

THE TEST OF PERSONALITY AND TIME: THE SPIRITUAL AND
PSYCHOLOGICAL IMAGE OF THE HERO IN TWENTIETH-CENTURY ENGLISH
AND UZBEK PROSE

(BASED ON THE WORKS OF ERNEST HEMINGWAY AND ODIL YOQUBOV)

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Annotation: This article examines the spiritual and psychological portrait of the literary hero in twentieth-century English and Uzbek prose through the works of Ernest Hemingway and Odil Yoqubov. The research focuses on how historical upheavals, cultural mentality, social environment, and moral challenges shape character formation and inner emotional life. Using comparative literary analysis, psychological criticism, and contextual interpretation, the study reveals similarities and differences between Western and Eastern models of the literary hero. Hemingway's protagonists are characterized by existential loneliness, stoic endurance, and inner discipline, whereas Yoqubov's heroes embody moral responsibility, spiritual nobility, and strong ethical consciousness rooted in Eastern cultural values. The article concludes that both authors, despite belonging to different traditions, highlight human dignity, resilience, and the supremacy of moral and spiritual strength.

Keywords: Ernest Hemingway, Odil Yoqubov, psychology of character, moral identity, twentieth-century prose, comparative literature.

АННОТАЦИЯ: В данной статье исследуется духовно-психологический портрет литературного героя в английской и узбекской прозе XX века на примере произведений Эрнеста Хемингуэя и Одиль Йокубов. Исследование фокусируется на том, как исторические потрясения, культурный менталитет, социальная среда и моральные дилеммы формируют характер и внутреннюю эмоциональную жизнь. Используя сравнительный литературный анализ, психологическую критику и контекстуальную интерпретацию, исследование выявляет сходства и различия между западными и восточными моделями литературного героя. Герои Хемингуэя характеризуются экзистенциальным одиночеством, стоической выносливостью и внутренней дисциплиной, тогда как герои Йокубов воплощают моральную ответственность, духовное благородство и сильное этическое сознание, укорененное в восточных культурных ценностях. В заключение статьи делается вывод, что оба автора, несмотря на принадлежность к разным традициям, подчеркивают человеческое достоинство, стойкость и превосходство моральной и духовной силы.

Ключевые слова: Эрнест Хемингуэй, Одиль Йокубов, психология характера, моральная идентичность, проза XX века, сравнительное литературоведение.

ANNOTATSIYA: Ushbu maqolada XX asr ingliz va o'zbek nasrida adabiy qahramonning ruhiy-psixologik portreti Ernest Xeminguey va Odil Yoqubov ijodi orqali ko'rib chiqiladi. Tadqiqot tarixiy inqiloblar, madaniy mentalitet, ijtimoiy muhit va axloqiy muammolar xarakter shakllanishi va ichki hissiy hayotni qanday shakllantirishiga qaratilgan. Tadqiqotda qiyosiy adabiy tahlil, psixologik tanqid va kontekstual talqindan foydalangan holda adabiy qahramonning G'arb va Sharq modellari o'rtasidagi o'xshashlik va farqlar ochib beriladi.



Xeminguey qahramonlari ekzistensial yolg'izlik, sabr-toqat va ichki intizom bilan ajralib tursa, Yoqubov qahramonlarida Sharq madaniy qadriyatlaridan kelib chiqqan axloqiy mas'uliyat, ma'naviy olijanoblik va kuchli axloqiy ong mujassamlashgan. Maqolada har ikkala muallif ham turli an'analarga mansub bo'lishlariga qaramay, inson qadr-qimmati, matonatligi, ma'naviy va ma'naviy quvvat ustunligini ta'kidlaydilar.

Kalit so'zlar: Ernest Xeminguey, Odil Yoqubov, xarakter psixologiyasi, axloqiy o'zlik, XX asr nasri, qiyosiy adabiyot.

INTRODUCTION

The twentieth century stands out as one of the most dramatic and transformative periods in human history. World wars, ideological conflicts, political repression, economic crises, and the rapid development of technology fundamentally reshaped human consciousness, emotional experience, and moral perception. Literature became not only a mirror of historical change but also a powerful means of exploring the inner world of the human being. Writers turned to deep psychological analysis, ethical reflection, and philosophical contemplation of human destiny.

In world literature, Ernest Hemingway occupies a prominent place as a representative of modernist prose who vividly expressed the trauma, disappointment, and internal struggle of the twentieth-century individual. His heroes are outwardly restrained but inwardly wounded, bearing invisible scars of war, loss, and existential crisis. Their struggle is primarily internal, silent, and psychological; however, it reveals tremendous moral courage, dignity, and spiritual endurance.

In Uzbek literature, Odil Yoqubov stands as one of the leading writers who embodied ethical responsibility, spiritual values, and human dignity in artistic form. His heroes are closely connected to society, national culture, and moral traditions. Unlike Hemingway's isolated individuals, Yoqubov's heroes define themselves through conscience, ethical duty, compassion, and responsibility toward others. Their suffering is not meaningless; it becomes a process of moral purification and spiritual growth.

The significance of this study lies in its attempt to analyze how two culturally distant literary traditions — Western modernist prose and Eastern ethical-spiritual prose — interpret universal human problems such as dignity, responsibility, emotional resilience, and moral strength. A comparative analysis of Hemingway and Yoqubov helps deepen the understanding of twentieth-century world literature and highlights that, regardless of cultural differences, the human being remains the central focus of artistic creation.

METHODOLOGY

The methodological basis of this study includes:

Comparative Literary Analysis

Hemingway's and Yoqubov's works are examined in parallel to identify thematic, ideological, and psychological similarities and differences.

Psychological Literary Criticism

Special attention is given to the emotional states of characters, their internal conflicts, fears, doubts, and silent suffering.



Contextual and Cultural Interpretation

Historical background, socio-political conditions, national mentality, and cultural traditions are considered essential factors shaping the hero's psychology.

Textual Analysis

Narrative techniques, symbolism, dialogues, monologues, authorial tone, and artistic interpretation of character are analyzed.

Primary sources include:

Ernest Hemingway: *The Old Man and the Sea*, *A Clean, Well-Lighted Place*, *In Another Country*.

Odil Yoqubov: *Diyonat*, *Oq qushlar*, *oppoq qushlar* and other morally-psychological narratives.

RESULTS

Hemingway's Hero: Between Loneliness and Dignity

Hemingway creates a unique psychological model of the "code hero." Such characters possess inner discipline, emotional restraint, stoic perseverance, and the ability to maintain dignity in the face of defeat. Their defining traits include:

- existential loneliness
- moral endurance
- spiritual integrity
- emotional self-control
- "grace under pressure"

Even when physically defeated, they achieve moral victory. Santiago in *The Old Man and the Sea* loses the fish but preserves dignity, self-respect, and human strength. In *A Clean, Well-Lighted Place*, loneliness is presented as an inevitable human condition, yet the hero seeks inner peace through personal resilience rather than external support.

Yoqubov's Hero: Between Conscience and Duty

Yoqubov's protagonists belong to a different spiritual universe. Their psychology is shaped by:

- conscience and ethical responsibility
- loyalty to human dignity
- emotional sincerity and compassion
- connection to homeland, society, and tradition
- internal conflict resolved through moral decision



Their suffering is associated not with existential emptiness but with injustice, betrayal, social pressure, and moral crisis. Yoqubov's hero cannot exist outside moral values. His struggle is meaningful and leads to ethical clarity and spiritual purification.

Common Humanistic Elements

Despite differences, both writers emphasize:

- human dignity
- spiritual resilience
- moral courage
- inner strength
- respect for the value of life and humanity

Thus, both Hemingway and Yoqubov create psychologically profound and ethically significant images of the human being.

DISCUSSION

The main distinction between Hemingway and Yoqubov lies in their philosophical worldview and cultural foundation.

Hemingway represents a Western existential model. His hero is solitary, standing alone before fate and life's absurdity. The world is often indifferent, emotionally cold, and morally uncertain. Meaning is not given; it must be created through endurance, discipline, and dignity. Silence becomes a protective shield, and resilience replaces hope.

Yoqubov, however, represents an Eastern ethical-spiritual model. His hero exists within a moral community, sustained by conscience, cultural memory, and spiritual tradition. He does not seek isolation; instead, he finds meaning through responsibility to others. Suffering in his works is morally purposeful, leading to inner purification and truth.

Therefore:

Hemingway — the human being against emptiness.

Yoqubov — the human being against moral collapse.

Both writers, however, contribute to global literature by offering different yet complementary visions of human greatness.

CONCLUSION

The conducted comparative analysis shows that although Ernest Hemingway and Odil Yoqubov belong to different literary traditions, cultures, and worldviews, they are united by a powerful humanistic idea — the affirmation of human dignity and spiritual strength. Hemingway's heroes embody existential resistance, silent courage, and inner discipline in the face of loneliness and despair. Yoqubov's heroes demonstrate ethical steadfastness, conscience, compassion, and spiritual nobility in the face of moral trials.



Both writers prove that true victory does not always mean external success; it is primarily a moral and spiritual triumph. Their heroes teach humanity that dignity, conscience, responsibility, and inner strength remain universal values, regardless of cultural differences or historical periods.

The results of this study deepen the understanding of twentieth-century literature and can serve as a useful basis for further research in comparative literature, psychological literary criticism, and East-West cultural dialogue. Hemingway and Yoqubov enrich world literature by creating psychologically profound, morally inspiring, and spiritually meaningful images of the human being — images that remain relevant in the modern world.

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