

INTERPRETATION OF PSYCHOLOGICAL EXTREMISM IN THE WORKS OF MUHAMMAD YUSUF (THROUGH THE LENS OF THE POEM "SURAT")

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Abstract. *This article explores the concept of psychological extremism using Muhammad Yusuf's poem "Surat" (The Portrait) as a primary case study. Every image and logical paradox within the work is analyzed stanza by stanza as the pinnacle of passion and anguish in human psychology.*

Keywords: *psychological extremism, Muhammad Yusuf, paradox, oxymoron, surrealism, lyrical hero, psychological explosion.*

Psychological extremism refers to a state where the emotions of the lyrical hero transcend the boundaries of ordinary human logic and social norms, reaching the most acute, and sometimes even primal, levels. Muhammad Yusuf's poem "Surat" reveals the poet's "ego" in an entirely new light—rebellious, frenzied, and terrifyingly sincere.

*Mening kimligimni,
Bilmaydi hech kim.
Men bir g'alatiman,
Men alohida.
Ko'zimning yoshini
Keladi ichgim,
Tilimni chaynagim,
Kelar gohida.*

The poet begins the poem by isolating himself from society. By stating, "No one knows who I am," he declares the impossibility of his mental state being understood by others. "I want to drink my own tears, I want to chew my own tongue..." represents the first stage of psychological extremism. The refusal to release grief externally (through weeping) and the act of chewing one's tongue transform the agony of unspoken words into physical pain.

*Oy mening yelkamga
O'tirib olgan,
Oftob g'avg'o solar
Yurgan yo'limga.*

*Xayol tushovidan
Chiqolmay qolgan
Umrinni topshirib
Qo'ydim ko'nglimga.*

In this passage, cosmic elements are personified. The lyrical hero perceives himself at the center of the universe, yet this is not happiness but a "shackle" (the shackle of imagination). He has surrendered his life to his heart—meaning he has completely moved beyond the control of reason.

*Endi toshni tepsam,
O'par izimni,
Yerga ag'anasam —
Yer ham devona.
Barmog'in o'pgandim
Suygan qizimni,
Qo'li yonib ketdi
Gurillab, mana.*

This is the triumph of madness. The human psyche has reached such an extreme point that even inanimate nature (stones, the earth) kneels before his frenzy. Affection (a kiss) turns into a destructive fire. Here, love appears not as a creative force, but as a destructive one. The burning of the girl signifies passion overflowing its physical boundaries.

*Qizil cho'g' to'shalgan
Chimildiq tomon
Otdim men o'zimni
Misli o'tparast.*

The *chimildiq* (wedding curtain) is a symbol of union and bliss, but its coverage with "embers" shows the juxtaposition of love and agony. The lyrical hero calling himself a "fire-worshipper" indicates that he does not fear tragedy (the fire) but rather gravitates toward it.

*Uyg'onsam — ko'rpam kul,
Yig'lar sevgilim.
Men seni yig'la deb
Quchgan edimmi?
Ayiq bosgan gulday
Ezildi ko'nglim,
Yovvoyi o'rdakka
Berdim sevgimni!..*

The boundary between dream and reality vanishes. The internal fire has turned the external world (the blanket) into ash. This illustrates the annihilation of material

existence by psychological combustion. A "heart crushed like a flower stepped on by a bear" is the epicenter of the collision between tenderness and brutality. Entrusting love to a "wild duck" is an extreme form of seeking the loyalty in nature that could not be found in humanity.

*Qoldim kulko 'rpamda
To 'shagim — tuproq.
Yumalab yotaman
Ilonlar bilan.
Ularga ishondim
Bir yordan ko 'proq,
Ilon chaqar,
Ammo
Gapirmas yolg 'on!..*

This is the most profound paradox of the poem. Human betrayal causes such suffering that the hero prefers a venomous snake over a "beloved." The reason: a snake does not tell lies. Here, psychological pain completely subverts moral standards.

*Mening kimligimni
Bilmaydi hech kim.
Men bir g 'alatiman,
Men — alohida.
Kiyiklar qonini
Keladi ichgim,
Chayonni chaynagim
kelar gohida.*

The desire to drink the blood of a deer (innocence) and to chew a scorpion (the venomous truth) is an absurd and extreme explosion of the human psyche. This is no longer a simple poet, but the final cry of a "strange man" whose heart is torn apart by the injustice of existence.

Psychological extremism in Muhammad Yusuf's poem "Surat" is the shattering of the laws of the material world by grief and pain. Moving beyond logic, the poet proves how profound and sometimes terrifying the human heart can be through the sharpest edges of emotion. The work is a tragic portrait of the absolute freedom and, simultaneously, the absolute loneliness of the "ego."

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