


<p>THE ISSUE OF ARTISTIC SKILL AND STYLE IN THE STORIES OF UZBEK WRITER NAZAR ESHANKUL</p>		<p>Literature</p> <p>Keywords: Artistic skill, style, symbol, detail, anthroponomy, irony, allusion, artistic synthesis, literary text, structuralism, “death of the author”, the Quran, Rumi, aphoristic speech.</p>
<p>Chulieva Nilufar Azamqizi</p>	<p>Karshi State University, Researcher of Faculty of Philology, Uzbekistan.</p>	
<p>Abstract</p> <p>The article analyzes the stories named “<i>Black Book</i>” and “<i>Night Fences</i>” by the famous Uzbek writer Nazar Eshonkul. The analysis reveals the writer’s style and skill of narrating reality. It is presented that the author’s unique approach to storytelling and image interpretation. It was found that the author made significant use of imagery, such as the use of symbols, allusions, and artistic synthesis. In the structure of the text of the story, the author merges with the protagonist, and his “death” allows examining the works as a purely artistic text.</p>		

Nazar Eshankul is a writer with a unique style who has been working effectively in Uzbek literature in recent years. In his stories, the fate and tragedies of humanity are described in the example of the fate of a man. The author's collection of short stories “The Smell of Mint” published in the Uzbek language, [1] “Night Fences” and “Black Book” tells the story of people who wanted to understand the meaning of life and came to a certain conclusion having realized it. In these stories, the author seeks answers to questions such as what is the main task of humanity in the present universe and why they always face to tragedy. Let us focus on the idea, the creative skill and the style that is put forward in these stories.

The story “Night Fences” is based on the monologue of the protagonist. This story expresses the protagonist’s views on true love and human happiness. As he remembers his past in the middle of the night, he remembers a girl named Khosila, the mistress of his heart. True love is put opposite of passion. The story is based on the protagonist's encounter with Satan and Solomon (the prophet). Satan suddenly appears in the house of the protagonist one summer night. As a result, Satan seeks to control his emotions toward lust, resentment, and freedom. But one day the protagonist meets Solomon. He asks Solomon the questions that are bothering him. Those who believe that true happiness is in money and material wealth do not understand it, so they talk about how to live side by side with such people, how to explain to them that happiness is not in material wealth. He thinks that he himself may be weird.

In short, the protagonist tries to find his own identity and self-understanding in this regard. Only Solomon can understand him, his sufferings. The hero, on the other hand, strives for a divine height through Solomon and continues to purify his soul.

The protagonist of “the Black Book” story, as the author himself points out, is more active than the protagonist of “The Night Bars”. “He realized himself. Not only did he realize himself, but he also came to a conclusion about himself” [2:70p.]

In fact, the work is about the bitter, cruel conclusions that the protagonist draws about himself and his way of life, and the series of events is based on these ideas. The protagonist finds a book long ago, in an abandoned house when he was a child. And then his life with a black book begins. He becomes so attached to the book that he learns it from beginning to end. The book is soaked in his blood, in his soul, as a result, he becomes a shadow and a slave of the book. The Devil, who has peak-like beard, penetrates into his life, his heart, his loved ones, and even his personal relationship with his wife. As a result, children from the devil are born in his house. Children also grow up under the impact of the idea of the black book having learned it from line to line, not missing the book from hand. When they grow up, they will be cruel, tyrant, and selfish. One of the two sons is an artist, and his paintings always depict the captivation for the devil and evil. That is why he condemns those who criticize his paintings. The second son is a composer, and the sounds of cannons, rifles, bullets, and the bloody cries of the battlefields resonate with his notes. Both of the sons enjoy their condition and this kind of training. His daughter, on the other hand, having not yet sinned on her forehead, but she causes her mother's death sucking all her energy and soul with her milk. As the story unfolds, the Peak Beard (the Devil) begins to live comfortably in the old man's house, "teaching" his children from evil and ignorance. As a result, the children become completely captive to him, and the devil begins to live in their hearts as well. Although he ejects the devil, the black book never leaves him alone, it always chases him: even if he throws it into the water or throws it into the fire, the book will still appear in his house. As the protagonist looks back on his life, he realizes that he has served the Devil so far, that he has raised his children under the influence of a black book which is full of vile, hateful ideas, that he has been deceived all his life, and also realizes that his life completely plunged into darkness.

The appeal of a story is most evident when we understand the symbols and the meanings behind it. Accordingly, we describe the images in the stories and their meanings:

- The symbolic meanings behind the images. The devil's character in the story "Night Fences" is a symbolic representation of all the bloodshed, all the evils that lead mankind to evil. The image of Solomon refers to the prophet Solomon, through whom goodness always subdues and destroys the dark forces. And Antony (the famous Roman general) is a symbol of the tragic fate of a man captured in love. In "The Black Book" story, the image of the Peak Beard is a symbol of the devil. He is not given a human name in the text. By calling the image the Peak Beard, the author is pointing out that all calamities and evils are from the devil, that he is not from the human race, but that he seeks to mislead mankind, that he is uncertain in space and time.

- Symbolic meanings expressed by anthroponyms. The word "khosila" in the story "Night Fences" means the result of something or an action in Arabic. Judging by the content of the work, this name, which is often referred to as the love of the protagonist, is not only the result of his beloved, but also, figuratively, the result of his conclusions about life and himself. The protagonist's conclusions about himself are based on the name of Khosila. The name Khakkul, on the other hand, symbolizes the image of a man who has always been right about his views, the "truths" he has created for himself, and has become a slave to his own lies. Shomurod the Rope is a

name and a pseudonym that reveals in the story that he is a man who is left in the circle of endless thoughts, and whose life is passing with mirage intentions.

-Symbolic meanings expressed in detail. In *The Night Bars*, the swamp means protagonist's mistakes, and the abandoned house portrays a spiritual decay, the stench is a symbol of the abandoned house, and the window is a symbol of the hero's dream.

In the story of “the Black Book”, we encounter similar symbolic details. The ugly smell symbolizes the evil, the meanness of humanity. While the details of the book represent the dark forces of satanism, the details of the paintings and music symbolize that even art and beauty serve evil because of human hatred.

These symbols make the content of the work more complex. Because “... symbol is some kind of outer expression of our inner world. Symbolic language is the language by which we communicate our inner feelings, experiences, what we want to do, what is happening to the material world” [3: 47p.]

The style of NazarEshankul's short stories demonstrates the author's artistic skills. It differs from Uzbek realistic stories in its unique artistic expression, compositional structure, and word usage. The ideological-semantic breadth of the story through the allusion characteristic of the creative style (“Latin word allusio - a sign, a joke; a stylistic method based on a reference to a real political, domestic, historical or literary fact that is considered familiar” [4: 26p.]), the diversity of opinions expressed by the author is ensured. In particular, in the story of “the Black Book”, the protagonist reads in his son's diary that his son agreed to sacrifice for the Devil. The diary states that the son decides to unite with the Devil: “... It is worth sacrificing in this way. After all, Abraham too wanted to sacrifice his son” [1: 236p.] Apparently, there is a reference to Abraham. As the holy book of Islam, the Quran, says, Abraham worshiped and believed in Allah. One day he had a dream in which he said that he wanted to sacrifice his son Ishmael. However, a ram is sent by Allah for sacrifice, and that ram is sacrificed [5^A]. But, in the story, the mistaken son, accustomed to the Devil's words, thinks he is on the right path, not the wrong one. As a result, he mistakenly thinks that he is doing what Abraham did. Because the devil had taken over his heart.

The author emphasizes once again that the struggle between humanity and the Devil is eternal. The protagonist of the story meets Adam one day when he is depressed and sees that his children are making mistakes. Another incident mentioned in the Quran is that the first mistake of mankind was that Adam and Eve ate the forbidden fruit and entered the path of the devil [5^B]. Adam, on the other hand, tells him that human error is the destiny of all mankind: “This is not the end of humanity. The fruit of that prohibition is the seed of the devil. It bothers me to eat it and plant it in the human race. Mankind is becoming more and more polluted as he purifies his heart... This is the writing on the foreheads of my descendants. Mankind can no longer erase it. My mark is on my forehead - the mark of the curse” [1: 246p.]

Elsewhere in the story, Noah is referred to in an allusive way. That is, those who do not believe in the call of Noah, who was sent to earth as a prophet, to worship Allah, the disbelievers, incite the wrath of the Prophet with their selfishness. After that, Noah prayed to Allah that there would be no disbelievers left on earth. As a result, unprecedented flooding will occur. Noah and his people will be sent to the ark to survive. Noah and his people survived the Flood because of this ark. But the devil also enters this ship [5^C]. “The Black Book” tells the same story: “It was raining non-stop, and the area was flooded. People rushed to some huge ship, and below it lay the bodies of thousands of people drowned in the flood. I flew to the ark and met the Devil here” [1:242p.] NazarEshanqul describes impressively that Satan is always on the side of humanity and will bring tragedy to the future, and says: “I approached the Devil with a dagger and was surprised having seen the Devil as he was standing next to the man and woman who had just boarded the ship, holding a baby just like theirs. The woman sat the child aside and began to squeeze her clothing. Apparently, the Devil was expecting this, sitting the child in his arms next to the child she had just placed, and hiding the woman's child in his black bosom. The bewildered woman took the child that the Devil had left behind and followed her husband into one of the rooms inside the ark. The devil threw the child in his lap and made an ugly and triumphant laughter”. [1:242p.] Apparently, the author's artistic fantasy refers to a religious plot, and based on this plot motif, the image of Satan is a constant threat to humanity.

In the story “Night Fences” we also see that the author used the method of allusion. In the text, the protagonist expresses the greatness of the divine love in his heart. In this regard, he compares himself to the classic image of a great lover –Farkhad (Navoi’s epic “Farkhad and Shirin”) and refers to this divine love. He prays to Allah and feels the power of true love: “I am making my way to you day and night by eroding this mountain of superstition that is blocking you with the claws of my soul. If I perish on this mountain of hardship, make Farkhad out of my bones, and let them make their way to you by digging this mountain, or will they make my bones fall on the mountain. Let there be great fire, let others see the way to you for a moment, let them strive for you, let them repent!” [1:172p.]

Elsewhere in this story, Rumi and the story he created point to the fact that fiction was created to express human pain and for didactic purposes: “Once upon a time, Rumi met a living being, a fox, a lion, and found a new metaphor” [1:176p.] That is, in Rumi's “Masnavi”, there is a story called “Hunting”. This story describes a fox, a wolf, and a lion hunting together, and as a result, the lion became angry at the distribution of prey. [6.] They do not even think about that those who go hunting will be hunted as well. Through this story, Rumi figuratively shows that whoever hurts someone in the way of his own self will surely take his own life. The protagonist points out that literature is the most elegant way to express what you mean by referring to Rumi's work. In addition, the author allusively refers not only to art, but also to historical events in the story: “He (i.e. the devil - N.C.) is proud that how they plundered Babylon, how they struck Jerusalem, how they destroyed Pompey, how they turned Rome into ruin, how much they did for humanity (for some reason he was flattered)” [1:185p.] The author's aim is to point out that at

certain times, people have destroyed cities and buildings that represent the level of human civilization, and that there is a satanic lust behind it. That is why in the story, such events take place in the form of the deeds of the devils.

Nazar Eshankul uses irony in the narration of the protagonist in the story “Black Book”. It spontaneously help to illuminate the protagonist’s psych: “It seems like you are a noble person, so let me address you with more respective way. In ancient times, good people treated each other with guilt. Did you like it? I am glad... Life, I tell you, is the bed, the bed of curses”; “In fact, the ultimate punishment comes from the heart,” he said. “Have you read Dostoevsky? That is good, I thought you were an educated man too”; “Whose hand is blood – the leader of justice, who is the hero of lies and deception – he is the symbol of truth, who is ignorant – he is the symbol of wisdom, who is oppressive and humiliating – he is the mirror of mercy” [1:193-195-244p]. In such meaningful words, the protagonist's feels hatred not only for himself, but also for sinful slaves like himself. These thoughts reflect the bitter truths of a person who understands himself and his actions.

The style of the “Black Book” story is different from the other works by NazarEshankul. Literary scholar B. Karimov writes about this: “It is not easy to understand and explain the story of the “Black Book”. There is no author in it.”[7:8p.] It is well known that there is a literary reality in world literature called the “death of the author”. StructuralistR.Bartwrites about this: “Giving authorship to a text means stopping the text, giving it a final meaning, suffocating the writing.” [8] When we read the story of the “Black Book”, we feel a certain content in the text, not the author.Literary scholar B. Sarimsakov writes about this realization of the work: “While the “Black Book” symbolizes a wide range of events, it seems to me that the author wrote his work very calmly. It seems that NazarEshankul's story was written not under emotional turmoil, but under the influence of mental force”[9].Of course, the reason for this opinion of the scholar’s is the absence of the author's voice in the literary text or the “disappearance” of the author. The author is united with the protagonist. Literary critic F.Radjabova, who studied the style of NazarEshankul's stories about the hero's psyche or the image of the soul in the work, says:“In our opinion, the reason why the image of the psyche cannot be affected is that the protagonist of the work has a vague national identity, he is a person deprived of time and space.” [10: 16p.]But we can't agree with that. Because, in the work, there is an image of a person who realizes all his mistakes and has no way back. It is natural for us to reflect the psyche of a person who has faced many tragedies in his life and is not even surprised by them any longer. This image depicts a person caught between the struggle of evil and good, common to all nations, times and places.

The text of NazarEshankul's story “Night Fences”is based on two different meanings. The first expresses the protagonist's thoughts about the human heart, emotions, and satanic desires.The second is the supplication to Solomon (the Prophet) and the belief in Allah through him. This eloquent tone of the work reminds us of W.A.Mozart's music “Angels and Devils”. These two tones in the story complement each other.The author uses the method of artistic synthesis in

illuminating the image of the night and the psyche of the protagonist. As well as giving examples of fine art, it brings a specific image to life in the reader's imagination. That is, the colors of the night are depicted with the image of night sceneries by the world-famous Dutch artist Gerard Contrast: “Winter and spring seem as mysterious and frightening as Gerard Contrast’s (night - N.Ch.). When you look into the depths of the night, it is as if red ray is flowing.” This method of depiction also directly expresses the spirit of the protagonist: “But Gerard Contrast saw the torch at night. Anyone who sees the torch can imagine what will happen tomorrow, but I do not know what will happen tomorrow”[1:182p.]

The aphoristic speech of the protagonists of the narrations “Night Fences” and “Black Book” express their thoughts and mental abilities about existence: “It's horrible not to be surprised by anything in the world!”“Searching myself, I has been scattered like hundred grain of sand, as if innumerable “I’s” had come out of my body and disappeared into the streets”, “I am a nameless man, and whoever lives tonight is nameless” (“Night Fences”); “A man who goes astray is a man who seeks a way”, “Man is the creator of evil”, “Life is nothing but a beautiful cake with poison...”, “I am a man looking for an answer”, “Life is to spit into heaven and then swallow the saliva that falls from heaven ” (“Black Book”).

In the analysis of the short stories “Night Fences” and “Black Book”, we witnessed the uniqueness of the literary text and the possibilities of the author's image. An evaluation of a literary text is an understanding of the original content of the work. So, “The product of a writer’s work – a literary text – is a problem that needs to be solved, a mysterious problem. If you read it carefully, you will find the solution to each work, the tip of the iceberg, the magic key. The simplicity and complexity of the text depends on the style of the creator, the ability to think, the concept of life” [11:102p.]

After all, both stories have their own artistic expression. When events are spoken in the language of “I”, the richness of content and imagery in the text is reflected in the use of certain symbols, allusions, artistic synthesis, aphoristic speech. This is the essence of the author's skill and style. The combination of the plot of the story with real and unreal events, along with expanding the author's possibilities of imagery, provided a balance of content and artistic idea.

References

1. Eshonkul N. The smell of mint. Stories and tales. T: Sharq, 2008.
2. Eshankul N. From me to “I”. T.: Akademnashr, 2014.
3. E.Fromm. The human heart. T.: O’zbekiston, 2016.
4. Quronov D, Z.Mamajonov, M.Sheraliyeva. Literary Dictionary. T: Akademnashr, 2013.
5. The Quran. Surat al-Baqara, verses 35-36. Surah As-Saffat, verses 103, 104, 105, 106. 107. Surah Noah, verse 28. Surah Ankabut, verse 14. Surah Shu'ara, verses 119-120.
6. Exemplary stories from "Masnavi". Edited by Tilavov A. www.ziyouz.com

7. Karimov B. The alphabet of spirit. T.: G.Gulom. 2018.
8. R. Bart. Death of the author. T.: Oriental Star Magazine. 2015. Nr.2.
9. Sarimsakov B. Prose of the independence period: Analysis and interpretations // Uzbek literature and art newspaper. 2005. 22 May.
10. Radjabova F. Style and poetic language in Uzbek short stories of the independence period. PhD dissertation abstract. T.: 2018.
11. Rasulov A. Art is a novelty. Scientific and literary articles, interpretations, etudes. T.: Sharq. 2007.