



## Development Of Realistic Story Genre in 20<sup>th</sup>- Century Us and Uzbek Literature

Elboyeva Madina Botirovna,

Shahrisabz State Pedagogical Institute

freelance researcher

e-mail: [madinaelboyeva1986@gmail.com](mailto:madinaelboyeva1986@gmail.com)

ABSTRACT

This article discussed about the close and distinctive characters characteristic of the style of 20th-century American and Uzbek Nazarenes. In addition, scientifically studied notable early American writers after independence were Washington Irving, Mark Twain, some stories by Henry and Jack London and plays by Uzbek storytellers Abdullah Qadiriy, Abdullah Kahhor, Aydin Sobirova the poetic principles, general and specific aspects of the illumination of human and social relations.

**Keywords:**

*psychological analysis, storytelling, Jack London, Abdullah Kahhor, realistic narrative, artistic psychologism, novella.*

**On the review of Zebo Yaxshiyeva Rashidovna. Doctor of philosophy by philology (PhD), associate professor of the Karshi branch of TUIT**

Based on the nature and possibilities of poetic, prose, and dramatic works in world literature, the relationship between man and society at various stages of the artistic creation process has been thoroughly analyzed in large-scale studies. Providing a realistic interpretation of the material of life, the main factors of image stylistic commonalities in the 19th-20th century USA and 20th century Uzbek realistic prose in which the interaction of man and society is embodied, observing the poetic development features of the creative style of the representatives of the two social environments, observing the inner character dynamics of the heroes in them, illuminating the human will, society and human relations in the skill of choosing an image and describing it, many scientific treatises and literature on expanding the scope of scientific interpretation in the field of comparative literature and It is important to study several scientific research works:

In Russian literary and scientific researches Kuteishchikova V.N. New Latin

American Novel. M., Soviet Writer, 1983. ; Shamsiddinova N.Z. "Magical realism in modern British literature (Angela Kerter, Salman Rushun). AND. M.-2008-24 p.; Rubtsov N.N. Symbol in art and life. M., "Science", 1991., Zasursky Ya.N. American literature of the twentieth century. Second edition, revised and supplemented. Moscow University Publishing House, 1984., Esin A.B. Psychology of Russian classical literature. M., Enlightenment, Companeets V.V. Artistic psychology in Soviet literature (1920s). Ya., "Science", 1980, such works and studies;

In Uzbek literature and scientific research. Akbarova S.T. American Literature and the East (on the Example of the First Half of the 20th Century) AKD. Tashkent-2002, Bobokhanov M. Psychologism in contemporary Uzbek short stories AKD. Tashkent 2012, p. 26; Botyrova Sh. Artistic psychology in contemporary Uzbek novels. In the case of U. Hamdam's novels. NDD, Karshi -2019, Kabilova N. Jack London and A. Qahhor's work is artistic psychology. Philosophy is a science. Doctor of

Philosophy Dissertation. Bukhara-2020. Dyurishin D. The position of translation in interliterary communication. The art of translation. Collection of articles. The sixth book. T., ASN named after G. Ghulom, 1985, Saidov A. Introduction to Comparative Literature. ASN named after T., G'. Gulom, 2020, Vladimirova N. Ideas and images in Uzbek stories. "Fan", T., 1969, Oljaboev U. Breath of the times in storytelling. T., "Turon zamin ziya", 2016. We can cite such works and scientific researches.

At the stage when large-scale reforms are being carried out in our country with great attention, comparative literary studies, like all other fields, has set itself the task of creating important studies that meet world standards. "The ideology of the new Uzbekistan that we are creating will be the idea of goodness, humanity, humanism. ``Ideology, first of all, understanding education of thought, education of national and universal human values" should become our daily motto. Because it is impossible to fulfill tasks in the social, economic and cultural aspects, and to fully create a national ideology without developing the individual's thinking and enriching his spiritual worldview. With the passage of time, spiritual heritage affects people's minds, inner world, and feelings, enriches their minds, and leads their morals to goodness. During the years of independence, ample opportunities were created to study the work of Uzbek writers as a complex synthesis of Eastern and Western thinking based on a new socio-political outlook. Although considerable work has been done on the study of American literature of the 19th-20th centuries, the topic of artistic psychology has not yet been specifically researched in them. N.I. Konrad I.G. Neupokoeva, A.S. In the studies created by such great scientists as Bushmin, V. M. Zhirmunsky, A. N. Veselovsky, attention is paid to the issue of similarities in the artistic thinking and socio-cultural development of different peoples, and the basis of international and intercultural relations.

It should be noted that certain works have been carried out in Uzbek literary studies to study the works created in the style of

artistic psychology and the problem of psychological images in general. The first samples from the series of works translated into Uzbek from American literature belonged to the narrative genre. The reason for considering the development of the realistic narrative in American literature requires a brief look at the history of the development of the narrative genre in this literature up to the 20th century.

Washington Irving, as a writer contemporary with American independence, is considered the founder of the narrative genre. Washington Irving's "Stories and Legends" [1; 216] collection has already attracted the attention of Uzbek readers.

In the system of American-Uzbekistan literary relations, the works created by a number of American writers based on the theme of the East attract attention. Great word artists such as Walter Scott, George Byron, Leo Tolstoy read their works with "pleasure". In the work of Washington Irving (1783-1859) and in the literary work of Edgar Allan Poe (1809-1849), who is considered the initiator and founder of detective-adventure genre in world literature, the theme of the East attracts attention. More than ten novellas, such as "The Narrative of the Three beauty", "The Narrative of the Arab Astrologer", and "The Moor's Testament" are important in this regard. The stories and legends of Washington Irving were translated into Uzbek by Toraboy Iskandarov, Nurmuhhammad Holliiev, Mahkam Mahmudov, Bahadir Aminov, Ma'ruf Jalil, Fayzi Shahismail, and Mark Twain by Abduvoris Abdumajidov, Shair Usmonkhojaev, Usman Abdumajidov, Odil Rahimi.

The works of Mark Twain, a great representative of American democratic literature, his stories depicting the heroic characters of legendary characters such as Tom Sawyer and Huckleberry Finn have been repeatedly published in Uzbek and included in school textbooks. Mamarajab Sulaimanov, a translation scholar, writes:

"There are not so many American writers translated into Uzbek as Mark Twain's works. In 1939, 1940, 1948, "The Experiences of Tom Sawyer", in 1947 and 1960, the continuation of

this work, "The Prince and Heir", in 1959, the collection "Story and pamphlets", in 1963, the collection of stories "Blithering Bessie", and finally, in 1966, the historical novel "Jeanne d'Arc" was translated into Uzbek"[2;21 9].

In the stories of M. Twain, such directions as imperialism, the fate of the poor slaves who blackened the fate of the sufferings of slavery, religious ideas, the interpretation of the biblical enlightenment are interpreted in an artistic and emotional style. It should be noted that the works of Gafur Ghulam, Khudoyberdi Tokhtaboev, Latif Mahmudov, Nasir Fazilov have similarities with the works of M. Twain in terms of harmony with folklore, adventure, and the image of joyful teenagers.

Uzbeks have long been familiar with the unique works of the American writer O. Henry, who made a name for himself as a master of short stories; Collections of O. Henry's short stories "The Last Leaf" [3;38], "The Thief Hit the Robber" [4;44] were published, and several other short stories were published in various press pages. O. Henry (1862-1910) is an American writer recognized throughout the world as a master of the short story. Many comedians in the world learned from the writer's inspiring works. Readers who felt his bitter laugh and gentle smile became lifelong fans of this writer.

The writer's stories can be conditionally divided into three in terms of subject matter. Uzbek readers are also familiar with examples of the first type written from the lives of ordinary poor townspeople: "The Last Leaf", "The Gift of the Magi", "The Cop and the Anthem", "Hearts and Crosses".

The second series of O. Henry's stories is related to the people of Texas, or the Wild West, as well as news life in Latin America. Although in these stories the idea of "finality" prevails, in the described events, the cruel laws of the world of black interests are exposed. In his best works, O. Henry critically reflects some aspects of the American way of life, laughs bitterly at the betrayal of statesmen, and the colonial policy of the USA. So, it can be said that his only novel "Guns and Dependents" and about three hundred stories make up a comic exposition of American life as a whole. O.

Henry's laugh is a noble laugh. Because at the heart of the writer's humor lies a deep trust in people, love, and hatred against all evil things that harm people's lives.

A hypocritical swindler who masterfully exchanged his friend's valuable jewelry for a fake (the novella "Conscience in Art"), two robbers who stole a rich man's baby boy behind his back and demanded 2,000 dollars in return, as a result of which they had to pay 2,000 dollars themselves in order to get rid of him by giving this naughty and oppressive boy to his father ("Captain of the Reds" " novella) are characteristic of the evil of imperialism.

In the center of the novella "The Last Leaf" there is also a symbol of poor and unlucky artists. The studio of artist girls Sue and Jonesy is located at the top of a three-story brick building, and an old artist named Berman lives on the first floor of the building. Jonesy falls ill with acute pneumonia. He has not yet been able to create his best works, his only dream is to paint a picture of Neapolitan Bay. On top of that, economic stress, living far from family dreams caused a strong depression in this girl. These processes, as the doctor said, are the basis of the disease that "dried up" him, and depression. In O. Henry's novella, he creates the impossible psychological conditions of poor slaves in a realistic spirit and exposes the evil of inequality. He interpreted on a deep psychological level that the qualities of humanity and kindness, which exist like jewels among these poor people, have been preserved through the depiction of unexpected and extraordinary situations. Susie is in a depressed mood that if the last leaf falls off the tree outside, I will die too.

An unhappy old artist paints a picture of that leaf that can be broken on a rainy night. As a result, the girl wins over him. The highly talented O. Henry, who lived with the pain of the poor and powerless slaves, depicted the pitiful, poor life of the creators in the time when they were in the hands of money thieves, slanderers, and extortionists with all its complexity and truth.

O. Henry's concern that "Muhammad's ummat (pupil) should not be without wealth", as

Makhtumquli says, his hatred for those who are selfish, extortionists and hypocrites who never tire of selling their father for the sake of wealth, has its own example, its own lesson.

It is known that American writers are aware of the in-depth research of Freud, Jung and other such well-known psychologists, that every writer they put forward is aware of the ideas that the quality of vitality can be formed in his work only if he can carefully explore the spiritual world of his characters and interpret them with realistic truthfulness. In this respect, the creative work of the great word artist Jack London stands out in the US literature, but also in the system of the world school of storytelling. Although J. London has created worthy works as a novelist, short story writer, publicist writer, his status as a writer and the scope of his artistic skills are mainly measured by the weight of more than 10 stories.

It should be noted that the interest in Jack London's works and the world of creativity is constantly growing among the Uzbek people.

Jack London's novels "Martin Eden"[5;292], The novels "Hearts of three" [6;310], "The Call of Generations" [7;284-352] were translated into Uzbek. According to information, in the 20s of the 20th century, excerpts from the novel "Iron Heel" by J. London, abridged copies of the story "Winter the son of Eskimo" were printed in the first press pages.

In fact, interest in Jack London's work began in Uzbekistan in the 20s and 30s of the 20th century. The works of American writers first became known to Uzbek culture through Russian translations. Already in 1928-29 in Moscow ("Pravda" publishing house, then in 1961) a 14-volume collection of complete works of Jack London in Russian was published. For example, in 1958 "Stories" [8;176], in 1961 "Love of Life" [9;192], in 1962 "Winter Story" [10;192] such collections were published in the Uzbek language.

Jack London stories have been translated into Uzbek since the 50s of the last century. In 2010, a number of stories of the creator were again translated into Uzbek by F. Abdullaev and published as a book under the name "Stories" [11;176]. The stories "Odyssey

of the Wind", "The Scorn of Women", "Love of Life", "Rebel", "The Great Magician", "Winter Son of Winter", "Mexican", "Leper Kulau" were included in the collection. Skilled translator Fattoh Abdullaev has made great contributions to the translation of London's works and promotion of his work.

J. London's stories were translated into Uzbek by a number of translators such as Fattoh Abdullaev, Kadir Mirmuhammedov, Abdukahhor Iminov, Ahmadjon Eshankulov, Erkin Mirobidov, Mukhsin Hamidov, Anzirat Rajabova.

J.London's name is well-known and famous in the world for his stories such as "Martin Eden", "Love of Life", "Son of Winter", "The Law of Life".

In the stories of Jack London, the inner world of the hero is often revealed through the psychological explanations of the author, even in the case of his own speech. For example, in the story " Winter Son of Winter ", the writer made good use of psychological dialogues. When Winter, who started to accept the religion of the white people, demanded the girl who was a matchmaker - Su-Su's father, Giob, unlike his wild tribesmen, he was disgusted by bloodshed, and if he could not kill the cub, under the influence of pride, honor, and revenge, he beheaded four people - Su-Su's father, two brothers and his bald head. Naturally, this story will surprise the reader. Writer justifies this with psychological lines.

Uzbek storytelling began in the tenth years of the 20th century with the works of Abdulla Qadiri. Our scientists, N. Vladimirova and M. Sultanova, who created major studies on the emergence and development of the Uzbek realistic story, mainly paid attention to the works of the last period after the October coup, in this regard, more to the works of G. Gulom, A. Qahhor, Ghairatiy, S. Abdullah, Aydin, S. Ahmad [12; 210]. Also, literary critics such as U. Normatov[13;26], Q.Pirmatov[14;24], T.Yuldoshev[15;24] have special studies on various periods and issues of the development of Uzbek storytelling.

In the story "Uloqda" it can be felt that A. Qadiri was looking for people with positive qualities among the people, he was looking for

young people who lived with the dream of becoming a "Steady Rider" in the future and winning the applause of the people. In the story, life details are given special importance: the teenage boy's interest in the goat, his preparation, discussions with his peers, signs of galloping horses, people's moods, emotions, and even some unfortunate events are shown convincingly and vividly" [16; 214].

In terms of style, the story "Feast of the Demons", created on the basis of the possibility of miraculous realism, is a profound work that can compete with the products of world storytelling. The writer's mastery of stringing events and details around the idea he wants to express is clearly visible in the exposition of the story, in the process of preparing the reader to take him to the field of events, and in creating the logic of O'sar's encounter with the "Feast of the Demons". So, it is clear that A. Qadiriyy emphasizes the importance of creative potential - from the first steps, Uzbek prose and storytelling should serve the pure national charm and national interest. Analyzing the character of Turobjon, the main character in the story "Pomegranate", A. Qahhor convinces the reader that poverty, helplessness, weakness, difficulties sometimes make people merciless and unfair.

Strong, honest, hardworking Turobjon suddenly feels humiliated, oppressed and helpless. In the big garden of the rich man, pomegranates, each of which is the size of a teapot, ripen, and the pregnant wife of poor Turobjon wants to eat one of these pomegranates. Turobjan has no money to satisfy his wife's wish. He brings wax honey from an acquaintance, but his wife does not even look at it, let alone eat it. Turobjon was surprised and asked: "How many times have you eaten honey in your life?" - he says and angrily hits his wife. The ending of the story is tragic - Turobjon steals a pomegranate from a rich man's garden.

A. Qahhor bravely revealed psychologically that the tyranny of Tsarist autocracy brought the people to humiliation through a realistic image such as a poor pregnant woman unable to eat a single pomegranate.

The heroes of the story "Pomegranate" are poor people. But they are so used to poverty that even poverty has become a normal event for them. They have no hope of changing their lives in any way. The story does not talk about Turobjon's cruelty (which is not typical for his character), but about his moods of protest. If life, the existing system has made Turobjan a person deprived of everything, he does not want to remain like that. Turobjon strongly disagrees with this. However, the writer psychologically revealed that his protest was useless. In this place, the writer skillfully used the psychology of suffering and helplessness. In the stories of this period, oppressed national forces such as Turobjan attract attention with the deep artistic interpretation of their powerlessness. In this regard, the researches of the talented writer Aydin Sobirova are notable for their unique achievements. This writer penned the sad fate of Uzbek women through deep psychological research. Gulsanam in Aydin's story "Gulsanam" is dissatisfied with the existing system. This girl would rather die than live in the harem of an evil khan and throw herself into a boiling cauldron. In writer's story "Yamog'i ko'chdi", the shoemaker's son kicks the rich shoemaker out of the village and takes his house as compensation for hitting the rich man's son. In the story "Thief" by A. Qahhor, grandfather Kabul gives his lost ox to the governors until the last penny in order to find his wealth and happiness. A servant boy (Oydin, "Hazil Emish") becomes a victim of inhuman morality, he freezes to death by staying in the cold under the roof of a foreign warehouse all night. It seems that the realistic interpretations of these sad fates are characteristic of the achievements of Uzbek storytelling.

The emergence of models that turn philosophical ideas into a central interpretation in storytelling gives rise to the idea that they can be enriched with the achievements of world storytelling.

It is worth noting that the story-telling of young artists is much more active than usual. Nurali Qabul, Erkin Azamov, Murad Muhammad Dost, Khairiddin Sultanov, Nadir

Normatov, Norkhoja Qilichev, Olim Otakhan, Mamatqul Hazratkulov, Ghaffar Hotamov, Ahmad Azam and others, especially the stories, are popular among readers with high taste. However, the skill level of these writers is not the same, of course. When we look at research in the small genre, we can admit that the talent of many of them is evident, and some of them are lagging behind in terms of skills.

The famous psychoanalyst writer Jack London allows to observe and analyze the fact that realist tendencies, perfection in psychological depiction appeared in the stories of these modern writers in a unique spirit based on creative experiences, and to determine and emphasize the scope of their literary achievements.

To sum up, the 20th century Uzbek storytelling attracts attention with the fact that it began to be created in the spirit of oriental didacticism, not in the tone of an advice far from living life, but in the realistic spirit characteristic of advanced world prose. The first stories written by A. Qadiri, A. Qakhor or G. Ghulam are also notable for their status as stories created by writers of the USA, Russia, France, and Germany.

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