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**Ihomjon Habibullayev**  
Ferghana State University  
2 course, Master of literature  
Fergana, Uzbekistan

## THE ROLE OF PSYCHOLOGICAL TOOLS IN THE DEPICTION OF NATIONAL CHARACTER (BASED ON ISAJON SULTAN'S NOVELS «ETERNAL WANDERER», «FREE»)

**Abstract:** The article analyzes the issues of national character in the novels of the famous writer Isajon Sultan, the role of psychological means in creating the image of national color, their types, the discovery of the character of the heroes through internal and external monologue.

**Key words:** facial expressions, illusions, national character, national color, psychological means, modern romance, psychological image, internal and external monologue.

**Language:** English

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### Introduction

The definition of "character, which is formed and manifested in human behavior, under the influence of the inner world," is a relatively complete description of the nature of character. It takes into account the psychological characteristics of the person.

Reflecting on essays, stories and narratives, literary critic M. Kochkarova said, "In the discovery of the human psyche in modern Uzbek prose, our writers use a variety of psychological imagery, including dreams, memories, internal and external monologues, dialogues, polylogues, The author's statement, landscape, psychological image, facial expressions and gestures of the heroes, illusions, hallucinations, twin images are widely used, all of which require our researchers to study with a new perspective [8, 173]. It is true that it is important to look at and analyze a modern story (and works of all genres in general) in a new light. However, from the sources cited by the researcher as a means of psychological imagery, hallucinations are actually a condition that occurs in the mind of a mentally ill person, and its use in a work of art is not very justified. In addition to the tools presented by the researcher as a psychological image, it is necessary to include

portraits, interiors, chronotope, motifs. Because we have seen in the analysis that these tools are also an important psychological tool in the analysis of the character of the character.

### The main part

Isajon Sultan's novels focus on the relationship between children and parents in creating a national character. For example, based on the author's two most famous novels, "Eternal Wanderer" and "Free", the relationship between father and son is discussed separately. In the novel "Eternal Wanderer", a piece called "Generation" attracts the attention of every reader. "You said you would come in the summer if you could. For now, I'm looking forward to summer. If you have a chance when you come, I will pour out to you what I am thinking in my heart... If I am making a mistake, if you show me the right way with the blessings of fatherhood and coaching, if my thoughts are acceptable I look forward to receiving your blessing if you give me a white blessing" [3, 51]. In the passage, the character of the Uzbek children through the psychological state of the son, that is, before doing something or going to work every day in the early morning, of course, to get a blessing from his parents, parental consent is above all It is from this

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character that the wise saying, "Father is pleased, God is pleased," which permeates the whole body of the Uzbek people, comes from this character. In our country, it is not polite to climb on the roof of a house where parents live and talk to them out loud. Such notions are more clearly described in the author's novel "Free". Excerpts from Mashrab's "Repentance is Unacceptable" say that even the repentance of a person who does not please his father will not be accepted..

If you fight with religious faith, you will succeed in this path.

Thirty-three thousand rooms, if you will.

When Jesus comes down from heaven, he prays for you

If your murshid is Hizr, he cannot be a leader,

Unless your father agrees, your repentance will not be accepted.

In this novel, the national character of the Uzbek people, such as parental consent and respect for them, is reflected in a unique way through the dialogic, monologue speech of the protagonists of the novel, through psychological means. For example, in the psychological world of Ozod, the protagonist of the novel on the same subject, "... But they say that your mother's honor is a hundred times greater than your father's? Why is it that when a father is at the forefront of everything, the mother is given more respect? Yes, it's really weird: when a child is told to "honor your mother," the mother is told to "obey your husband," and when the son grows up one day and becomes a father, he looks at his mother. When a girl witnesses the return of her honor from her husband, she sees in her child the opposite of the respect she showed to her master when she got married" [4, 53] the national colors of our people are not found in any other nation. Each person is reflected in his inner world, psychological views and thoughts based on his mentality.

"On the day of my blessing, the earth and the sky resounded. I was told:

"She is the owner. The owner of both is God!"

"O woman! Obey your Lord as you obey your Lord"

"Both of you worship Him!"

In fact, such blessings never come from outside when the blessing is recited, when a woman is psychologically entrusted with a young man who

deems her permission worthy, and realizes that she can be happy with him, voices like the one above come from the inner, spiritual world of man. "...do you know who the engaged girl is?"

In the future, the engaged girl's father, mother, tribe and relatives will be husband.. The world will be a better place! The well-being will be the same - God will take the woman's well-being from the owner" [4, 91-94] In the novel "Free" such concepts as blessing, marriage, family are also approached from the point of view of our national character. How great these concepts are, and to distort or betray them, is radically condemned. It is deeply ingrained in the psychological world of the protagonists. The blessing of marriage in the name of Allah is also sacred, and the appearance of bread, which we Uzbeks consider a supreme blessing, serves to further strengthen this process.

Our national colors are always reflected in the works of art. In particular, in the author's novel "Free",... But I am often criticized. Put the table in a clean place, he says, stupid. He says that if you get a nail, it will bury you on the doorstep, and when the goats come, it will grow and block your way. He says to open the gate in the morning when the star is gone, and there will be food" [4, 43] At first glance, such concepts as animism and fetishism, such traditions, seem to be meaningless from a real point of view, deeply ingrained in the psychological consciousness of our people. It should be noted that such views are unique to our people.

"My children went to work in the fields in the morning, and they are still dying," he said. I said they could bake bread and eat it hot. Tired, is the labor of the earth easy?

"Yes, you're right," he said. "My men have come, I've boiled the soup, and they're waiting for their father." I don't want you to drink until your father comes" [4, 10] it is a common custom in our country for a newborn child not to reach for the table from an early age, even if the utensils are separate, and for the little ones to reach out before the big one in the house starts eating. This is how every Uzbek child is brought up.

In the analyzed novel "Free" the psychophysiological and artistic means of speech, which are a factor and the basis for the formation of national character, can be classified as follows:

**Table 1.**

With details	Dream, wind, bird, tulip, lion, owl, jug, humo bird, salt desert, tortoise scorpion
According to the subjective structure of the novel	Characters (parent and child, father and son), characters (couple, grandfather and grandson, engaged youth, wind), narrator participation
According to the construction of the fable	conversation, event, behavior, mood, the inner world of images and their perfection [8, 137]

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According to the composition of the work	nature (weather events, volcano, salt desert, mountain), human (Ozod, Dilorom, Eran, mother, father, child, neighboring women...), society
According to the protagonists	dialogue, internal and external monologue, polylogue, nonlinear means
According to the names chosen for the protagonists	Ozod, Oydin, Dilorom, Eran

In the analysis, we looked at aspects of national character, such as patience, adaptability, obedience to adults, pride, and honor. Through the characters of the father in the novel, the author portrays the character of a man who sacrifices himself for the future of his children, the happiness of his family, always busy with the worries of his children, and the mother portrays a patient, loyal, passionate woman for her family. The image of freedom is characterized by self-awareness, perfection, courage and enthusiasm, which are characteristic of real Uzbek guys, who are not afraid of any difficulties in achieving their goals.

In the creation of a national character in the work of art, such issues as self-awareness, understanding of the meaning of life, changing one's destiny, one's

struggle with one's own world and psychological world are at the forefront. The above idea is proved by the fact that in the novel Ozod achieves his goal and finds both the humo bird and the tulip.

### Conclusion

In modern Uzbek prose, ie in Isajon Sultan's novels, the role of artistic speech and psychological means in creating a national character is growing. The writers perfectly revealed the psyche of the characters through internal and external monologue, dialogue, polylogue, author's statement, landscape, psychological image, mimicry of the heroes, portrait, interior, chronotope, motif.

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