by day. Yes, the doctor was. When he began to treat each patient, he struggled with that patient's pain, rejoiced more than anyone when he overcame, and when he overcame, he found no room for himself and felt helpless "(p. 59).

A dynamic portrait takes the form of individual details scattered throughout the novel, when there is not enough space for a detailed description of the main character's appearance in the play. The author can turn to the portrait again and again to enrich the main character with new aspects and to record changes in appearance and behavior. At the beginning of the novel, "Rebellion and Humility" depicts the imprisonment of a young, curious Akbar, but as the plot changes, he grows up, has children, and by the end of the work becomes his teacher-doctor. The author manages to fully describe his main character: an image and a portrait can be given simultaneously. Providing a portrait in this way determines the naturalness of the character, enlivens it.

Ulugbek Hamdam is limited to a few vivid details in the description of the main character and allows the reader to fully imagine it, a task that, of course, can only be accomplished by a sharp reader. Therefore, the writer's goal is to engage the reader in interspiritual communication as well. Thus, through the psychological

image, the spiritual world of the main character, the psychological world, is clearly visible. He skillfully uses psychological methods and means to deeply illuminate the heart, the inner world of the image.

Uzbek novels of the period of independence are guided by the principle of changing the attitude to the inner world of a person and the use of complex artistic means in the psychological analysis of the world of the soul. Of course, this aspect is associated with the formation of a real image of people of that period, the rise of a person to the level of an artistic conceptual problem in the context of socio-psychological problems.

CONCLUSION

Having his own legal status in the literary process of the new period, U.Hamdani managed to create his own method of individual artistic and psychological analysis, combining symbolic and figurative methods against the background of the image of real reality. First of all, this indicates the improvement of the national aesthetic thinking and a serious renewal of the spiritual status in modern Uzbek prose. The gradual development of these principles also serves as an important stage in the development of the great epic genre - the novel.

In the novel "Revolt and Humility", universal problems and values are artistically reflected through the author's Islamic-philosophical views. The author's philosophical observations are deep, inter-conscious psychological communication, human creativity and the essence of life, artistically developed in a unique style based on the Koran, the pillar of Islamic philosophy. In the novel, from simplicity to complexity, from the world of the individual to the interpretation of universal values, the psyche of man and time, living in a lively space and time, is artistically expressed through a syncretic depiction of poetically metaphorized real life. In the novel, various psychological techniques and tools such as portraiture, dialogue, monologue, dream, psychological emblems, emotional movements, landscape, hallucinations appear as independent independent methods of artistic metaphorization. The psychological

communication between the mind and the subconscious of the main characters provided a unique compositional structure of the novel. In the novel, the writer's method of narration became the main tool of psychologism. The writer made extensive use of non-verbal means of psychological imagery, such as verbal (through speech) and facial expressions, facial expressions, gestures, and posture, in revealing the character's character. The play depicts not only the appearance of the main character Akbar, but also the psychological world formed by external influences - the drama of the soul. Rebellion and obedience are, in a sense, the logical extension of balance. Because in this novel, as in "Balance", the processes of creation, the fate of man, the process of understanding oneself and the Creator are described. While socio-psychological analysis has led only to equilibrium, in "Rebellion and Humility" the method of metaphorical generalization, the poetic modeling of a vast universal reality, prevails. In the same spirit, "Rebellion and Humility" is a novel with a new content and a new form.

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