

IMAGE, INTERPRETATION AND ARTISTIC PSYCHOLOGY

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***Abstract:** in this article, Ulugbek Hamdam's novel "Equilibrium" is analyzed as a realist work, in turn, the problems of image, interpretation and artistic psychology, the harmonization of soul, spirit and mind senses in the psychological processes of heroes such as Muhammad brother, Joseph, Amir, Sadiq. The logic - responsibility logic, which is integrated into the spirit of the novel, is not only the notion that each hero is responsible for himself, at least for his loved ones, for those who gave birth to a child, a neighbor, glue, a nation, the leadership of the country towards such high ideas begins on the threshold of yoinki Vatan – uya, the purvikor*

***Keywords:** realistic work, image, interpretation, hero, psychology, problems of artistic psychology, psychological process, soul, soul, mind.*

Since the writer maintains a philosophical view on the problems of man living in space and time through artistic interpretation, his thoughts about life will naturally be based on reason and consequence, purpose and essence. These aspects show the writer's own style of writing. The novel "balance" by Ulugbek Hamdam appeared as a realistic work. Artistic heroes in turn were also considered a realistic hero. But the processes in the psychology of figurative-majoiy interpretation bunda personajs also play an important role in the opening of the content of the work. For example, in psychological processes in which heroes such as Muhammad, brother, Joseph, Amir, Sadiq are interpreted, the senses of the soul, spirit, mind are harmonized: "Joseph O'sha (the persecution of alamzadah is ours. D.T.) listened to nature... It was then that he felt that there was an avalanche of whispers about walking around the world-outside. That is to say, the altar that appeared in relation to the outside in relation to the outside under the influence of chaos would now come to the outside as if it were a wolf child who had gnawed its owner" in this passage, Joseph's figurative perception and understanding of reality would be discernible. The image was given in a realistic style, but the harmony, born of the desperation in his soul, alam led to a sharp change in his psyche. As a result, he symbolically-figuratively perceived existence and manifested his national character.

The reader will be in the process of reading the novel, as if on the example of Heroes a person saw himself, a loved one, the surrounding world that surrounds him. Increasingly sections become clearer, colors become clearer and acquire a thoughtful meaning. Through artistic text analysis, the aesthetic function of the writer's concept emerges. The aesthetic ideal of the writer is formed and manifested in the novel "balance" on a socio-moral and spiritual-spiritual basis.

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of the country as a high idea begins on the threshold of yoinki Vatan – uya, the purvikor Therefore, the National spirituality is reflected in the artistic perception of space and time, as each hero, whose life, dreams, anxieties, finds and loses, which is interpreted as an artistic reflection of life as an artistic reflection of life, a realistic image inherent in the novel, is embodied in the example of a variety of Destinies. HeFrom the wounds of each character created by praise, the writer is shown in his artistic thinking as an aesthetic ideal, which is formed by laying down and serves to reveal the idea of the work. For example, "Joseph walked out softly until he threw his pig over his shoulder. The weather was even springier than yesterday. Despite the fact that it is night, it is possible to associate the blue color of the sky inclined to the snow (perhaps this is the shadow of the idea that "the color of the sky is blue"!), stars are not as far away as the city, but a few plucked when you jump out of the tombstone. A light epkin hit the beak, bringing the smell of fat from the side of the skirt of the yard..." "In this piece, the writer has sent pure national spirit to the way of thinking and construction of the sentence, while the reality is portrayed in a realistic way. This is especially true when there is a pure national style of thinking in the sentences "to throw the bunny over the shoulder", "jump out on the tombstone". Because Uzbek national houses are lower and around them are planted trees such as Mulberry, apricot, Berry, Apple, where they need to climb to the roof to get fruit. Taking advantage of this situation, we come to the conclusion that the stars are also plucked. Also used here is spiritual parallelism. This method of quot; air was even more springy than yesterday. Despite the fact that it is night, it is possible to associate the blue color of the sky inclined to the snow (perhaps this is the shadow of the idea that "the color of the sky is blue"!), the stars are also not as far away as the city," the statement clearly says. This method also expresses the patriotic feeling in the heart of personaj, the longing for his dear House. The writer here also introduced the theme of Vatan without the use of Vatan so, which is an expression of the thoroughness of the content layer in the fragment.

There are a number of symbols in the novel, which are often integrated under the text: "muhammadjon brother was afraid of dabdurst, he opened the hatch, thinking that the bird will fall, that it would be caught... But no! The fact that the wings of the bird felt the taste of free air still reached five to six "pir-pir" without enthusiasm at first, and then the brave wing shook and rose to the bosom" (24-b). How convincing is the process of the bird's sense of freedom, which he learned in the cage is described in the plaque, the sign in the tagmatn is the habit of the person in the bondage camp to freedom, as well as the "rays of the Rising Sun", given in the symbol of these free magnates, great works, is perceived as light, the

The author covers art with ingenuity until the contemplative thoughts about the scientist and man, the evolutions in every intellectual gem, the future talk of the purpose of society. Sometimes a person who is inherent in the philosophy of the Islamic religion with his Rumi thoughts evokes special affection in his soul. Such originality in the image method and description the personages in the novel serve as an improvement in the process of bringing to the reader as an artistic perception, synthesis and conclusion of reality in the inner world and in the psychology of the author. At the same time of perfection there is a rounding of the psychology of the

author, personage and reader. As a result, the hedonistic, spiritual-moral, socio-philosophical essence of the work is manifested.

Munakkid H., who analyzed the problem of psychological analysis on the example of Uzbek novels as Umurov describes: "the analysis of the human psyche, the skill of deep understanding and describing it, is one of the features that determines the fundamental essence of literature." This can be observed in the novel when the subtle nuances of the human soul: Fe'l-temperament, spirituality, mood swings are artistic interpretation. In the game, each personage (Joseph, Amir, Shepherd, faithful, follow, Zahra, Aygul) is interpreted through his own contradictions – botinastic and outwardly struggles, the evaluation of the heroes of the work, based on moral and moral criteria, rather than as a product of public opinion, means that a person is perfectly artistic perception in relation to the epic image of the feature–event – events.

As long as the writer's skill is measured by the fact that he is able to use a variety of image tools in artistic reflection of the material of life, the genre of the novel is seriously circumvented by other literary genres with its unlimited possibilities. The writer draws attention to the detailed expression of the Chronicle of human life in it. In other words, important evolutions in the perfection of man determine the scales of the artistic form. Tiradi conditional and thoughtful essence towards the plot of the plot portions of the peat of the epic image. As a result, the integrity of the lifestyle of man makes the image holistic. From this point of view, we are sure that in the novel "balance" the personality of the hero is integrated into a great philosophical-social generalization. After all, the presence of an image disclosure layer in the game goes to jipslay into a holistic poetic system, harmonizing creative independence and logical completion. Both meaningful and formal and methodical integrity determines the degree of artistry. It is permissible to distinguish between aesthetic enlightenment and aesthetic burden in the work. And the transition from creative individuality to artistic generalization is the originality of interpretation. In most places, the writer seeks to reveal both the spiritual and social essence of the character of the hero. In a mutual discussion with Joseph's classmate Zahra, we come face to face not only for his entertainment, but also for his meetings on the subject of being. It is precisely these two interlocutors who evaluate the heavy pastures in society as "temporary". This leads to the finality in the character of the heroes, who are stepping into the balance in the novel:

"...The other day yesterday I was talking to several young people on the train. And I'm sorry, unless a completely new generation is coming to fruition. Despite the fact that in their upbringing I noticed more critical spirit than necessary in relation to the past, and bugunni such imperfections as unfathomable idealization, I was delighted with the end of reasoning. For some reason, they do not suffer from the past, and when it comes to the narrow of the dead, it does not complicate the situation by itself, like the older generations, not every person is divided in his boots, but one of them is in the field, Pai bunda devotes himself to the work of building a new future. Until they are there, tomorrow-in the new state under construction today, the re-adjustment of the values, laws and discipline that is trampled upon is inevitable" (1-236).

Joseph, who sought to keep his balance from his youth, is yet to evaluate in depth the writer that he has time to achieve spiritual tranquility. In the center of the plot of the novel, we can see that he was able to make productive use of a realistic image print. Joseph is andarmon with the concerns of the poison, which is squeezed out of his loneliness, temporarily forgetting about his inner suffering. While he tries to understand the logic of the phenomenon, which casts a depressed mood from his boot, he can not find any name for it. Consequently, Joseph emphasizes the constant maintenance of human balance in a place where there is peace of mind to those around him in several places of the novel. At the same time, his progress towards that balance is evidenced by the fact that society is also following in the footsteps of his life. This means that the balance inherent in Joseph also means the balance of society.

In the novel, The Writer aims to show the influence of great opportunities on the human personality against the background of the crisis and the strengths and weaknesses of a particular person. This is undoubtedly of natural origin and we can see it on the example of the life of Mirazim and said. Rising from the career ladder, said's sudden "collapse" paves the way for him to realize that everything is a deposit in this light.

Adib's novel "balance" is also composed of a mixture of different literature orsin, it becomes a net to call it a realistic novel with a Real essence. True, the mood inherent in modernism is also reflected in it. Because it is a common phenomenon that some features of the norealistic and realistic method of artistic perception of reality pass into each other. In essence, the independence of expression, the image of spirituality, the sense of traditional-capable Roman thinking, the seriousness of the oybekona mushahad, the logic of the Romanian thoughts are reflected. But the individual style of the writer likened it all to himself, expressed in the harmony of Real images and artistic psychology. Negaki, any artistic interpretation will be aimed at discovering the spiritual existence of man. In particular, Joseph's desperate stay inside the boiling life, disappointment, the violation of family well-being, the duration of certain evolutions in the spirit of the nation acquires a Real essence at the intersection of various destinies in the novel. The values that we all feel and are accustomed to can have a different essence in the evolution of times. A person who has remained in the interval not only suffers, but also traces his own life is a standing sentence. Such a complex and laborious process of understanding and artistic disclosure of the human character, his spiritual world was considered. Ulugbek Hamdam skillfully describes the difficulties of the last decades of the Uzbek people's life in the novel "balance", that is, the "transition period "in the Pallas, where independence was achieved:" a prayer was read when they all sat around the table. Then Halima aya stood and brought bread and tea. I gave a handful of nuts to the shoulder, my son strung them, saying that he began to crumble bread. Joseph took sugar and cheese from the bag and put it on the table. While Adil brother was always in his place, he did not sit sideways as before, but simply bent his knees, pulling his legs as close to himself as possible" (39-b). The psychological portrait of the Just brother in this post is ravaged by the example of material difficulty, the father's misfortune, which is spiritually crushed from absence. Also in the context of a

realistic image, the national spirit is well revealed by the example of Halima aya. Usually, women are responsible for drawing up a table in Uzbek families, sharing it with everyone at the level possible to dump. Here, too, Halima aya is trying not to notice the lack of nutrients necessary for breakfast, flares nuts, catches bread.

Aspects that attract the main attention in the novel, in particular, do not fully understand the rights behind the suffering that rained on the head of the nation, it seems that the conditions that did not give it a chance and the mentality of the people reflected it. An example of this is the images of the life of muhammadjon Bey, while his past is reflected in the specific paints of his past surrounded by lies. This, in turn, is an expression of the interests of colonial politics, and emphasizes that the promotion of the dominant ideology dictates exactly that. In particular, the lines characteristic of the muhammadzhan brother tiynat point to the fact that the next life of Joseph does not pass in the arosat. The concept of the author, embodied in every creative interpretation in the novel, clarifies the character of the hero. The main image focuses on the lines of gradual imagination, while the image unsurlari serves as an artistic generalization of the philosophical subtleties of the epic field. Muhammadjon aka said, " my life was a lie. He bowed his head to the lie, doing the service of those who wrote the lie, those who wanted it. Let not yours be so " (26-b), the anthems will give impetus to the understanding of the national identity of Joseph's thinking.

Especially it is permissible to emphasize one aspect that is observed in the work of the writer: sometimes in the interpretation of the writer, the mental analysis does not acquire a certain consistency, but is integrated into the edges. This feature is realized on the example of Central personages such as Said and Manzura, Mairazim and Zahra, Yusuf and Oygul, Amir and Gulshoda. In the pronoun of this circumstance lies the logical justification of the laws of life. The logical basis is the formation of certain details, various conditions, the influence of national values. The author does not suddenly move to the ideological base center of the novel. The writer slowly prepares the reader for a psychological situation. Reveals the spirit of the era through the internal speech of the hero. The writer, having philosophically observed about the essence of Man, the measure of life and the goal observed from living, skillfully harmonizes with the dictates of renewed thinking and social conditions. Joseph, who is inspecting the whole way of life, is perceived in the grip of the grip of severe sufferings. The meetings that are taking place in his consciousness also present the spirit of the nation. The writer, in this way, reveals the moral and moral criteria of the conception of a new person unsurlari indirectly perceived as the driving force of society through the life of heroes. It remains to be noted that the complex mental suffering that is reflected in them will bring to the first plan such problems as the self-realization of the individual, the struggle of beaiov with defects in the manifestation of character.

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