

EVOLUTION OF CHARACTER: A DEMAND OF CONDITION AND SOCIAL PSYCHOLOGICAL BASIS

Berdiyeva Nazira Uralovna

Termiz State University Primary Education

Teacher of the Department

Abstract

MMDost's portrait of a hero shows the artist's deep understanding of the human world. It is clear from this that the artistic skill of the creator can be determined by his portrayal of the portrait of the literary hero. Therefore, the portrait image can be a unique criterion in determining the level of national literature, the artistic representation of the human world and life events of each creator.

Keywords: character, socio-psychological basis, artistic text, spiritual world, psyche, society, relation to the world and man.

Introduction

The task of literature is not to guard the chastity of a particular person, literature protects the conscience, but chastity, pride, and sophistication are there. Yakhaboyev realized this fact already in the fifties, but he was one of those who failed to follow it.

Literature Analysis and Methodology

It is natural for reality to influence a person's character, to change it in one direction or another depending on his will power. No one has the opportunity to remain outside the influence of the time and environment in which he lives . The study of the representation of this truth in an artistic work in literary studies, the research of its socio-psychological foundations allows a deeper understanding of the artistic text.

When both the protagonists of MMDost's novel "Lolazor" Kakhshoboyev and Oshno went from a poor village to the city, in their poor student years, when they first started working, if they are people with their own thoughts and inner selves, they are deeply involved in the social environment . as they absorb, their character changes. The changes in the nature of both characters are directly related to their aspirations, goals, and the conflict between real life and self . Living in the same environment, Oshno, Yakhaboyev, Saidkul Mardon, Tashpolat's spiritual world, mentality, attitude towards society, world and people become different characters.

buying pistachios on the street becomes a hero of the era with the initiative of Qurbanoy Oshno. He becomes an example for millions of people, more precisely , according to the requirements of the situation , they raise him to such a status . Making heroes out of ordinary people, characteristic of the ideology of the former Shura, will also change the fate of Qurbanoy in an unexpected direction. She forgets her personal life, her humanity, firstly her girlhood, then her womanhood, even her motherhood.

<https://ejedl.academiascience.org>

**Emergent: Journal of Educational Discoveries and Lifelong
Learning is a scholarly peer reviewed international Journal**



Qurbanoi breaks out of human boundaries and begins to play the role of a puppet who is a role model for others.

For Qurbanoy, who has become a slave to false fame, it is more important to pick a thousand tons of cotton on a blue ship than to fulfill the duties of a child, a wife, and a mother. A woman who became a hero in the press and on television does not want to fall from the peak of fame that is not worthy of a blonde. She leaves her unborn baby and goes to the cotton field. Rather than showing affection to his child, he prefers farming.

After Kurbanoi Oshno's initiative became a star with his actions, he despised even his "creator" - Kharashboyev. Dongdor Cave chooses Alexander Shoyardonov as a new sponsor.

Kurbanoi, whose life ended in a tragic tragedy, met Yakhasbayev for the last time in the hospital before his death. At this time, he realized his mistakes, he understood that he was late to live, he lost hope in life, he realized that his life consisted of nonsense, he recognized that he had to pay for his mistakes. The main reason for his complete change in character was that he had no choice but to bow to the truth.

Nazar Yakhasbo, in his own words, is a "thick-skinned rhinoceros". This is clearly visible in his conversations, debates with Zahid, Aleksandr Shoyardonov, Saidkul Mardon, and even his wife Muhsina.

Saidkul Mardon became close with Yakhaboyev at the end of his life, establishing a warm relationship in the middle was Yakhaboyev's initiative. Yakhaboyev pours out his pains to her, tells his dreams buried in the depths of his heart, admits some things as they are. The two of them go to Bulduruq together and make a garden, Saidkul Mardon offers to plant fruit trees in the garden, because all the saplings chosen by Yakhasboyev were fruitless. With this, the writer also referred to the work and life of Nazar Yakhabo.

Yakhasboyev introduces Saidkul Mardon to Topori, a famous chairman, businessman, Oshno's husband. gives an interview about

Narrator Saidkul Mardon was flooded when he was young. He inquires and gets to know Abdujabbor, who adopted his deceased brother, and his family.

Yakhaboyev is not satisfied with his life when he thinks about Kunsuluv, Oliya and many other women he met throughout his life. Looking back on his past life with Mrs. Muhsina, Yakhaboyev feels humiliated and insulted. If he had been himself, he would have broken the family ties many years ago and lived differently, but Oshno bought him. More precisely, he became a slave and sacrificed himself for the sincere love of Oshno so that Olya would be freed from prison. While thinking about these things, the good man laughed at the world, fate, and himself. He is a person who can laugh at everything and face the truth. Even if Yakhaboyev was given life again, he probably would have lived the same way again. In fact, he could have gone against this sad fate, he could have lived by giving up career, practice, but he chose the second path, one of those people who "drank vodka over milk", as his father said. Even better than Olya,

<https://ejedl.academiascience.org>

Emergent: Journal of Educational Discoveries and Lifelong Learning is a scholarly peer reviewed international Journal



when he married Kunsuluv, who was a sacrifice and a sacrifice, "apples bloomed even in winter, and he lived happily and peacefully."

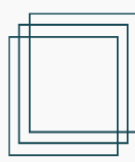
The task of literature is not to guard the chastity of a particular person, literature protects the conscience, but chastity, pride, and sophistication are there. Everyone talks about it, but very few people can live it. The good man realized this fact already in the fifties, but he was one of those who failed to follow it.

Goza scholar Shoyimardonov and Yakhaboyev met for the first time during the New Year's holiday the year he returned from the war. Shoyimardonov changed his name to Aleksandr, according to the custom of the Shura period, and his wife Klavdia became Komila. Shoyimardonov, both an ethnologist and a politician, married a representative of another nationality in those years, changed his name from Iskandar to Alexander, turning Klava into Komila.

"It was a mixed marriage. The end of this game, described as "a marriage of fear and politics", is more interesting. After Stalin's death, with the birth of a little relief of politics, Komila returned to Klava and held his spleen. He marries his young graduate student, another Komila. He changes his name again to Iskandar.

Saidkul Mardon bravely admits that the narrator Oshno did not write a single line for forty years, that he was praised by some skilled people for not writing, and that he could not write even if it was possible. On the other hand, Yakhaboyev thought that Oshno would be able to become a real master if he was sincere, that he would be able to beat both of them at the same time, and that he was humble in the true sense of the word. He has been reading books all his life when Oshno jokingly said that "only one good poet came out of a noble family, a man named Alisher Navoi, even when he was a poet, he was incomparable!" perhaps he also knew that he knew these things in order to fool the clever ones who pretended to be clever.

After becoming a leader, Oshno gradually takes control. If during his student days, Yakshoboyev guided Oshono in his path with "fatherly kindness", now it will be Oshono's turn. When Yakshoboyev was about to marry Oliya by giving Muhsina's divorce, Oshno, hearing the divorce, urgently called him and exclaimed three times: "Shame, Comrade Yakshoboyev! We did not expect this from you, Comrade Yakhaboyev!!! What will the people think, Comrade Yakhaboyev!!!" Oshno learned to speak on behalf of the people, as if ten million people would come to the courtroom to watch the divorce of Ms. Muhsina from Yakhaboyev. Oshno's words weigh heavily on Yakhaboyev, he is no longer his own boss, he was completely subordinate to someone, lived according to someone's wishes, but he still found the courage to protest: "... didn't it disappear?" However, Oshno's color does not change, and Yakhaboyev concludes that Oshno has completely controlled himself, even when he is angry, he does not choke, does not turn pale, does not blush, and smiles innocently again. The situation has changed, the character of the two friends has changed according to the circumstances, they have learned to treat people based on their position in society.



Yakhaboyev doesn't like the fact that Oshno intervened in the debate and says that he doesn't need his friendship with Oshno, that he has returned his oath, that he will leave him alone, even if he doesn't allow him to publish what he wrote. Oshno says the following about him:

- "You are ignorant, comrade. Good luck ! You do not know your glory!
- That's enough, go, if it's bad for you, it's good for us, we won't leave an artist woman like Muhsinakhan on the street, you'll see, we'll find her equivalent!
- " Do what you know."
- " You are allowed, Comrade Yakhaboyev." "I'm going to go without permission, if you don't let this oil freeze my brain!"

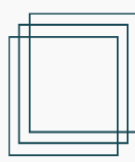
A week later, Yakhaboyev openly tells his wife about his decision to divorce. His wife agrees, but then Oloyor gets meningitis and spends four months in the hospital. Yakhaboyev will now take care of the eldest son, Avvalbek. Meanwhile, Oliya is jailed for miscalculating the capacity of one of the dams. At the beginning of this game, Yakhaboyev realizes that Oshno is actually there, and he sacrifices himself to save the helpless woman.

Yakhaboyev understood that Oshno, Mrs. Muyassar, and Mrs. Muhsina would decide his fate and seemed to get used to the fate. Only now he admitted that he was "just an appendix" to the biography of Mrs. Muhsina.

Each literary generation brought new tones and new styles to the development of the short story genre. By the 1960s, the short story genre became the leader in the works of writers such as O. Yaqubov, P. Kadirov, Sh. Kholmirezayev, O'. Hoshimov, and O. Umarbekov. In the stories created during this period, the themes of youth, love, and loyalty became the main principle. By the 70s, representatives of a new generation with a unique voice entered our literature. Artists such as T.Murod, MMDost, E.Azam, H.Sultan are distinguished by the traditionalism and modernist spirit instilled in their stories. In the style of T. Murad, folk melody, folklorism, sarcasm in E. Azam and MMDost, lyrical spirit in the works of H. Sultan found its expression in the short story genre.

features of fiction . The artistic skill of each artist is determined by his individual style. That is, "his unique rich life experience, his own view of things and events, his point of view, his understanding of beauty and ugliness, his sympathies and antipathies, tastes, tastes and aspirations." is manifested through

Murad Muhammad Dost's adherence to the principles of polyphonic imagery in the short story "Return to Galatepa or Happy Gaybarov's Story", the role and importance of socio-political life and personal relations, the concept of personality and universality in the reality of the new historical period, is special . worthy of attention. According to the literary critic Jabbar Eshanqul: "As long as "I" is not formed in the spiritual world, there will be cults there, and these cults will keep a person in a sense of silence; Just as gods, evil spirits, and demons are an obstacle for a hero in myths to



reach his goal, they block his pursuit of "I" with all kinds of silence, mirages, disappointments, and destroy his confidence in his own strength. . The cult within man is little different from the spiritual world of the first ancestors, which God made for themselves, although his mind, consciousness, is very different from that of the first ancestor.

Relying on this inner "I", understanding it in all aspects requires a very complex, creative, mental, emotional search for the writer. As an artistic character is created, an artistic conflict and a psychological situation are born there.

Possibilities of psychological analysis are extremely wide and diverse, internal monologue, psychological portrait, dialogue, hallucinatory dream, psychological symbols, landscape and other poetic tools play an important role in revealing the inner world of the hero.

MMDost's portrait of a hero shows the artist's deep understanding of the human world. It is clear from this that the artistic skill of the creator can be determined by his portrayal of the portrait of the literary hero. Therefore, the portrait image can be a unique criterion in determining the level of national literature, the artistic representation of the human world and life events of each creator.

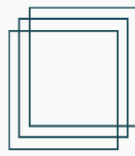
A person is a person who has the ability to control and manage his own activities and actions through thinking, adheres to certain values, is loyal to certain socio-historical traditions, has self-awareness and the ability to think independently. At the same time, the phenomenon of personality embodies all contradictions of human inner and outer, material and spiritual world, socio-political, philosophical, moral, economic, spiritual world and views. From time immemorial in the East, as well as in the science of philosophy, it was understood through high ethical and spiritual standards and was studied as a separate philosophical category, and it was considered a high quality, priceless value. It can be said that as a person, a person strives for perfection, self-awareness, understanding the nature of opposing concepts such as good-evil, honest-bad, love-hate, loyalty-betrayal, in this way he reforms himself and enriches the meaning of life, vitality, and life. It is in this process that it is formed and, according to the above principles, it feels the need for the human society to be full, prosperous, peaceful, free and liberated, and in this way it contributes by mental and physical action. A person is an independent, developing person who moves according to his own internal laws.

The concept of person and society are directly related to each other, because one of them cannot exist without the other.

In the 80s of the 20th century, in contrast to the traditional detailed images, the depth of socio-philosophical and psychological interpretation took priority in the realistic novels of O. Yaqubov, Said Ahmad, Sh. Kholmirezayev, O'. Hoshimov, Murad Muhammad Dost. This situation made it possible to cover large periods of people's life in an epic. The evils of the social system, the reality of domestic life were poetically analyzed and researched. The activities of the people of the period were shown

<https://ejedl.academiascience.org>

Emergent: Journal of Educational Discoveries and Lifelong Learning is a scholarly peer reviewed international Journal



objectively. Especially in the novel "Lolazor" the artistic image took on an openly ironic tone and the deepening of the psychological interpretation was observed.

Conclusion

In his novel MMDost, he reacted to the social problems of his time (the root of the tragedies of impersonality, issues of national liberation) and tried to imbibe important ideas for his time.

REFERENCES

1. M.M.Do'st. Lolazor. T.: Yangi asr avlodi, 2021 yil.
2. Adabiyot nazariyasi. II-jildlik. Adabiy ijodda uslub. II-jild. – Toshkent: Fan, 1979.
3. Xolmurodov A. O'zbek qissalarida obraz, tafakkur va mahorat. T.:, 2020.
4. Umurov H. Badiiy psixologizm va hozirgi o'zbek romanchiligi. –T., "Fan", 1983.
5. Qo'shjonov M. O'zbek romanchiligining rivojlanish bosqichlari va janr xususiyatlari // Adabiy turlar va janrlar (tarixi va nazariyasiga oid). Uch jildlik. 1 jild. – Toshkent, 1991.