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INTERPRETATION OF SPIRITUAL IMAGERY IN THE WORKS OF LUQMON BORIKHAN

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ABSTRACT

In this article, philosophical-spiritual analysis of reality in Uzbek prose created in the last quarter of the 20th century and in the present period, looking into the bottomless and dark layers of the hero's psyche, and the principle of deep reflection on the meaning of human life are discussed in Uzbek prose. It is revealed on the example of the analysis of the story of the well-known representative Luqmon Borikhan "The Boy Who Saw Khizr" or "The Guardian of the Stream". In it, the psyche and inner experiences of the characters are clarified through a series of events, monologues, and dialogues.

KEYWORDS

Prose, epic, story genre, storytelling, artistic observation, reality, image, monologue, dialogue, mental image, psyche, hero's psyche, psychologism, artistic skill, creative skill.

INTRODUCTION

In Uzbek prose created in the last quarter of the 20th century and in the present period, the principle of

philosophical and spiritual analysis of reality, looking into the deep and dark layers of the hero's psyche, and

deep reflection on the meaning of human life has increased. The role of artists such as Luqmon Borikhan, Murad Muhammad Dost, Togay Murad, Khairiddin Sultanov, Khurshid Dostmuhammad played a significant role in the creation of such works.

S. L. Rubinstein, a scientist who created his own school in the field of psychology, says the following about the depiction of the human psyche in a work of art: "Any person who lives with his inner life, looking back to analyze the path he has traveled, remembers the special, unique, happy moments of his life. as experiences, memories are awakened that left a deep mark. Describing the psychology of the hero, it is not without reason that word artists seek to illuminate his individual path to growth and maturity as turning points in his life. Union, human experiences are the non-subjective side of his real life is the subjective aspect of the individual's life path. "[1.]

Luqman Borikhon has a unique artistic skill in depicting the psyche of heroes, character creation skills, variety of characters. A number of stories written by him, such as "The man who saw Khizir", "Mysterious teacher", "The sun has not yet set", have their readers in the world of literature. It describes in a unique way the situations that occur in human psychology, such as internal monologue, reflection, anger, and rhythmic changes in behavior, which are used in our traditional storytelling. The skill of the writer is that he, like other artists, does not describe mental states in detail one by one, but emphasizes the climax.

Abdulla Kahhor himself wrote about the role of the artist's skills and responsibility in opening the human psyche: "Psychology is to pay close attention to the inner world of people, their subtle aspects and beauty. it's time to seriously think about it. This is the most important aspect of writing skills[1;]".

The short story genre "differs from other epic genres by depicting complex situations in the hero's psyche, complicated events in social life." [1. 85.] This difference is also evident in the characters of Luqman Borikhan's stories. In his short story "The Boy Who Sees a Dream" or "The Guardian of the Pond", the psyche of the heroes is described in different ways. As the story is told in the language of the hero, we will reveal why the title of the work was named in this way during the analysis of the work below. The reason why the title of the work is called "The Man who saw Khizir" is related to the youth of our relative Qorzhov, and he remembers these moments like this:

"Actually, it all happened on one of the warm nights of late autumn.

At that time, Husan and I were going to steal chickens from the neighboring state farm. We are going to have a party with classmates. It was up to both of us to find meat. At one point, a white ghost appeared on the hill in our corner. Even our donkeys stopped and stared in that direction. Husan's face color has already faded.

- A ghost! Hey, it's a white ghost! - he whispered nervously. - I heard that martyrs were buried in Kengsoy before, their ghosts! "Don't worry," I said, staring at the mountain. I was not at all afraid that I did not understand the meaning of the words "ghost" and "martyr" that my friend said. The white ghost was slowly descending towards us. "We ran away!" shouted Husan, turning his ass back. The animal, which was just standing there, died of thirst. I was confused. However, my interest was not yet tickled. I kept staring at the white ghost, trying to calm my ass, who was trying to get back. Finally, the "ghost" that my friend described came close. Only then did I realize that he was an old man in white pants and a white jacket. My donkey also sensed the man's fault, calmed down and lay down on the ground. The white ghost is Mullah



"Dad, is that okay with you?" What, are you in front of them, are you a slave to these nannies? Are they the ones who are drying up the salt of the state property? No matter what these ravens say, you will always get used to it. "Well, what do you say?" "Aren't you going to chase him with a stick?" Won't you be strangled like a sheep? - Why? Is it because he made a deed to the property of the state and took it as his own? what to me Since my flock is no longer mine, what difference does it make to me, whether it belongs to the state or to the elders? Ah, what's the difference? In sentences like [2.107], our hero Qorzhov is described as a just person who cannot tolerate injustice, but his father should also be understood, because he also had to support his family in some way.

Generally , Luqman Borikhan's work seems to be a simple, understandable, simple story, but understanding the author's intention expressed in it invites the reader to philosophical observation. While reading his stories, we are convinced that he is a truly creative person, inquisitive, and eager for innovation.

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