

THE HARMONY OF LYRICAL PSYCHOLOGISM AND ARTISTIC THOUGHT

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Abstract: It is noteworthy that the article uses terms of different forms in relation to this category. In particular, in Uzbek literary studies, one can find various terms of this category, such as "artistic concept of a person", "personal concept", "human concept". Modern Uzbek poetry continues the best traditions of classic and new Uzbek poetry, drinking water from the springs of world literature.

Key words: human concept, traditionalist, historical types, mythopoetic, artistic thinking.

For the formation of any creative artistic thought, diachronic and synchronous are of great importance. The level of artistic thought that will be created by the creative person depends on the artistic thought formed in the creative person and his talent. There is a continuity and continuity between them. Modern Uzbek poetry, continuing the best traditions of classical and new Uzbek poetry, also drinks water from the springs of world literature.

It is noteworthy that various terms are used in relation to this category. In particular, in Uzbek literary studies, various terms of this category can be found, such as "artistic concept of a person", "personal concept", "human concept". According to explanatory dictionaries, although the words "human" and "human" do not differ sharply in meaning, they differ in usage. That is, in many cases, "human" is used as a synonym for the word "person", which embodies it as a socio-ethical phenomenon. In the literature on natural sciences, the use of the word "man" has become a tradition. In such literature, we are accustomed to understanding "man" not as a person, but as a biological being. Although we cannot clearly substantiate these considerations from a linguistic point of view, we feel the need to separately note that in this study, man is interpreted as a person, man is a biological being. After all, in the work, the terms "human concept", "artistic concept of man" or "concept of person" mean the same thing.

Artistic thinking develops in interaction with human thinking. That is, the social, cultural, economic, and political development of man on the stage of history is directly transferred to fiction. Our worldview, formed in certain social conditions, and how we define our status in existence, shape the paradigm of this period: "The history of mankind is a change of paradigms. When a person feels that the highest goal he has set for himself is being devalued, he sets new goals and strives towards them." The new paradigm that has been formed is conceptually manifested, first of all, in fiction. So, while searching for an answer to the question "who is a person?", we will be able to see the path of gradual development of literature on a holistic map, not only in terms of periodization of all history.

According to the world's leading literary scholars, "there are three main types of artistic

thought that are the most common and stable:

- 1) archaic or mythopoetic;
- 2) traditionalist or normative;
- 3) individual-creative or historical types"

The archaic (mythopoetic) stage of artistic thought begins in the Paleolithic era and lasts until the 7th-6th centuries BC in ancient Greece, and in the East until the 1st century AD.

The stage of traditionalism (normative poetics) lasts from the 6th-5th centuries BC in Europe to the mid-18th century, and in the East from the 1st century AD to the late 19th - early 20th centuries, covering the longest period - two and a half millennia.

The individual-creative stage began in Europe in the mid-18th century, in the East from the late 19th - early 20th century, and continues to the present.

The fact that the historical stages and stages of artistic thought that we have listed above coincide so harmoniously is certainly not a coincidence. The reason is that literary criticism, when studying the literature of a certain period, first of all takes into account the socio-historical conditions of this period. Because "the level of development of the literature of each period, the various literary phenomena in it are largely related to the socio-historical conditions. The socio-historical conditions are understood as the socio-economic, cultural and educational state of society, all of which are considered external factors in the development of literary literature." Therefore, the concept of man is simultaneously both a literary-philosophical and a social category.

Syncretism is shown as the main feature of the mythopoetic stage of artistic thought. Syncretism is derived from the Greek word "non-differentiation", meaning a holistic understanding of all being. Syncretism is "the state of human thought that has not yet been divided." That is, "it refers to the thinking characteristic of a mind that does not distinguish between nature and man, between words and what they mean, between "I" and "other", between vital activity and art, and is not yet capable of abstract thinking and reflection (self-awareness)."

In the archaic stage, art was also a single phenomenon. During this period, there were no types of art, in general, dividing them into types. In this sense, art historians also apply the term syncretism to ancient forms of art that had not yet developed specific features specific to the types.

The fact that "human thinking was not yet divided" in the archaic stage is directly related to the conditions of the Paleolithic era. After all, as we have already mentioned above, during this period, human consciousness developed not on the basis of complex social relations, but under the influence of natural phenomena and natural conditions of nature. Due to this factor, man feels himself an integral part of nature.

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