PHILOLOGICAL SCIENCES

ABDULHAMID CHOLPON'S STORY OF THE NIGHT AND DAY

Ahmedov H.
Tashkent State University named after Alisher Navoi
Methods of teaching Uzbek literature
Senior Lecturer of the Department
candidate of philological sciences
Khusanova M.
Uzbek language and literature
faculty student

Abstract
This article discusses the artistic aspects of the plot of the novel "Night and Day" by the twentieth-century Uzbek writer Abdulhamid Cholpon, in particular, the moral description of the protagonist, his role in the development of the events of the work.

Keywords: Cholpon, novel "Night and Day", Miryokub, Akbarali, plot interpretation.

Statement of a question. Everyone knows that good and hostile heroes act in every work. In Chulpan's novel "Night and Day" there are two negative heroes with whom many plot intrigues are associated. In this article, we will try to reveal the artistic features of the plot associated with the aforementioned characters.

Researching the problem Abdulhamid Sulaymon oglu Cholpon is one of the greatest representatives of the literature of the XX century, mainly with the article "Literature is rare" with the story "Doctor Muhammadiyor", the drama "Bright" and the novel "Night and day". familiar In the first half of the twentieth century, the struggle against colonial oppression among the intelligentsia intensified. At the beginning of this process, it was difficult to achieve any result without raising the consciousness and thinking of the nation, which led to the formation of the intelligentsia, especially the Jadid writers. Cholpon wanted to raise not only the people, but also the literature and its level. Well-known critic Ozod Sharafiddinov noted: “Cholpon exposed the new masked colonialism in the 1920s, condemned various tyrants and gentlemen who were shackles for the people, and fiery poems glorifying freedom and liberty. created. He later contributed to the spiritual growth of the people by creating novels and dramas that accurately reflected the various strata of people's lives ”[1. Ozod Sharafiddinov. “Understanding Cholpon,” p. 68]. Foreign scholars, like local intellectuals, have expressed similar views on the true nature of the Jadid movement. [2. See Ingebor Baldauf. Drawings on 20th century Uzbek literature ”]. If we look at the literature of that period, there are many works created, but not all of them have a significant advantage in terms of level. Many scholars emphasize the famous article written by Cholpon at the age of 16: “Yes, as much as we need water and air for our constantly moving body, so much literature for our soul, polluted with all sorts of black dirt in the way of life. need If literature lives, the nation lives. The end of a nation whose literature is not dead and who did not strive for the development of literature and did not cultivate writers will one day be completely deprived of feelings, thoughts and ideas and will gradually fall into crisis in. ”, [3,“ Literature is not ”N. Karimov etc., p. 169]. Whatever genre he writes in, his works are written in the spirit of "Jadidism."

Cholpon began his career writing poems and short stories, and began to write novels. His first work, Hamal Keldi - Amal Keldi, was published in 1936 under the title Night and Day. [4. Cholpon, ‘Night and Day’, 1936].

In his work, the author artistically embodies the life of Turkestan, full of injustice, oppression and ignorance. Tsarism openly demonstrated its colonial policy. Only Cholpon incorporated it into the content of the work.

Miryokub, Zebi, Akbarali, the commander-in-chief - the images and events in the center of the work take place around them and form the basis of the plot.

Through the lives, thoughts, fantasies and actions of these heroes, the writer showed the consequences of the vices that dragged Turkestan into the swamp: greed, hypocrisy, illiteracy, ignorance, promiscuity and, most importantly, the consequences of spiritual depravity.

So, what is a "dog" and what is its artistic interpretation?

The author gives 3 different interpretations of this:

1. Akabarali's dog.

2. Miryokub's dog.

3. The "dog" in the country, born of lust, hopelessness and despair.

What kind of man is Akbarali? "No one would call Akbarali an official if he did not have a silver belt around his waist, a sword with a silver handle and a drummer's robe. Those who see him in plain clothes think that he is either an ordinary village boy, or a shepherd with a connection to the Seventy, or a camel working on the pasture ”[4. Cholpon. Night and Day, p. 54] is given by the author.

In the novel, Akbarali's inner and outer appearance is fully covered. She looks like a drunkard, a womanizer, a lazy person who can't do anything independently. Through the image of Akbarali, the writer shows the methods of administration of the colonialists,

the relationship between the rulers and local officials. Dilmurod Kuronov, a scholar who has studied the work specifically, states: “1. Akbarali's illiteracy is a guarantee that he will stay out of politics. If you look at the archives, you can see that most officials are illiterate ”[5. Dilmurod Quronov. Poetics of Cholpon's prose. P. 196]. 2. “Of course Akbarali deserves to be hated both as a person and as an official. The author does not hide his attitude towards her either, but his hatred is ultimately directed at the environment that gave rise to akbarism (same source, p. 210). D. Kuronov describes another protagonist - two types of "dogs" in Miryokub. The first is a habitual disorder, and the second is a "dog" that has been eliminated by Maria Ostrova (ibid., P. 288).

Apparently, by depicting the heroes of Cholpon in a natural process, he meant the need for renewal and socio-political reform, to rise up against the tyranny of the dictators.

Miryokub is a new hero in Uzbek literature. He is distinguished not only by his bourgeois views, but also by his desire to think and comprehend. For example, when trying to understand the meaning of the word "empire", the deputy shows himself with a picture of a white king on the wall. He realizes that if the "empire" is a white king and that it is in the hands of his wives, then the empire is really collapsing.

With such a good quality, even this is not without its "dog". Only the "dog" in it is widespread. The dog is not only a family, but also, in his own words, a traitor to the governor, a hypocrite, a slave to lust.

“Hey Miryoqub! Pismiq Miryoqub! Cunning Miryoqub! Fox Miryoqub! Satan Miryoqub! Slave of lust, corrupt, shameful Miryaqub! Once in your life you have the opportunity to become a human being by throwing away a little dog, a little bit, a little bit, and then you don't want to bend your proud neck like a demon? Even then! ”(Night and Day, p. 133).

Miryokub doesn't care if the money comes from an honest source or in other ways. The nickname is very useful to a person who does not even know how much of the grown wheat is spilled on his water and how much is spilled on the head of the thousand. Miryokub's main source of income is to spend the night with the commander, who borrows from him when needed. This is evidenced by the following satirical image:

“Miryoqub- Miryoqub, and the commander is only Akbarali,… There is nothing next to a man named Akbarali except the seal of the government, a low-breed dog. on a camel, they named the sarbon Miryokub… ”(“ Night and Day ”, p. 124)

This kind of arrogance blinded Miryokub.

However, his conscience does not justify Miryakub:

"We consider Akbarali to be more humane than Miryokub," his conscience told him.

- “Alas, this is it!”… .- He does not turn away from any evil in the way of his goal. "He was our first meeting at work," he said. (Night and Day, p. 164)

Our hero takes a meeting with only one person out of this swamp. This Russian woman named Maria allows Miryokub to become a man.

When she travels with him, her worldview changes and she meets a serious guy. Following him, he becomes serious. She is ashamed of what she did before. He reads newspapers. From a letter to the commander, the commander thought he was "mentally ill." In any case, our Miryokub will get rid of the "dog". Perhaps, in the "Kunduz" section, we can see him - this talented "sart" guy as a strong enlightener who serves the people. In any case, it is dark for us now.

In fact, the death of a local official, who did not even know his real name, turned into a huge tragedy. The goal is to show what punishment awaits those who oppose the tsarist empire and its officials.

For this reason, the young, simple Zebi's words were called "confession". They did not refrain from sacrificing in the name of evil intentions.

In fact, the analogy of "dog" appears in several places in the novel. In most cases, it is an artistic goal to show the spiritual and moral decline of a part of the country. "Cholpon's greatness is that he raised the twentieth-century Uzbek literature to a new level. [3. Naim Karimov, p. 189]. Ahmad Aliyev, one of the first researchers of Cholpon's work, emphasized the realistic power of Cholpon's work in the mid-1980s, and said that his poetry had a wide range of life and art. [6.Ahmad Aliyev. Independence and literary heritage.1997.]. It should be noted that Western scholars also emphasize the social nature of the work of art, the need for the writer to be in society and reflect it in various forms. [7. See O. Warren, R. Wellek. Literary theory. M.1978]

Summary of the problem. In short, Cholpon was a strong ideological, educational, immortal work in Uzbek literature in the period of the novel's awakening, which encouraged the people to start independence and was a reflection of their own state. 'he said. Cholpon returned to the ranks of our literature only after the independence of our country. We can say that his work "Night and Day" is a lifelong work.

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