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## PSYCHOLOGICAL IMAGERY IN THE WORK OF NAZARESHANQUL

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### ABSTRACT

*This article discusses one of the current issues in the field of literature, the psychological image and its interpretation in the works of Nazar Eshankul. Psychological image, in general, in the literature, some analysis of the specific interpretation of psychological views. One of the features of Uzbek literature of recent years is that it strengthens the unconventional image of the inner world, the soul and mind of a person outside of consciousness, directions and styles based on various philosophical and artistic principles. The story "People of War" glorifies the positive qualities of the Uzbek people, such as courage, bravery, courage and priority, courage, sincerity. The task of the creator is to skillfully reflect these unique experiences of the soul and to express them artistically with a deep understanding of the subtle mental states. When we consider the issue of artistic psychology in the context of the work of NazarEshankul, we see that the research that should be carried out in Uzbek literature on this issue is relevant and necessary today.*

**KEYWORDS:** *Artistic Psychology, Image, Mental Image, Stories And Tales, Psychological Analysis, Artistic Image.*

### INTRODUCTION

In fiction, a work of art is the product of a writer's or poet's high artistic thinking. Whether it is a story or a novel, a drama or a drama, the life of a person and the society in which he lives, the destiny of human beings, finds its artistic expression in them. Just as people in the world do not exactly repeat each other, just as they do not look exactly like each other, so their inner world, feelings, emotions and spirits are unique. The task of the creator is to skillfully reflect these unique experiences of the soul and to express them artistically with a deep understanding of the

subtle mental states. In the dictionary of literary terms compiled by Uzbek literary scholars, the term "artistic psychology" is one of the most important means of creating a complete human image in a work of art. a set of methods and tools that serve "(Literature 2, p. 48).Scientific sources distinguish three main principles of artistic psychology - the dynamic principle, the analytical principle and the typological principle.

Thoughts and feelings of artistic images in works are expressed in the "inner monologue" or in the language of the author - this is a direct form of psychological image. In the play, the behavior of the character's psyche - actions, words, facial expressions, revealing the physiological changes in it - is an indirect psychological image. These two forms of the image of the soul complement each other, and the writer skillfully uses both to reveal the psyche of a particular image.

Nazar Eshanqul is a master of modern Uzbek literature, and artistic psychology is an important aspect of Nazar Eshanqul's artistic skills. In many of his stories and narratives, the psychological image is reflected at the level of art. Because the writer skillfully reveals the inner world of the protagonist through his own style, that is, through speech characteristics, inner monologue, hallucinations, hesitation of personality. Let's take the image of Muazzam in the story "Momokoshiq", first he tries to become a famous singer, to develop his talent, to escape from the boring village life. One of the characters in the story, Shamsi Salah, said: Muazzam whispered to himself, "I have been praying for him for a lifetime." (3literature.136-p)

The writer skillfully enriches the image of Muazzam, brings the image of self-imaginary conversation in the story to show the facets of talent. "You are a flower growing in the weeds," he said. You are a drop of tears in your eyes... You must be happy, You came to earth only to be happy, Your voice is gifted to lead mankind to the land of beauty and fantasy. You are the most noble and unique example of nature. You deserve only respect, honor and rest. " The responsibility of the bride comes to an end, and at the end of the story she changes her mind. "My roots are here, among the people. I do not blush anywhere else. After much thought, I decided to leave us alone, "Shamsi told Salah. (3-literature 158page)

The story "People of War" glorifies the positive qualities of the Uzbek people, such as courage, bravery, courage and priority, courage, sincerity. The lives of ordinary Uzbek villagers, their anxious lifestyles, especially their endurance during the war years, their courageous overcoming of difficulties, but their only infidelity bending the human body, are tried to be revealed through interesting psychological images. " In the usual sense of respect for those who have returned from the war, Normat sits on a net with his prosthetic leg on his right leg, leaning on three poles, and the old men lying on either side of him or leaning against the wall simply talk to Normat. they were trying. Around the stove, the old women leaned over to the old men sitting on the right, and had a lively conversation; Sometimes the old men would sniff and gently pinch them, and they would open their toothless mouths and say, "Hey, die, don't grow old, stay under your beard," and they would say to the old man, "Hey, die, don't grow old, stay under your beard." It was as if the wives had come here to hug each other. "(3-literature, pp. 5-6)

Normat stared silently at the faces of his fellow villagers, as if suffering from something or embarrassment. Not wanting to lie down in front of everyone, he tried to get up and sit down, but his prosthetic leg was interfering.

Normat did not talk much about the hardships of the four years of the war, the hard days he went through, and the feeling of complaining was foreign to him. But some change in his wife; the cold attitude made him think deeply. "Anzirat... I thought of you every day in those places, I thought of the children... I prayed to God that I would survive for their happiness... Anzirat, say something! You haven't laughed or spoken since I came." His wife threw herself on the bed and cried. Normat was stunned. "There is something here," he thought, noticing the change in his wife. The writer must somehow clarify this. There were sentences in the story that excited and at the same time expressed the feelings of Normat. , sighed and cried. Normat did not know what to do. This cry of Anzirat was the news of something bad. I thought, "What's wrong with me ?!" The writer NazarEshankul used such psychological descriptions with great skill to soften the reader's anger against Anjirat.

Shamsi Salah felt angry. But she did not know whether it was because of her anger or because of what she said. What did he want to believe in these fields, where the smell of his feet lingered? What to believe? Shamsi Saloh thinks for a long time. Finally, he begins to understand Muazzam.

In literature, one author tries to reveal aspects of character, while another shows the influence of society and life on character formation; third, that emotions are related to emotions; and the fourth is the analysis of passions. It is true that in these stories written by NazarEshankul, the secrets of the human psyche are revealed, and the artist uses various methods and means of artistic psychology. Any artistic form of the word, whether it is oral or written, is important in terms of its impact on the spiritual and psychological world of man. will not be able to fulfill its leading aesthetic function until it finds its owner. Only at the beginning of the "dialogue" of the work of art with the reader does it come to life, acquire a receptive essence. At the same point, the mechanism of artistic psychologism is activated. The writer's artistic expression, the method of depiction, the style of psychological expression come to life.

When we consider the issue of artistic psychology in the context of the work of NazarEshankul, we see that the research that should be carried out in Uzbek literature on this issue is relevant and necessary today. The image of the soul is deeply embodied in the writer's work and reveals the views of the creator in detail. and learning is one of the most pressing issues facing science today.

One of the features of Uzbek literature of recent years is that it strengthens the unconventional image of the inner world, the soul and mind of a person outside of consciousness, directions and styles based on various philosophical and artistic principles. In this regard, the works of the famous writer N. Eshankul "Coffin" ("Tobut"), "Pleasure of pain" ("OgrikLazzati"), "Therapy" ("Muolaja"), "Lattices of the night" ("Tun Panjaralari") and "The Black Book" ("Qorakitob") turned into genuine examples of the principle of the modernist image. Despite the fact that the works of N. Eshankul from the point of view of subject, genre and volume are different, they do not dominate the system of events in interpreting the problems of man and life, his "I", but the study of internal investigation, the dialectic of the human soul, painful points in him. And this process, of course, manifests itself more in the modernist approach than in the realistic image. In this approach, sensualphilosophical observation, the imagery of the image and expressiveness, the level of the author's metaphorical mind, acquire great importance. The colorfulness of these properties is especially embodied in the novel "Lattices of the Night."

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