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ARTISTIC LAYERS OF NODIR NORMATOV STORIES

Abstract: It has been interpreted literatural talent of Nodir Normatov in this article. In the article the stories “Kar momo”, “Xushtaklar”, “Kamoliddin Begzod”, “Ko’cha eshikning naqshin gullari”, “Zaharmuhra” have been analysed.

Key words: Story, analyse, talent, description, detale, image.

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Introduction

It is well known that in the 70-80s of the 20th century, the story of a small genre of prose seemed a bit lean, and many artists began to write more effectively in a fiction or novel. But literary critics and critics have acknowledged that the young publishers who came to this period in the genre had a new tone, a new style, and a breath.

We should say that, in the 70-80-years, stories created by new authors were differed from with their relevance of topic, contents, attitudes to story reality. The main difference of storytelling of this period lies in the negligible detales of entity, daily situations have been described literaturaly, relationships between people have been explained by the imaginations of animals.

It is not an exaggeration to say that the creators of this period turned the story into the most productive genre. It is well known that A.Kadyri, A.Kahhor, G.Gulyam, who laid the foundation of Uzbek storytelling, brought him to the requirements of the world realistic traditions, while the artists Sh.Kolmirzaev, M.Dust, E.Azam, N.Normatov continued their traditions. , H. Sultan's works became a novelty in our national storytelling. Especially, stories «Qaydasan, Quvonch savdosi?», «Bir toychoqning xuni», «Soy bo`yi , Chimzor», «Ko`k eshik», «Dunyoning siri», «Bir kuni chumoli bo`lib», «Jarlikdan qushlar uchdi», «Yo , Jamshid!», «Nomus»

are the works of that period. According to the writer and literary critic Kh. Dustmhammad, “These works have distorted the tradition of problem-solving, bullying, discourse, and disobedience inherent in our literature. More importantly, black-and-white primitivism has been exposed by these works” [1, 37-39]”. One of the distinctive features of this period's storytelling is the fact that the above-mentioned nascent writings are free from narrative and discourse, and the impartiality, naturalness, variety, and psychological analysis of the reality.

Analysis of Subject Matters

Nodir Normatov, a literary descendant of the 70-80s, also took an active part in the storytelling genre. One of the most important aspects of literary tales is that they are based on artistic documentation. The writer records the events and events he saw and knew. At times, this is evident in the stories. It gives the impression that the author has carefully studied the subject in order to make it true. Moreover, memories of childhood, the space and time in which he was born and raised play an important role in N.Normatov's works of all genres. It is decribed spirtual appearance of people and conflicts in the story of Kar momo of author . The hero of story Madiyor works as a person who sends the gifts to their destination. It stumbles upon the placement of gifts. At this point, one of the gifts is torn and a tivit scarf is seen between them.

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Madiyor's wife, Norhol, who looks after her son's son, remembers what she said when she told him she needed a scarf and if she could. In the process, he has an inner struggle. The author describes this struggle in the course of reality. Madiyor, who went on a one-day vacation with his boss, met Kar-momo to bring grapes. During the conversation with her, her son's sister, Norhol, learns the history of the feud between the old lady and the deaf mom, the fact that she is a scammer and sells a scarf: "To whom has he entrusted his child's education? To a robber, shaky old woman. Is it more stupid? Why did she pass on her to her without inquiry? There are old mums in the world. Why doesn't he look for them?" [2, 388].

For this reason, Madiyor avoids the idea of getting a Tivit scarf - a "crime" - from stealing. The author points out that through this story, the human lust begins to act in unclean ways. Madiyar Snow refuses to steal because of her mom. The problems associated with human spirituality, its social and ethical issues, are reflected in the story of "Kar momo". At first glance, Aunt Norhol is described as a loser. The deaf mom also makes woolen scarves and pays for it. So it is thought that both women are interested in wealth. From the point of view of the period, environment, and regime in which the correct story was created, at that time, today's business was regarded as a form of crime. Or it was impossible to do business or to collect extra money. However, it should be noted that from the point of view of today, it is positive in both cases. In general, neither Aunt Norhol nor Kar momo would be impressed with today's reader.

The author's story called "Hushtaklar" embodies the child's psyche, his inner experiences and dreams. The author shows the adult world through the image of the child. If we look at the literary generation of this period, we will find a number of works that reflect children's lives. For example, stories "Shahardan odam keldi", "Ertak bilan xayrlashuv", "Muzqaymoq", of E. Azam and «Tomosha», «Plastinka», «Olis artek» haqida hikoyalari are works of Xayriddin Sulton. Although these stories are presented at first glance, children's art is an artistic representation of the adult world, their concerns, and the problems of society.

The "Hushtaklar" are in harmony with the spirit of the free man's story of

"Ertak bilan uchrashuv." In story called "Ertak bilan uchrashuv", Komil and Rohila, that is, combine sisterhood, solidarity, and spiritual closeness in their relationships, so does the whistleblower. When Rohila is married, Kamil realizes that she has lost her best friend. This is what happens with Suyun and his stepmother Sharofat in "Xushtaklar". Sharofat makes whistles to his brother, and Suyun enjoys them. He himself learned to whistle from his sister.

"But when her sister Sharofat escapes with her lover, Suyun goes to the city to look for her. He

whistles for it and gives it to his friend. But his father saw it and even gave it a duck. Suun's goal is to save money and go to her sister. She secretly leaves and buys her perfume for her sister. His sister welcomes him. Water gives her whistles to her sister. He thought his sister would whistle and whistle and whistle. But Sharofat just puts them in the closet: "My sister doesn't love me," she thought suddenly. "He used to whistle when he learned well." He took the whistles one by one, but set them back. He wanted to take his whistle right away and go to the village, but he wanted his sister to play it all day. He sighed, put on his slipper and ran out into the street. She didn't even hear her sister say, "Sweetheart, where are you?" The boy was now joined in the stream, and from afar he could hear the whisper of a clear, playful whistle. Whistles. He will never make a whistle anymore" [2, 304].

Research Methodology

The world of children is complex. He believes in everything. If he knows he has been deceived, he will be broken. The story reveals the child's spiritual evolution.

It shows another facet of Nadir Normatov's other talents by the historical writer "Kamoliddin Behzod". We have already mentioned that the writer deals with art history and painting. As a literary critic, he has studied the life and work of world-renowned artists and has written a number of studies. His articles on the history and miniature of Oriental painting are especially important. As a result of these studies, he also brought the subject to fiction. "Kamoliddin Behzod" depicts the age of 70 years of the famous artist. It is known from history that Kamoliddin Bekhzod is a famous painter and a great representative of Eastern miniature. He headed the library of the Sultan in the Sultan Hussein's Palace. The great word artist Alisher Navoi always supported him. Sheibani Khan was in his service when Herat took over. When Herod was captured by the Sufis, King Ishmael took him with him to Tabriz, the capital of his kingdom. The artist works at the royal library. When Ishmael died, he also served Tahmashib, who succeeded him. In this story of N. Normatov the story of the artist is from Tahmosib's time, from his old age. Kamoliddin Bekhzod, who faithfully served many rulers during his tenure, has to spend his old life in Tabriz, away from his native city. He often longs for Herat, where he lives: "... It's been almost 20 years since Herat, Tabriz. I have visited Herat several times. But now I'm over seventy. I want to go to Herat. Even if it is a poor day, my heart wishes for Herat.

... Every corner of Herat, madrassas, green towers, magnificent fortresses and fortresses, and bustling markets often appear in my dreams. I would like to sit at a bazaar with friends, eating freshly sliced bread, a cup of tea and a cup of tea ..." [2, 399].

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The writer shows the pain and suffering of the great painter far from his motherland. Of course, there is also a great deal of dreams and sorrows of the great talent who is well-known in the world, who has been honored and honored by a number of rulers. Nodir Normatov artfully represents a part of the life of the great artist and his feelings, and he effectively uses historical words and historical sources.

We often encounter the image of seniors in the writer's work. The author's seniors are simple, sincere, and trustworthy. At times, this kind of negative character, which is a slave to materialism, is also abundant. In the stories of N.Normatov the image of the elderly is of various character. Gaffor aka the protagonist of "The Last Days of Summer" is an honest, hardworking image. He teaches geography at a rural school. He participated in the war and was wounded in the forehead. As he gets older, his symptoms become palpable, affecting his eyes, and he becomes dim. He can't get a higher education because of the outbreak of war, he teaches with the college. When a young, highly educated specialist comes to his or her place at the school, he submits his application and submits his application. He is portrayed as a brave man who does not regret giving up his position to young people.

Gaffor brother is in trouble. The war ended his youth. When Hamroboy told him he was in danger of war again, he could not restrain himself: "*Gaffor-aka looked at his strong body. He seemed to blame him for his blindness, his wife's death in the war, and for some other reason. In anger he grabbed the old man's cheek and did not know how.*"

Gaffor-aka is not a person who hurt anyone. But he can't tolerate what Hamroboy said about war. He does not want it to be a war again, and the youthful years of his youth. Hamroboy is the opposite of Gaffor-aka. He wants to benefit from every situation. It is a war, but it is a time of famine. Even his wife is gone. The story reveals the relationship between two opposing people" [2, 399].

Analysis and results

The stories of Nodir Normatov published in the years of independence were warmly welcomed by literary lovers. While adhering to his creative talents and styles, the writer also mentions such issues as the spiritual world, his dignity, and his faith. The story of "The Door of Flower Doors" begins with a knot. The story that begins with the secret of Asrorkul brother and what he is doing in the courtyard of the old woman is very interesting. The secret is revealed at the end of the story. Asrorkul-aka first came to trust in the son of **old woman**. Asrorkul aka asks Suleyman a little space to live in his yard. At the small door of the two-story gates, where the old brick walls in the garden were ruined, Solomon sees Brother Asrorkul kicking him and talking to him: "*Oh my dear! I knew you, and I*

knew you. You were the front door of our yard. Seeing this floral pattern, I have been looking for faraway places. How many times have you entered my dream, after all?" [2, 428].

Asrorkul aka lives in Tashkent. His family and children are wealthy. At first Suleyman Asrorkul suspected that he had come to his yard for some other purpose. The old woman knows well why Asrorkul-aka came to his yard. The mystery of the story comes to light. It was in the thirties. My father died in the war. Then my mother died. I was sixteen or seventeen. So I went to Tashkent in search of bread and stayed. They were left with no siblings and died of starvation during the war. "

Asrorkul aka has been looking for a place where the umbilical cord was shed, the soil that has been lived by his ancestors. In the thirties of the last century our people experienced a policy of repression. How many were heeded and deported to the cold country? Most of the nation's intellectuals were shot because of repressive policies. Then our ancestors died during World War II. The complications have not gone away for years. These wounds have tormented generations, causing them pain and suffering. For many years, Asrorkul aka longed for the same suffering, the soil that his ancestors had lived. Finally he came here and died. N.Normatov invented a door art with ornamental flowers, which is a great artistic discovery to vividly and efficiently portray reality.

In story called "Zaharmuhra", we find that the writer invented a unique artifact. Through the venomous detail described as a herbal poisons, the writer paints a vivid picture of the most pressing problems of society, the disorders in the spiritual world of people.

It is well known that fiction, which reflects the relationship between father and child, has been one of the most important topics in world literature, and many works have been created. This is the same topic in Zaharmuhra.

The main protagonist of the story, Jonmurod, is accustomed to a passionate, easy life. He does not get tired of doing bad things with his companion Kuldash. She does not feel her responsibility to her mother, family and children. He learns to drink, to drink, in the company of thieves, idle companions. He talks to his father, who died several years ago. From these imaginary conversations between father and child, he realizes that the most important thing for a man to have from his childhood is proper parenting.

"– Honestly, I remembered you only once this year. She's also my mom's. Excuse me, father.

– No problem, baby. If you are late, you remember. Not just you, but many are like this now. The fathers have been forgotten.

– "Why did this happen, father?"

– "We've gone through it, baby," his father said.

– "We did not beat you, we did not insult you, we left you alone. We were worried that he would not be as

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hard as we were, and that he would not be beaten or beaten" [2,441]".

When we look at our daily lives, we see that many young people are eager to live a normal life and, as a result, are deliberately entering the street of crime. Through social media, we are aware that the relationship between parents and children, brothers and sisters, even ends with murder. The root cause is the lack of upbringing in the family and the child being left behind. Zaharmuhra points out that ignorance can have negative consequences through the fate of Jonmurad. Zaharmuhra in a figurative way can be interpreted as overcoming ignorance with enlightenment.

In general, the following can be summarized:

- Nodir Normatov usually addresses some of the themes, events and characters he knows;
- The author writes mainly about events that he has witnessed and sometimes participated in;
- is able to draw from the ordinary events of life an exemplary artistic conclusion based on deep logic;
- The writer takes his subject from real life. It is an artistic representation of the person and his or her experiences based on literature - the principle of human discovery. He is interested in the fate, value, spiritual world, dreams, sorrows and sorrows of man;
- the national spirit, the color lead in all his stories.

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