

THE IMAGE OF THE HUMAN SPIRIT IN THE STORY OF SALOMAT WAFO "THE HOLY ADDRESS"

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Annotation: In this article, the scientific-theoretical views on the issue of creativity in the story of Salomat Vafa "The holy address" are expressed. First of all, the story contains theoretical ideas on the description of the human psyche, the study of the factors that create it.

Some aspects of the writer's skills, such as the reality of the portrait and landscape creation of the writer, the understanding of the essence of life, self-perception, and deep philosophical insight, were discussed. Also, comments on the literary aesthetic factors determining the artist's skill are presented.

Key words: human psyche, people, portrait, landscape, character, image, theme, object

Although the range of topics in literature changes in different ways during the change of periods, the image of a person, which is its central object, occupies the main place in it. In fact, regardless of any kind of social reform, at the basis of each artistic work, a person, his psyche, fate, experiences, and dreams are being analyzed in different ways. Especially in the literature of the last period, human beings are written by the creators as a free subject free from social rules and restrictions.

"In the literature of recent years, especially in storytelling, the weight of works that explore the inner world of a person is increasing, and the interpretation of life according to the guidance of ideology is coming to an end. Showing an isolated person as a huge world has become the leading principle of our literature. Now works are being created not only in the traditional direction, but also in a completely new form and style, the world of images, and the content of our literature. It can be said that the form and content of our literature are style views, the principles of artistic and philosophical research have been updated. The image has thickened, the scales of reflecting the layers of the human psyche, and the way of expression have undergone serious changes." [1.469]

In particular, Salomat Vafa is a creator who has a special place in modern Uzbek prose. The writer describes his works with special attention to the female psyche, emotional experiences, dreams and personality. He clearly shows human characters in his works. In fact, we can witness this through Tufa, the main character of Salomat Vafa's story "The Holy Destination".

Tufa, the cheerful, down-to-earth, blue-collar main character of the story, eats the merciless beatings of his brothers, goes through the cruel trials of life, and even though his soul has suffered painful blows, he does not bow down to poverty and humiliation, and lives like a happy nobleman. Through

the image of Tufa, the writer deeply described the virtues and vices of women's nature, illuminating their image and behavior in a unique way.

"Certainly, when talking about the image of the hero's psyche, first of all, it is permissible to pay special attention to artistic psychology, which is its basis. "Artistic psychology is one of the important means of creating a full-fledged human image in an artistic work; the disclosure of the psyche of the character, the psychological justification of his actions and statements, the totality of methods and tools that serve these purposes." [2.408]

"Tufajon! My dream is pure, my heart is full of dreams! My tufajon is hunting. Don't be shy. Then when the angels said Amen, when they shouted, you wouldn't walk like that, hunting, sheep hunting! Oh, the manly boy of the Turkish people whose dream is love and refuge! Come on, tell the truth in your heart: the white hair is bowed like a slave in front of the moneylenders. Do you want to spoil your father, who knows nothing but the pain of marriage? What is the fault of your father, what is the fault of your mother? Let his money be filled, let his house burn!.." [4]

As we can see, in the above passage taken from the story "The Holy Destination", Tufa's past traumas shaped the hero's psyche and caused the character's subsequent actions. Imagination, memory, and life are mixed in the story. Salomat Wafo tries to vividly reflect the inner conflicts and emotions in Tufa's thoughts. It turns human imagination and experiences into an image object. Even at the beginning and end of the story, it remains in the grip of people's imaginations, and all their actions are the result of it. "At that moment, his wild, wild spirit rode on the three-legged horse of anger. A piece of flesh lying in the cage like a swallow's nest, stared like a wild creature at the shackles of his hands and feet, and the nameless sin of his life without food. pleased, the mother went to the seventh heaven and poured the boiling water in the kettle on the baby!.." [4]

Tufa faces many internal conflicts and dilemmas. These struggles include moral views, identity crisis, or tension between personal desires and societal views. Internal conflicts in the psyche of the hero add complex layers to the story.

"Why? Why? Why? Why?" is a proof of the fact that the writer's work is very difficult, and at the same time, it is interesting. " [3.7]

Salomat Vafo tries to describe the relationship with people in their total complexity, approaches man and his psyche as a mysterious entity, and sheds light on the complexity of his destiny, which is difficult to explain. The philosophical essence of Adiba's prose is deep, and the humanitarian content is deeply illuminated.

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