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ARTISTIC PSYCHOLOGY ON THE EXAMPLE OF THE WORK “SPRING DOES NOT RETURN”

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ABSTRACT

This article provides scientific information about the psychology encountered in artistic works. Artistic psychologisms in the work of acute Hoshimov “Spring does not return” are studied scientifically. Opinions are based on evidence.

KEYWORDS: *Work, Psychology, creative, contemplation, man, Society, Life, event, phenomenon, law, period, innovator, form, environment.*

INTRODUCTION

The work of art is a product of creative thinking, in which the life of Man and society, his path of destiny and destiny are found. In each artistic work, events that occur in our lives or may occur in our lives are transmitted by the author to the reader-reader on the basis of the laws of artistry, the legislation of this artistry is polished at different times and continues to be regularly formed between tradition and innovation. The problems raised in the works of art, the issues addressed to the attention of the reader and hukmiga – the theme and content of the work of art are closely related to the social environment of the period in which the work was created.

About a certain period and its representatives, interesting and important events can be said without interruption, but simply the description of events takes the description of events to the level of the work of art, when the creator uses various artistic means of painting, in order to increase the level of the work of art. In the deep and complete disclosure of the character of the artistic image in the work, the author used not only artistic image tools, but also psychological image tools. In the game, the author refers to the deep penetration into the inner world of the

hero, a detailed description of the spiritual world of the image, the image of the soul senses – “Artistic psychology”.

The term psychology is associated with such terms as psychological analysis, psychological image, psychological image, psychological novel, psychological story and psychology. A. B. To the taste of Yesin, artistic psychology is a very complete, detailed and in-depth expression of the work by the use of specific artistic means of the imaginary world of personage, thoughts, reasoning. One of the first on the topic of psyche in the science of Russian literature was research N.G. Chernyshevsky says that psychological analysis can be diverse, and if one author tries to reveal the sides of the character, the other-shows the influence of society and life on the formation of the character; the third – describes the relationship of behavior with emotions; the fourth – describes the analysis of passions. If the concept of psychologism in Russian literature came into existence almost two hundred years ago, then this problem was solved by scientists of the world of Science A.A. Potebney, D.N. Ovsyaniko-Kulikovsky brought, in Literary Studies M.M. Lucky for you, JI.Eat it. Ginzburg, A.B. Yesin, D.S. Likhachev, and in the science of psychology, L.S. Vigotsky, I.V. Strakhoviy, G.G. Granik, O.V. It was studied in depth by Soboleva.

Describing the history of the development of psychology in literature, the literary scientist L.Eat it.Ginzburg writes that “at a time when psychological news came down in the existing literary genres, there were already concomitant genres of artistic literature – rasoil, in the diaries, memoirs and autobiographical genres, psychology settled.” The term psychologism in its place has different definitions. In the encyclopaedic Dictionary of Russian literary terms “Psychology (in literature)-the inner world of Heroes: a deep and detailed picture of their fantasies, dreams, sufferings”. L.Eat it.While Ginzburg “... in-depth study of the conflicts of the world of entertainment”, A.B. Yesin refers to the fact that psychology has a wide and narrow meaning – in a broad sense it is understood that the character of all kinds of art that glorifies and characterizes human life, and in a narrow sense it is called the image of life and processes in the inner world of man.

In the dictionary of terms of literary studies compiled by scientists of Uzbek literature, the term artistic psychology is defined as “one of the important means of creating a full-fledged human image in an artistic work; the disclosure of the spirituality of the personage, the psychological justification of his actions and speech, the set of methods and means that serve these purposes”. In Uzbek literary studies, the issue of artistic psychology entered the scientific field in the middle of the last century, and in our National Literary Studies this term was synthesized and got its names such as spirituality (psychologism), the image of spirituality (psychological image), the interpretation of spirituality (psychological interpretation), the analysis of spirituality (psychological analysis).

Psychologism of the term” spirit ” (Greek. it is permissible to use the term psyche – soul; logos – learn) as a synonym, the reason for which is explained in the Explanatory Dictionary of the Uzbek language in 5 volumes – “soul”, and in the spirit – “state of Soul”. Although this explanation is certainly imperfect for the literary terminology, but both terms in meaning give one meaning. From the second half of the 20th century, Uzbek literary scientists conducted research on the issue of artistic psychology and psychological analysis. In Particular, A.Rasulov's

character "molodeji v sovetskikh povestyakh sovetskikh sovremennikh uzbekskikh", N.Shodiev's "skill of psychological analysis in the works of Abdulla Qahhar", N.Problem psychologicheskogo analysis v uzbekskoy proze "Yuldashev " (Vnutrenny monologue v romanakh A.Kadiri, Eybeka, A.Kaxxara, A.Yakubova) candidate's dissertations, X.Umurov's doctoral dissertation "the problem of mental analysis in Uzbek novels", A."Psychology in the novels of Adil Yagubov" by kholmurodov , P.In the candidate dissertation and monograph of "principles of describing the hero's spirit in the current Uzbek stories" by kenjaeva, M.Bobokhonov's dissertation" artistic psychology in the current Uzbek storytelling", M.Sheralieva's " irony in the present Uzbek prose" social and psychological factors, role in the poetic system)", Yu.Eshmatova's artistic interpretation of the female psyche in the Uzbek narrative of the period of Independence, Sh.Artistic psychology in the current Uzbek novels "botrova "(("balance" of Ulugbek Hamdam, " rebellion and obedience", On the example of the novels "Sabo and Samandar"), having studied various aspects of artistic psychology and psychological analysis in their dissertations, written in order to obtain the scientific degree of the doctor of Philosophy (PhD) in philological Sciences, M.Kilicheva's " problem of literary influence in the interpretation of psychological states in English and Uzbek literature (on the example of the motive of loneliness)", N.Qobilova conducted a comparative study on the themes of artistic psychology and psyche in their dissertations on the subject of philology (PhD) in order to obtain the academic degree of the doctor of philology (PhD) on the theme of "artistic psychology in the creativity of Jack London and Abdulla Kahhor".

Although the concepts of psychology and spirituality began to be recognized in the middle of the 20th century in the scientific periods of Uzbek literary studies, the interpretation and analysis of personality spirituality was also the leader in the work of representatives of eastern classical literature.

Utkir Hoshimov is a great creator. His works are translated into many languages of the world, improvised. Uzbek readers read with interest the works of Utkir Hoshimov. His story" Spring does not return " is known and popular to all of us. Today's article is about the essence of artistic psychologisms in the work "Spring does not return".

In the story "Spring does not return", the writer artistically analyzes the history of the decline, the spiritual crisis of a talented but selfless young man, whose talent is not appreciated, deprived of great goals. It was this artistic analysis that won the hearts and minds of many with its emotional richness and sincerity. From the beginning to the end of the story, the author's very delicate and delicate observations, the writer's heartbeat, colorful experiences, pleasures, longings, in short, a breath of different emotions are blowing. Here is a small excerpt from the end of the story, depicting the landscape after the death of the protagonist Alimardon:

"Why? the sun had set very hard that evening. It hung at the foot of the horizon and slowly sank to the ground.

A few days later, spring came and spread ... The generous spring covered Alimardon's grave like many others. The only tulip in the grass caught the morning dew. Sooner or later, it spilled, unaware that it was neither fragrant nor fruitful ... "

It is almost as if these last lines are written on paper with countless sorrows and tears. On the day of the hero's funeral, on that sad night, the sun sets, the horizon hangs for a long time, and then the hopeless alfalfa slowly sinks to the ground. The generous blue that adorns the whole place with light and color, the hero's heart is covered with grass, the tulip burning on the hero's grave, the melancholy image full of the details of his life, about the life of a man who lived an early life. The treasure sounds like the last cries of the song.

Hoshimov has a strong sense of humor. Even in the depiction of the spiritual crisis, tragedy, and destruction of the deceived person, he retains this feeling. In particular, he feels very free in the image of the heart and nature of good, noble, spiritually mature people. The writer's positive protagonists are childlike, delicate, emotional, and very influential people. Probably, this is one of the factors that captivated many Uzbek readers of the heroes of Utkir Hoshimov's works. The reader, who was brought up in the spirit of cruel, crude paintings of the cruel truth of life, has a little bit of very elegant, emotional expressions, simple, romantic, very emotional, touching heroes in the works of Utkir Hoshimov. It may seem more biblical, but the writer's way of thinking and expression does not have to be the same for everyone. However, it is inappropriate to discriminate, reject, or criticize the author's style because it contradicts another style. The more diverse the artistic thinking and expression in literature, the better.

In the works of Utkir Hoshimov, the lyro-romantic direction, which is accompanied by a sense of elegance in the interpretation of the character, is expressed in a special way, which is the richness of our national prose. So, Utkir Hoshimov, a well-known representative of the Uzbek literature of the new era, is a writer who has won the respect of the people with his multifaceted and meaningful works. Each work of the artist is recognized as a separate event in Uzbek literature. In particular, the work "Spring does not return" has won the love of readers in all respects. The work was republished, and a film was made based on the work.

So, it has become a favorite book of our people. As with other works by Utkir Hoshimov, literary criticism has commented on this story. Utkir Hoshimov's "Spring Will Not Return" is noteworthy for its echoes. In this sense, we can say that this topic is one of the new directions of our modern literature, our literary-critical views. The analysis of the work in the spirit of independence on the basis of new literary views is a requirement of time and science.

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