

Impressiveness in the Works of Nazar Eshonkul

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Abstract

This article contains impressiveness, psychologism in the works of Nazar Eshonkul, One of the most impressive aspects of Nazar Eshonkul's work is his ability to delve deep into the human psyche and explore the intricacies of human behavior. His works often focus on the internal struggles of his characters, and he uses his writing to examine the complex emotions and motivations that drive them.

Keywords: psychological analysis, story, tragic image, architect, methodological direction, literary hallucinations.

Foremost, the issues of psychology in literature, especially in a work of art (poem whether or prosaic) between the content and the spiritual experiences of the creator let's dwell a little on the chapter on dependence. The question whether there is a need for this is born. Because we are above in the literature of the world that belongs to all mankind We thought a lot about psychology. The mature of Western scientists The consistent opinions of literary experts on this matter are the basis for discussion we got acquainted with the future views. I must not overlook one thing: no matter what topic we are talking about, whether it is literature or social life. or whether there is a field for the head, when we create, we create and create in a way that is unique to us. We should never forget the concept of mentality. The ideology of independence has already set before us this is one of the tasks, based on the many original experiences of our people, The theory of mentality consists of scientific research, its enrichment and formation. In this topic, the pen is swinging around the concept of mentality Another reason why we are thinking in detail is that the word mentality has meanings such as understanding, (it is Latin mens intelligence) the level of thinking, moral competence, and analysis of the laws of life that have been historically formed by a nation, a community or an individual. ability, mental strength. Unlike the Western way of life, our people live in a communal environment grows and matures. For example, a person fully realizes his true human nature only in the community, in interpersonal relationships, community and patriotism, honoring the land from which the navel was born, putting the interests of the community, community, and the country in the first place and honoring others. out of respect enjoyment, brotherhood, continuity of kinship relations, The strength of affection, the priority of traditions and customs in the way of life are considered the most noble qualities characteristic and suitable for the Uzbek people

In a word, the lifestyle of the Uzbek people is typical of the people of the East is a spiritual and psychological way of life. Each work is the artist's delight at the same time it comes to the field as evidence of what it affirms and what it rejects in life. At the same time, this is the spirit of each work among the writer's entire useful product and even his life, please there is a commonality. A writer cannot write his work dispassionately. And the passion that gives warmth to each work is from the writer's entire creativity and spiritual life it is a spark of filling aspiration, selflessness, in short, great passion only, This passion manifests itself in every great writer. One The passion in the writer is different in content from the passion in the work of the

second writer will grow artistically, this aesthetic phenomenon that exists in literature and art in general, is often expressed by the term "pathos", V. UZ "Pathos" is a Latin word meaning intense passion, intense emotion, passion. In ordinary life, a person "burns" his mind with deep conviction. "burning" is said to be pronounced with "pathos". The word "pathos" in literature and art studies is close to this, but much broader than that. and work in a deep sense. The word "pathos" as a term expressing a certain aesthetic phenomenon to science, Hegel first introduced it, and Belinsky introduced "pathos" in artistry and art for the first time scientifically based the concept widely, its contents are many opened new horizons. Immersed in the content of a work in Uzbek classical literature studies. When they want to record the deep meaning and excitement that has gone, meaningfully They confirmed the word "pain" close to the word "pathos". Between the expression of the Uzbek people "This person's pain is such and such a thing" and the interpretation of the poet's pain there is definitely aloe.

The power of every work of art is this passion in its content, "pain" is seen in the ability to "infect" the reader, listener or viewer

But by the word "passion" or four phrases is typical of the work "infectiousness" cannot be fully expressed. Belinsky's pathos to passion while noting the similarity, he also reads that they are not exactly the same thing. Passion generally means excitement. And pathos is the feeling associated with an idea, which arose in the creator as a result of fascination with an idea. means intense excitement, high spirit. "What is pathos?" asks Belinsky and answers: "Creation is not a pastime or passion, it is the result of the artist's labor... Just as a mother carries and nurtures her baby in her womb, so does an artist. carries and collects the seeds of poetic thought; the process of creation is similar to the process of childbirth, and the sufferings characteristic of this physical phenomenon are not alien to him, these spiritual sufferings, of course, for this reason, if the poet is creative if he is devoted to work and heroism, then some kind of powerful force, some kind of invincible passion draws him to it, forces him to strive for it. This power, this passion is pathos. In pathos, the poet gives heart to a living, beautiful being, to an idea He appears as a fascinated person, this being himself is passionately filled with this idea, and the artist does not realize this idea with his mind and perception, but only with a feeling. and observes not by any faculty of his soul, but by the fullness and wholeness of his spiritual life. "Pathos" also refers to passion, which, like any other passion, is associated with the excitement of a person, the shaking of the entire nervous system; but pathos is a "passion" that always ignites in the human heart with the power of an idea and always strives for an idea. "Character (un, character - sign, trait) is a certain type of social activity. Character, as L. Ch. Timofeev said, is the core of the image. Every actor is the first of all, a clear image of a person, manifested by his individual actions and spiritual experiences in concrete life conditions". Other than that in other words, the main characters that determine the important characteristics of the hero set is called a character. Nazar is also a character in Eshankul's stories specific types can be seen. In the stories of Nazar Eshankul, glorification of human dignity, humanity and justice and friendship of peoples, ideas about the role of people in society are put forward. In the works of Nazar Eshankul, the relationship between the characters is the main problem in the story an important place in the solution or in the formation of the character of the main character holds "Describing the non-existent as if it were, did not illuminate the idea, did not emphasize it to awaken in the student himself, the student with the ability to take what he knows to what he does not know encourage to know, other translations of meaning in accordance with the expressed meaning loading, an image based on the impregnation of the thoughts that arise in the impression direction Nazar Eshankul's "Man Led by a Monkey", "Can't Catch the Wind", Stories such as "Coffin", "Photo of a Ruined City" will be clarified in the series "Smell of Peppermint". Nazar Eshankul is familiar not only with his short stories, but also with his stories. His. "Can't Catch the Wind" and "The Man Led by the Monkey" stories are especially among the stories that caught everyone's attention, The soul, inner world of the heroes in his works, reflects the spiritual world in unique lines through symbols and metaphors. With this direction, he found his place on the scene of our literature. Now his works are the books of educated readers. Because, in the stories of Nazar Eshankul, the issue of heroes are considered the main problem for the author and the work can be imagined

without the heroes and their spiritual world won't be. It is with this aspect that his work is significant.

In the work, the character's mood is indirectly revealed by showing his actions, words, facial expressions, and physiological changes in him. is a psychological image.

Heroes come from the spirit of every writer and Scientist talent describes. "Psychology - social relations and structures psychological information, characteristics of the human psyche, direct interaction of people Nazar Eshankul is the only one who explains his actions based on analysis He describes and presents the spirit of the heroes in different colors and tones At the end of the work, he will definitely achieve his goal. "Symbol is a conditional method of verbal representation of the physical, from the forms of conditionality. A symbol differs from a metaphor, its content is related to the construction of images and is characterized by polysemy." The same ambiguity It can also be seen in the stories of Nazar Eshankul. Nazar Eshankul is a in the modernist direction, which has almost been formed is pleasing to the modern reader with its examples. He his eyes The simple, deep, smooth, folk-like content that serves beauty, goodness and truth, with noteworthy topics writer, creative. The skill of the writer lies in the title of the stories is noticeable. For example, his stories "The Man Led by the Monkey", "You Can't Catch the Wind", and "The Early Bong" are clear examples of this. These titles are also significant in their multiplicity. On January 6, 1989, a new story by Nazar Eshonkul was published in the "Literature and Art of Uzbekistan" newspaper, which means that his work was enriched with another new and meaningful work. The spiritual world of the heroes of the story is also special. "There are many mood-enhancing symbols in the story, none of them are used in vain, but they serve to express the author's main goal - the old man's folly in a deeper and more exaggerated way."? Writers with a work, whether it is a small book or a trilogy, regardless of this, it is an effort to achieve its goal, that is, to convey the idea that it wants to say. will grow

He uses various symbols and signs to achieve his goal of the writers who do. Along with most of the writer's works, the stories are connected to the environment of his childhood, or can be imagined as a clear evidence of the life path of the Uzbek nation in general. "With this one story, Nazar passed his bad judgment on a large system that was going through the twilight of its life. His style is cruel, sometimes rich in gray colors to the extent that it touches the stomach, but there is nothing under the cruelty of expressions and the darkness of black color. failed due to system was full of mercy for the life that was, the lives.' In a garage, the story seems boring because it is written in the same tone. However, its analysis process is excluded. If we pay attention to the content or essence of Nazar Eshankul's stories, there are more sensitive, dark, and dark images in them. The title of the story "The Man Led by the Monkey" can be interpreted in two ways. Leading the monkey a man or a monkey leading a man. Also, it is clear that the writer used the symbol not only in the title of this story, but also in the plot expressed.

The image of a student is included in the image of a representative of such youth. Although one of Nazar Eshankul's stories is not similar to the other, it is a logical continuation we can think that. For example, we can think that the main character of the story "The Man Led by the Monkey" is the image of the artist, and the main character of the story "The Coffin" is a logical continuation of the image of the architect. In almost all of Nazar Eshonkul's works, "what if" is used to exaggerate the mental state of the hero becomes a special tool. In fact, in these two works of Nazar Eshonkul, the place and importance of the image of "applied smell" is special. A small comment, or rather a small one. We know that the details reveal the ruby status of the heroes. The same situation is confirmed in the stories of N.Eshonkul can be seen.

The author has skillfully used the image of a foul smell to reveal the image of the old man's psyche in the story "The Man Led by the Monkey". I witnessed it: It was rotten and the frames were rotten, and there was an ugly and foul smell coming from the whole yard. Foul smell from the trees, from neglect under the snow to the hazan it was coming from the flower garden, from the wood of the house and from the pile of paintings lying on the porch: and the smell of mustard was coming from the garbage dump. So, this scene of the old man's daily life serves to reveal his character. We can see that not only the person himself, but also the external world and the scenes

related to him play an important role in revealing the psyche of a person. If this situation from the story "The Man Led by the Monkey" is a picture of the artist's room, then the painting from the story "The Coffin" The same smell is also mentioned in the city built by the architect: "More than anything, as soon as we entered the city, we were a bit surprised by the smell that was similar to the smell of the chief's breath: "ugliness, It's the same thing in a city with bad smell and body odor

It was as if it was deliberately spread to burn the noses of the visitors: I thought that only a corpse could smell like this." An unknown disease spreads to the newly built city. The number of dead increases day by day. When the solution of the story, the end of the story can only be found by reading, because the newly built city will be built in the shape of a coffin. Also, in Nazar Eshonkul's story "Slump City Photo" you can see the stench like the scenes from the stories above. possible: "Looking at the picture, I always smelled the smell of smoke: maybe it seemed to me, but it was the smell of ordinary smoke, I smelled such a bitter smell, many years ago, a group of wild bears came to our farm chasing wild bears I smelled it on a hunter's soot-filled rifle, and the smell in the picture really resembled the smell of my just-fallen sleep: perhaps it was my Perhaps it appeared in my mind when I began to think that the city had been destroyed after an incredible act of treachery and treachery?" As a symbolic continuation of the story "The Man Led by the Monkey". We mentioned the story "Coffin". Similarly, the story titled "The Photo of a Ruined City" is a textual continuation of the story "Coffin". Based on this continuity, it can be said that Nazar Eshankul the cry that started in one work in his stories and in general in his art is another in the play, it revolts like a burning ember. "In all of Nazar E. works, the ancient restraint and gloomy music, the same familiar melody that is still alive, fills our readers with impressive, mysterious and observant thoughts." ? While reading the story "A Photo of a Ruined City", at first you will wonder why there is so much to say about just one picture.

It is clear that independence creates a little inspiration and wide opportunities for every creative person. At a time when every artistic work, every poem, every hero being created requires art discovery, the changes in Nazar Eshonkul's work also rise to the level of art discovery. The variety of images in his works and the nature of the image of the soul is the cause of the lifting in his works Nazar Eshankul organized the witness that he, like an artist, describes the human psyche not with colors, but with symbols. In our opinion, Khurshid Dostmuhammad It is a mistake to say that this aspect, created in Nazar Eshonkul's work, is a bad discovery.

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