

COMPREHENSION OF A LITERARY WORK WITH NO WORDS

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ABSTRACT

This article deals with the literary works studied using the hermeneutic method of analysis. The hermeneutic method is considered to be a new perspective of poetic text study – translation of a literary work within the psychological process of understanding.

KEY WORDS: syllogism, transformation, katharsis, induction, deduction, individualism, idea, publicity, poetry.

INTRODUCTION

In the process of understanding, comprehending, studying, analyzing and translating a text, scientists rely on different methods and techniques in accordance with their perceptions. Of course, it should not be overlooked that the translation process is accompanied by the need to implement all aspects of the work. Understanding the perceived situation creates many opportunities for human psychological activities. Thoughts, emotions, understanding are the various stages of cognizant understanding of a literary work as a universal paradoxical axis of existence, and they are accomplished in various forms by psychophysiological processes. We are focused on aspects of art and tradition, in general, on understanding the art, the society, the human being, and its mentality. Nevertheless, as we consider the sample of the work a part of the existence, we face a particular individual psychological state, its particular existence to understand and to provide an explanation and comment to others, first of all, we must ensure that it is adequately developed. The process of understanding is based on the hermeneutical method.

MAIN PART

The hermeneutic method goes back to the period of antiquity. In Europe this science appeared in 3,000 BC. Its main task is to explain and interpret the thoughts in a foreign language. Hermeneutics (Hermeneno – to explain, to define) has given a special place in the twentieth century to the exegetics (n.exegetike // exegomai - derived from teaching). Hermeneutics (in many cases, obsolete, original) was the teaching of the original meaning of the texts. Since the original meaning of ancient texts has undergone changes or lack of attention, they are damaged and have the opportunity to explore and understand the entirety. Hermeneutics is aimed at studying the essence of these texts through the lexical-grammatical aspect of the language and restoring its original meaning. At the beginning of the 21st century, new approaches to this subject appeared. As there is a process of understanding on the basis of the hermeneutic method, the question is, what is the process of understanding and what it will be like, what it is and how it should be understood.

Scientists who have applied the Hermeneutics have repeatedly reiterated that it first came into being within the framework of religious philosophy and focused on the interpretation of religious artifacts. Later, the hermeneutic variety was used in different fields of society; such as religious, legal, social and artistic hermeneutics. The subject of our research is literary Hermeneutics. The understanding of the text and the literary work requires a great deal of psychological process because every human being has his own world. This world is filled with the figurative conceptions of the literary work. The existing world is enriched with the elements of the figurative world. Thus, in the artistic analysis, we should not be confined to the artistic mindset, because a figurative imagination is based on the imaginative world of the artwork and the psychological training of the members of the society in which it is to be studied. When we think about the mentality of the entire society, we mean not only the creator's, but also the reader's mentality. The process of thinking ability between the author and the worker is called close psychological, spiritual-enlightenment

relevance. In the hermeneutic method, a German philosopher Shleiermacher separated two aspects: the first linguistic aspect, the second psychological aspect.

MATERIAL METHOD

The first of these is the primary content of the essence, phenomenon, plot, created on the grammatical, lexical-semantic possibilities of words that constitute the content of the work. It is based on the grammatical meanings of words, and by means of them, it creates a perception of a particular phenomenon. But it is important for us to be able to create a new variety of meaning, plot, in other words, to create a new world of events and fantasies based on the primary content of the work. Such analysis is called psychological aspect. And, of course, this understanding also includes several methods and tactics:

1. Syllogism. The study of the phenomenon of inductive and deductive method of formation of phenomena, or the formation of a whole.
2. Transforming. Moving one event into a psychological aspect, the formation of the story of the narrated work in the reader's imagination in different content, at different occasions and with different circumstances and images.
3. Developing. Visualizing, forming events in the third generation, that is, imagining the system of events using the possibility of abstracting a specific piece of art, and transforming it into its own inner world.

In the first method, we understand the general or the unity of the great or small events in all works. A special phenomenon in each work is a unique world on the other hand, with a great and infinite presence.

The method of knowledge acquired in this regard is aimed at rational planning of existence. But the Hermeneutic Understanding is regarded as a category of artistic and sentimental understanding. "Hermeneutics means, above all, the practical application of the art of cognition ... and it is important to emphasize the importance of the tale".

In this understanding, artistic images control the entire society. During the reading, the environment is the only thing that is spiritually upbuilding. For example, Jamila in ChingizAitmatov, Daniel, Feride in "Choliqushi", and Asadbek's fate in "Shaytanat" play a crucial role in the work. In reality, in a society where they are in the real world, their lives are settled, calm and peaceful, without excessive noise. But, to their surprise, they are seen as a mirror around the whole of the society, and the life around them is just a chain of common life for the entire society. However, the fact that the society and the whole of existence consist of such chains permits us to imagine their destiny as a universal life.

In the process of transforming the content and the plot of the artistic work, we are completely transforming our destiny into the fate of the destiny of an unfamiliar man, that is, the events associated with the creations are just as if we were with the reader. On the same basis, we transform our story into our own destiny. Such a vision gives us psychological transformation. Similar events are simplified, and others are globalized. We are spiritually prepared for any kind of suffering and trials, and in our souls we form great patience, great power and pride in our souls. These literary works are reflected in the imagination of each person in the next plot. The human qualities of the heroes of the work, and their experiences, inspire the spirit of this kind of activity and encourage them to become a worthy people for a great life.

The Transformation process is extensively and meaningfully carried out by talented people with special capacities, so creativity requires such a process. The category of imagination serves as a base in hermeneutic understanding. In it, we create a separate imagination or conceptual framework for each hero and every event within each of our works. Through this system, we judge them and transform them into the property of our world. Of course, the problem of perfection is closely related to the artist's mentality. His vital experience, his human qualities, play an important role in shaping the artistic-aesthetic outlook of his creative talent and abilities.

Artistic works created at high level give us some fantasy material.

That's why, within the framework of our work, we have our own imagination in the world of our imagination, we create ourselves emotionally. The writer's personality, his daily morals, his educational mentality are not so important, but his talent is important, because his creative works reflect his soul, his inner world, his works. However, the true appearance of the people is reflected in their intentions. However, no one was able to determine the parameters of life, the world, the existence of the second and the time. We only imagine what life is and what it is like.

Some scholars cannot provide material for hermeneutic analysis of lyrical works. Hermeneutics is only intended to create scenes of great epic works, so the story or situation in lyrical works can not be used as a basis for this method. The works analyzed by Hermeneutics have proved to be unsatisfactory. Any hermeneutic method is based on a mature, complete axiom. However, the problem of incompleteness of lyrical works is controversial and questionable. The small volume of lyrical works does not mean that they are unfinished. The art work does not necessarily have to cover the subject on which it's been written. That is why it is a work of art, in which it signifies allegorical reference only to the general logic of events. However, the artwork does not need to be rich in content and logic, because the story of a lyrical poem is a product of the psychological ecstasy, its meaning, or its use, depending on its own state of the individual mental state. We need to remember the above-mentioned syllogistics method. The induction and deduction in it inspires our fantasy and creates space. However, the Lyric art serves as the yeast for the formation of such a fantasy.

Lyric works are the dots of the human heart. In them, the poet reflects the images of his soul in smaller, but vivid colors. The reader is amazed at discovering new sights during the work of the reader, the passion world opens, he feels the new state of existence, and feels the emergence of the new world of thought. The same situation inspires him for a new fantasy. There is no doubt that the works of Navoi, Omar Khayyam, Shakespeare, Cholpon, created by this skill, have been completed. It is clear that each of them is an original soul scene.

As we understand the concept as art, it is important to mention the paradigmatic view of understanding the diversity and uniqueness of art. Everyone is aware of the phenomenon, based on one's own mentality, talent, and the environment. The neglect of the concept of a certain circumstance is not fault, but the originality of his life, which was created at his very beginning, that is, his creation.

During the process of various rewards, some people unknowingly discover the new colors of existence, when they perceive the discovery; they make their minds smart and spin their lives. But we have to admit that every person lives only in the life of destiny. We have the right to imagine ourselves, to download the tasks that we have been facing. In many cases, disagreement between people in different fields of society comes about as a result of ignorance of such simple truth. Everyone has a living planet: its Reality, its place, its woods, rivers and the seas. We must not ignore the fact that he has a specific character, what he is capable of, and keep in mind what we can expect from him.

CONCLUSION

In fiction we find this phenomenon in a more complex psychological picture. An example of the artwork presented to us is the world of the talent that has come to our attention with our own vision. We have to accept the world as it is. The world is unclear for us, we have no right to disclose the creative discoveries in our own thoughts. The sample of the presented art is reflected in our mentality within the framework of our mentality, psychological preparation, in simple words, consciousness, intelligence, and translated spiritually. This is exactly what we mean when we say a literary translation of a work of art.

It is also an art to turn it into a part of the human psychological world by looking at the work of art as an example of the necessity to make the whole study of the work by the analysis, interpretation and translation of literary works.

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