



## INTERPRETATION OF SOCIETY AND PERSONALITY THROUGH PICTURES IN NAZAR ESHONKUL'S WORKS

Nasriyeva Guzal Zulfiddin qizi

BSMI, the Teacher of English Language Department

E-mail:mavlaviyon@gmail.com Tel.number: +998905100445

### Abstract:

This article shows the ways of implementing society, human experiences, personality, human dignity through pictures, in the works of Nazar Eshankul. In his works, the humiliation and difficulties of individuals are reflected not through words, but through paints.

**Keywords:** personality , society , pictures ,equality, symbol.

### Introduction

“ Personally, I consider literature to be philosophy” -says writer. “A philosophy that has become a means of talking to people. Of course, I consider it not a philosophy that philosophers talk about, but a philosophy that is discussed together with people, through symbols, artistic words and tools. I no longer knew what philosophy I was promoting or not promoting. People who have read my works and stories, critics know this. But I know exactly where a person came from, what is his main task and mission, what is waiting for him tomorrow, what will be the consequences if the current tragedies continue, which side is winning in the battle between the devil and the merciful, which is in the heart of a person, and for what reason. I am looking for answers to these questions. Almost all my stories consist of these questions and the search for answers”.

One of the actively used motives in the history of Uzbek literature is an image. Various forms of pictures in works of art - a picture drawn on paper, a picture on a ring, water picture, dream picture and many other types are found and they are perform essentially different functions in the work . An image is one of the leading motive in Nazar Eshankul`s work.

In his works, Nazar Eshanqul describes the human state of mind not with lively words, but depicts it through artistic means. Rebellion against nature, society, and humanity surrounding suffering is expressed through colors, smells, and pictures. In particular, “Art -1”, “Art – 2”, "Photograph of a ruined city", “Black book”, “Coffin city”, and “Monkey leading by the man” showcase this style of the writer. In this way, the writer conveys meditative states to the reader through pictures rather than words, leaving the interpretation and feedback to the reader. Each character of the reader who writes through the picture and colors in the work leads to the spiritual world and social situations in society through symbolic artistic interpretation. In particular, in the writer's work "The Monkey Led by the Man," the old man's pictures take the reader on a journey to the world of that time. These pictures depict individuals who are suffering incomparably, separated from everything, separated from themselves, and handing themselves to the world, showing the inner world of a person who is shaken. They resemble



the works of great artists. In these pictures, those who have not overcome their memories are on the path of fate.

“The porch is long, and the paintings seem to be exhibited according to the years they were painted - typed, or rather only about forty photos and sketches from “1957”, “1947”, “1937”, “1928”, “1926”, and so on.

As I scrolled through the photos, I saw an old man's life talisman from some stairs. I felt as if I was climbing towards a hidden fortress...

In the work, as we read these lines, it is not difficult to understand that it refers to the reality of the past. Especially the pace of painting in “1921” attracts attention. “The picture is drawn in a rather clumsy way; however, the colors are bright and clear. In the photo, a burly young man is depicted leading a monkey through a dark forest on a rising bar. The young man's eyes are bright and confident. The monkey's handcuffs are tight, and the red and rye paint fully reflects the feelings of the young man”<sup>1</sup>. These images in the works of Nazar Eshankul are people of that time.

A typical representative of the image - a reflection of the mental state of an old man in colors serves to enter life with great confidence, the image of a young man full of views, capable of subjugating the world, is embodied. In his paintings, painted in later periods, the colors found their place, nature the landscape is becoming more and more beautiful, the colors are becoming more and more diverse, but the following abstractness of paintings, like autumn crows covering the sky in the images, disappears. Black colors begin to displace other colors. In the thirties, the black color completely occupies the painted pictures.

It happens that the first painted picture became a representation of a feeling called hope, depicting the appearance of disappointments in life and the faith of a young man through colors turning into an image.

## Discussion

“The photographs of that period depict the owners of villages and streets. Abandoned houses beckon with cemeteries, emitting a different smell of death. There are crying women with guns and predatory crows roaming the fields, as well as carts loaded with corpses and cages with bars. There is also a burning village and a crowd frozen in fear, resembling “The Last Day of Pompeii”. Mysterious creatures and monsters wearing masks on their faces, people (I thought it must be a carnival) having a party, tents, various types of vodka, different dishes, naked women, and innocent girls. Photos of other colors were also exhibited.”<sup>2</sup>

Of the 30 years that have passed in the old man's life, the above photos depict the following realities. The picture skillfully portrays the humiliation and unfair system supporting the party, which led to thousands of victims. The old man killed his compatriots because he believed he was on the right track.

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1. <sup>1</sup> Эшонқул Н. Момоқўшиқ: қисса ва ҳикоялар. – Тошкент: Фафур Ғулом, 2019. – 332 б.
  2. <sup>2</sup> Eshonqul N. Tobut / “O‘z AS”, 1992, 17 iyul.



In the end, realizing that the ideas he believed in were futile, he was left alone among people, reflecting on what is right and wrong, and reviewing his life. The image of a departed old man emerges. The last photo shows a monkey leading an old man with sad, depressed eyes looking into the forest. This image not only showcases the writer's creative skill but also highlights the compositional structure. It serves as an introduction to the writer's life, demonstrating that art has entrances and exits similar to those depicted in paintings. The work presents the first photo depicting an old man at the end of his life, with a key leading to the mysterious world of the hero and locking the doors from this mysterious world. It all ends with him being cut off from this mysterious world.

Another photo from “The Black Book” by Nazar Eshankul deserves attention. In this work, the writer avoids expressing the psyche of the characters in words. Instead, their rebellion in spirit, submission to the devil, and domination over people and situations are depicted through the steps they take and the colors used. The photo depicts a wide and uneven field leading to a brown mountain with a half-sun disappearing behind mountain peaks at dawn, emitting a dim light. The field is scattered with black bones, while thousands of bones and withered grass cover the mountain. The heads of the defeated people are so black that their eyes look blue. A majestic and victorious figure with a pointed beard worships himself and casts a proud and triumphant look at those who see it, as if wanting to tear the sky apart. The photo is titled “Uprising” at the bottom. This photo is from open sources.

Although it is believed that this represents the purification and transformation of the world, the story describes events, emotions, philosophical opinions, and spiritual experiences in first-person language.

The “Black Book” is a human companion forever, until the end of the world, about the devil who swore to mislead mankind (starting with Adam) and his tricks. In this work, the protagonist examines his entire life. The seventy-year-old man realizes his identity, his actions, and his life position, especially when looking at the paintings created by his son. For a long time, he could not understand the purpose of his child (from the devil), but only thanks to this picture does he realize his son's and the devil's plans. The hero is himself: “I am a great sinner”, he says, flipping through his diary. The hero of this story is straight out of “The Man Led by the Monkey”.<sup>3</sup> Although he resembles the image of an old man, the plot and composition are fundamentally different from his characteristics. In this place, in the work “The Black Book”. Hero: “I read the book when I was young, and then I read this book for the rest of my life and I lived under his influence. This book guided my life, it is a holy book for me, and the beginning of tragedies is in this book...” he says. Like the black book in the play, the painting also refers to the future victory of the devil over humanity and serves as a demonstration of their ugly goals. In this work, in a symbolic sense, bowing to the desires of humanity, being captured by the devil and following his path to eventually end up in poverty, on the other hand, the devil implemented a “Policy of dividing and governing the world” probably, they mean colonial countries. Also, having different opinions, are no exception, because the reader in the literature of postmodernism should not forget that he is not only a reader, but also a writer.

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3. <sup>3</sup> Eshonqul N. Tobut / “O‘z AS”, 1992, 17 iyul.



Works by Nazar Eshankul “Art – 1”, “Art – 2”, “Photography of the destroyed city”, “Coffin” The image method is also used in his works called “The City”. “Art – 1”, “Art – 2” in his work, the writer talks about reality directly, penetrates deeply into the essence of the work , fills it with meaning. The artist's paintings are very strange, he is a man,when he said that he was capable of doing what was not enough, the king gave him a picture of the world and asked him to draw it. The artist “in different colors, first about the kingdom, then in it, he painted images of living citizens, but the people in the picture are extraordinary, he was obedient, loyal and hardworking. The artist paints them with great care and skill, his hand moved like a witch's. As it is drawn in the picture, it was in the kingdom that the character of people gradually changed. One after another, riots break out in the city, which began peacefully.”<sup>4</sup> Since this story describes the mental state of people, people are different from an artist,who asks him to draw a picture of different things, but no one paints a picture of happiness, they don't ask him to draw it. This invites the reader to observe, which creates the basis for various questions. In the work “The Picture of the destroyed city” the author uses a completely different method . In the work, the fate of the nation is shown symbolically through a picture. This is a photo It is called “Tursoria” in the language of the hero and depicts a ruined city.

At the same time, the writer skillfully uses an artistic texture. In particular, one country describes the state of the nation using the example of a picture, without describing it directly. “In the photo, it is in ruins against a background of faded colors that have not yet reached the standard, the city was exaggerated like a mutilated corpse”; “The streets of the city are real and it is depicted so dangerously that, looking at the photo, I am now in the room worried that the city may be destroyed. if the invaders had come and destroyed the city , you would have stayed...”, as the hero's request to the Tursoria is depicted in the play alive, the more the country in the picture interests the hero, the more surprised others are, they were somehow destroyed by the grace of an unknown artist he does not understand the reason why he is concerned about the Tour in such a country , that he will completely deny it, that he will turn his back on this country, even if he admits that he internally embodies it in the form of a picture.

## Conclusion

In conclusion, we can say that the hero of the work, suffering from hallucinations, takes on a leading role. There is a high syncretism of interpretations of psychological and tragic situations in the image of such heroes. The works of Nazar Eshankul have been found, demonstrating this type of spirituality and symbols of a mentally defective soul. In the form of a coffin in the story “Coffin”. The image of a person who is an architect of urban construction is such a hallucinatory disease, a person who is a thief. N. Eshankul has many attractive moments in this story. He wrote about the fate of the victims of the Shura era. N. Eshankul in his works, putting on the mask of good in the face of evil, in the name of man in the 20th century, especially in the later history of mankind, where evil acts in the name of good recreates

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4. <sup>4</sup> Eshonqul N. Tobut / “O‘z AS”, 1992, 17 iyul.



the heroes of an era when it was difficult to distinguish good from evil. Because evil also uses the language and words used by good, which is also what kindness worries about. It was hard to tell from his face. In the works of N. Eshankul feels a rebellion of the soul, a spiritual impulse, a confused heart. The existential philosophy that “rebellion is the essence of man”, originally from Baudelaire, marked the beginning of Baudelaire's poetry - a vivid example of creativity and rebellion. This madness in the East, also called N. Eshankul, also revolts against evil in his works. When the rebellion of the intellect fades, talent also fades, says the writer who was with H. Norboy in conversation. In particular, when a writer comments on Kafka's works, his work is the greatest Both Jarayon and Korgon declare that this is an uprising. We also Reading N. Eshonkul's works, images, colors, stench and ugly smells in them, rebellion in the human spirit, expression of social protest in the human heart through paintings, we will witness this.

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