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"SPACESUIT AND BUTTERFLY": SOME ASPECTS OF ARTISTIC INTERPRETATION OF THE WRITER

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ABSTRACT
This article expresses thoughts about the author's artistic interpretations of the story "Spacesuit and Butterfly" by the French playwright Jean-Dominique Bauby. The work presents scientific and theoretical conclusions about the originality of the author's interpretations of facts and various events.
KEY WORDS: *French literature, Jean-Dominique Bauby, the story "The Diving Bell and the Butterfly", the problem of artistic interpretation.*

ANNOTATSIYA
Mazkur maqolada fransuz dramaturgi Jan Dominik Bobi qalamiga mansub "Skafandr va kapalak" qissasida muallif badiiy talqinlari (interpretatsiyasi) haqida fikrlar bildiriladi. Asarda keltirilgan faktlar va turli voqea-hodisalarning yozuvchi talqinlaridagi o'ziga xoslik haqida ilmiy-nazariy xulosalar bayon qilinadi.
Kalit so'zlar: fransuz adabiyoti, Jan Dominik Bobi, "Skafandr va kapalak" qissasi, badiiy talqin muammosi.

Абстрактный
В данной статье высказываются мысли об авторских художественных интерпретациях повести французского драматурга Жана-Доминика Боби «Скафандр и бабочка». В работе представлены научно-теоретические выводы об оригинальности авторских интерпретаций фактов и различных событий.
Ключевые слова: французская литература, Жан-Доминик Боби, повесть «Скафандр и бабочка», проблема художественной интерпретации.

INTRODUCTION

As every artist wants to cover a specific subject artistically, he must express his aesthetic attitude to the depicted events, facts and other factors. He processes them towards a certain goal, subordinates them to his artistic goal. Western scientists also note the original task of literature: "the author objectively and artistically recreates reality, gives it a beautiful aesthetic form" [1, 42]. In fact, this postulate was mentioned by Aristotle. Petrovsky says that Aristotle compares poetry to a single and integrated living entity, and therefore it gives peace. He says that the poetic organism is not a recording of reality, but a creation. [2, 88]. Literary scholar Bahodir Sarimsakov also noted this fact: "In art, we use the adjective "artistic" because the reality in art has undergone creative perception through the aesthetic views, principles and ideals of the creator, and consequently, it has been changed. Directly because of this feature, works of art, artistic images in them educate human feelings and improve his intelligence. So, the basis of the image and figurativeness in art is the emotional-mental perception of reality by the creator, his re-creative embodiment." [3, 4].

French writer Jean-Dominique Boby thinks about life and the value of life in the short story "Spacesuit and Butterfly". In this sense, he gives various life examples and tries to draw vital and philosophical conclusions from them. We found it interesting to observe these artistic interpretations of the writer.

ANALYZES

It is known that in this story, the author, at the age of 44, stopped active life due to a stroke, and expresses his thoughts about the world and the meaning of life. In this process, we will pay attention to some interpretations. For example, at the beginning of the play, it is possible to get out of a difficult state of mind, to think in a paralyzed state without any movement: in this case, one can now "visit the palace of King Midas", think about "getting the Golden Fleece", "in Atlantis". "discovering" is an imaginary beautiful

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opportunity to connect a person with this world. [4. 8]. About the legendary king Midas. According to legends, he was punished for offending the god Apollo - he has long ears - and he becomes a slob. Even if he hides his ears, people will find out. One slowly went aside, dug deep, and told him the whole truth. After ages, a man made a flute out of a reed growing out of a pit. And the truth will be heard. According to another legend, Midas finds Silenus, the teacher of god Dionysus who got lost during the Indian campaign. Happy Dionysus says tell him whatever you want. Then Dionysus says: "Let everything I touch turn into gold." This wish will be granted. Whatever Midas touches turns to gold. In this way, he starves and almost dies. He tells Dionysus and asks him to return it. Thus Midas returns to his original form. [5, Midas - Greek mythology-avareurgente.com›uz/midas-greek-mythology]. A factor to be noted here is that man, especially when he attains absolute power, is usually subject to nafsi ammara. It is said in the hadiths: Ibn Abbas narrates: The Messenger of Allah, may God bless him and grant him peace, said: "Even if a person has two valleys full of wealth, he dreams of a third valley full of wealth." Only dirt can feed his belly. May Allah accept the repentance of the servant who repents!" [6, 200]. In the mythology of the world, there are many legends and memories of real events about ordinary people and kings who forgot their humanity in pursuit of wealth. The conclusion from this is that the theme is common in the literature of all nations and peoples. Jean-Dominique Boby probably also thought when remembering this legend that no matter how much wealth you have, it cannot save you from death...

There are many more instructive points in the story. We can note the author's recollection of an event that reflects the pacifist point of view - Rodovan Karadzic, the evil leader who caused the calamities of the Balkan war. It is known that during the 1995 civil war, eight thousand innocent Muslims were massacred by his order in the city of Srebrenica. The International Tribunal in The Hague sentenced him to life imprisonment for crimes against humanity, genocide. [7. ru.wikipedia.org›Karadzic, Radovan]. So, the writer condemns the life of people who live like executioners here.

The writer also recalls the world-famous Arab folk tales. Because life in a fairy tale raises human imagination - fantasy to such heights that the reader gets great artistic and aesthetic pleasure from it. The story also mentions Seneca Lucius Anneus (4th century BC - 65 AD, Corduba, Rome). He is the tutor of the famous Roman emperor Nero, a wise man. But history testifies that Nero did not appreciate such a smart and wise tutor. After sitting on the throne, after a certain period of time, believing various incitements, he ordered the death of his beloved. According to the sources, when the execution order came, Seneca voluntarily chose the punishment - to cut his own veins, and the couple died at the same time. [8.ru.wikipedia.org>Lucius Anneus Seneca]. Glory, unlimited rule, without opposition - the calamities and disasters that will bring a monopoly are mentioned here with regret. This aspect is clearly reflected in consciousness when a terrible disease strikes.

Another thing worthy of attention is that the playwright-writer attaches importance to the fate of creative people who, like him, fell ill at a certain period of his career. In particular, the memories of the French writer Valéry Larbo (1881-1957) are important. Valery Larbo is the son of a writer, translator, businessman, pharmacist. Fluent in Italian, English, German and Spanish. At the age of 54, he was diagnosed with genuplegia and aphasia. He walks in a wheelchair. In 1948, out of necessity, he sold his 15,000-volume library. "Friends of Valery Larbo" International Association has been operating since 1957. This association established an annual literary award. [9. Ru.wiki]. Presenting these arguments, the author draws attention to the difficulties of creativity, the unique spiritual and spiritual world of the creator, and the problems of the creator's dignity. We remember Oybek, who in the last years of his life suffered from a serious illness and wrote his works by saying them. The hardworking lifestyle of the writer, who was also blessed with the literary doctrine of socialist realism, is skillfully described by his wife. [10]. Here, too, common points can be seen in the field of artistic creation, in the lives of people who devoted their lives to art. We can see that creativity requires will, talent and self-sacrifice, especially in the works of Hazrat Navoi:

Yigirma to‘rt soat kecha-kunduz,
Yigirma to‘rt dam ursam nafas tuz.
Ki andin vaqtima yetsa huzure,
Birovdin topmasa ko‘nglum future...
Farog‘at kunjida bir go‘sha tutsam,
Meni el, men dog‘i elni unutsam.
Bori ashg‘oldin shah tutsa ma’zur,
Ki bo‘lsam so‘z demoq shug‘liga ma’mur... [11, 354].

It seems that artistic creativity has a very special and unusual character wherever it is in the world. Even in this example, the analogy makes one fact more clear: the creative process is an extremely private, inner state, which is not at all similar to the manifestations of the usual way of life. This aspect requires special attention and understanding that sometimes such situations lead to realities that cannot be measured by the scales of reason. Such processes are revealed in a very interesting way in Jan Parandovsky's work "Word Chemistry". Let's limit ourselves to one example: Like any confession, a work of art relieves the pain of a person's heart, frees him from suffering, heavy feelings or unpleasant thoughts. The failure in love put Goethe in a very difficult mental state, he even thought of committing suicide. "I was able to overcome this difficult mood and decided to live. But in order to live peacefully, I had to write

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such a work that I had to express all my feelings, dreams and thoughts of that extremely important period of my life in this work." This is how Werther came to the field. To entrust to the word the hardened sorrows, regrets, worries, anger and anger means spiritual purification. Sometimes it's the only way to save yourself from dying or going insane. [12, 28].

SUMMARY

The cited passage beautifully explains artistic creation and the artist's mental and spiritual state. Therefore, regardless of where the artist lives, he experiences very similar experiences. This aspect is a common feature of creative people.

1. In the story "Spacesuit and Butterfly" by Jean Dominique Bobi, he tells about the value of a person, the unique spiritual world of the creator.
2. The author of the short story expresses his impressive conclusions about the value of life, life and time by recalling and evaluating many life events worthy of example.
3. Almost all the examples given by the writer recall the mutual similarity between literatures and creators. This commonality leads to similar conclusions in the artistic research of human life.
4. This work encourages the reader to understand life more deeply, teaches us to appreciate our own life.
5. There is no exaggeration in the story. All aspects depicted are real and realistic. This increased the artistry of the work and its value.
6. This work has the right to be among the immortal works of all times among all the listed artistic features.
7. The Uzbek version of the work is good, but in some places simple images and words are used to convey the art of the work. But there are not many such places.

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