

## Psychological Interpretation of the Hero in the Epic "Rebellion of Souls" by Erkin Vohidov and the Appearance of the Theory of Peoples Psychology

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**Abstract:** in this article, the main hero of the epic "Rebellion of the spirits" by Erkin Wahidov is the Bengal poet Nazrul Islam with his own individual psychological characteristics, the appearance of humanistic psychology on the example of this poet, the theory of the psychology of peoples on the example of the Indian people in general, the psychological interpretation of this epic is reflected. .

**Keywords:** humanistic psychology, individuality, theory of peoples psychology, leadership, personality, selflessness, string-like vine branches

The epic "rebellion of spirits", belonging to the pen of Erkin Vahidov, was written in 1978-1979. The author said about the creation of the epic: "The Saga is about the Dreams, Courage, tragic fate of the fiery Bengal poet, who inspired the whole of India with his rebellious poems for freedom, the struggle for freedom . "Rebellion of Souls" although Nazrul is about Islam, then under the pretext of the poet's life, I myself remain a poet in general, humanity, selflessness, the modern age of the male thirsty people of creativity, a complex relationship with his people, the meaning of human life, life is both cruel and fair I sought to share my thoughts about the truth with the reader. "In the creation of this epic, only one person's life and tragic destiny were based. This person was the famous Bengal poet Nazrul Islam. The aspect that attracts the author is the interpretation of the protagonist, that is, as a whole personality, I know that the way that the person passes before achieving this status, is his individuality and individual psychological characteristics. Because the author diligently studies the life and creativity of the protagonist, goes to India to get acquainted with the facts of his life, he it will be in the places where he lives, he will be in conversation with those who know the hero. Nazrul Islam left an indelible mark in poetry at the beginning of XX century, showed its leadership character with rebellious poems, shocked the minds of the peoples of the entire Indian peninsula, the will, in general, shaken the psychological consciousness, committed to the work of liberation of the ontogenesis period from the oppression of foreign colonialists of Hindistan, which was considered his whole life, Due to the weight of his time, as a result of repression, arrest, torture, he es-faintly distracted. Such cases are considered anti-humanizmga actions. The deduction from the thinking of a person living in a society as a result of the overthrow of human dignity is a threat to humanistic psychology, that is, to human life and dignity. Nazrul Islam lost consciousness at the age of thirty-five. Due to its leadership characteristics, the liberation movements took over, the colonialists were expelled from the country. He restored his dignity, but did not know, although forty years lived on the duck, catering to respect, did not notice these passions, es-hush, who took the ark of the unit, did not return to get a moment of contemplation. Nazrul Islam was born to the world as a poet, that is, a pure wish of his ERA, a rebellion in the heart full of faith, harmony. Standing in the kiss of National Freedom, El-yurt was such a rebellious poet that "when asked for his Burning Heart" The Poet was lost from his land before he was still born: the El-yurt was trampled under the feet of colonial officers. Instead of standing against the oppressors - officers of the people in ignorance, the Indian-he divided himself into a Muslim, eating

each other's flesh, rubbing with scraping. The poet is especially concerned about the belief of the hypocrites, cowardly, cowardly, who thinks only of his soul peace.

It is a trick of not being able to stand up for Injustice. Alas, he is numb because of ignorance, blind-he is deaf to the persecution of the crowd: they call the poet a rebel, which has a negative impact on the psychology of the public. In this way, the selfless poet who is ready to give his life, the world for el becomes the enemy of el, is taken into custody. As you get acquainted with the Islamic destiny of Nazrul in dostan, the narratives attributed to him, the poet's full of passions, you will feel that the goal of writing the work is not only the life of the Bengal poet and his leadership characteristics, the events that have taken place in India, the growth of the psychological thinking of the Indian people, the At the same time, it is about our native land, its struggle for freedom, independence of the country, the original selfless sons of such a nation as the Conqueror, the steppe, the Fitrat, their struggle for independence and how expensive these struggles are – all pass before your eyes. Written in the late 70s of the twentieth century, the rebellious fighting spirit in this epistle confirms that the burning of the Almighty, The Desert, the grief of the land, the freedom of The Fittest, continued in these years. Nazrul Islam, who knew El-Gham as his own grief, could not come to terms with injustice, but spent all his energy on the liberation of the land. They give him a blow upon blow and try to repel it. But they can not achieve this. In the epic, this situation was expressed very effectively: "Nazrul Islam raised its heart as a flag. The rest of the S to the heart was not extinguished by the riot fire. I can not be persuaded by injustice, but the poet did not. " Having such individual psychological characteristics, the showirga is primarily hostile to egoist individuals who think only of the peace of their soul. It is indecent to be silent, not to fight against it, seeing violence and injustice. Nazrul, who devoted his life to the freedom of the land of the world, the freedom of his people, to the persecution of the mankurt crowd, who became blind because of Islamic ignorance. In this way, the selfless young man who sewed his life for the same people is considered an enemy by the same people. These images show how the path of truth is confused, causing the hero to suffer. The infinity of suffering, which appears as if one is disappointed, brings the reader closer to the show. It symbolizes his soul, soul. In the epic, not only Nazrul describes the Islamic destiny, but also various narratives that correspond to the characteristics of the individual on the road. The reader, who got acquainted with these, feels that the author's goal is not only to tell about the life of the Bengal poet, the events that once passed in India, ancient legends, but also that these images have a deep Tagma. The images in the work remind us of the struggle of the Sons of the original nation in the years of Soviet occupation of the Fatherland, such as the Fitrat, Qadiri, Çöhlpon, Usman Nasir, on the way to freedom of the land, and the fact that they set their lives on the path of truth. The protagonist of the epic of the rebellion of spirits is very active. He feels the suffering of the people in the system of despotism with his body. In addition to awakening the people, he stands as a spiritual leader, leader of the nation in the struggle for the realization of people's desires. In this respect, he can serve as an example to any creator. In the epic, only the fate of Nazrul Islam is not written. There are also various legends that relate to his fate. Narratives in the composition of the epic provided a harmonious combination of artistic form and content. The reader, familiar with the narratives, feels that the author's goal from the writing of the work is not only the life or destiny of the Bengali poet, but some kind of meaning is hidden in the zamir of these interpretations.

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