

DESCRIPTION OF THE PSYCHOLOGICAL STATE OF THE CHARACTER MIRYOQUB IN CHOLPON'S NOVEL "NIGHT AND DAY"

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Annotation: "Night and Day" Abdulhamid Sulaiman Cholpon is one of the works that have gained popularity for a long time in the history of Uzbek novels. In the work, the author uses naturalness, sincerity, depth of content, and the method of depicting people's life in a realistic state. The novel artistically describes the life of the Uzbek people at the beginning of the 20th century, and describes problems such as the illiteracy of the population, the lack of rights and freedom of women, the qualities characteristic of the Uzbek people, and the relationships between people. In this work, the position of servants in Uzbek households at the beginning of the 20th century is analyzed.

Key words. Night and day, servant, households, mirza, mirshab, special guard, servant woman

"Night and Day" was supposed to consist of two parts, although the novel has reached us unfinished, "Night" describes life on the eve of the revolution, and "Day" describes the revolution and the years after it, the merits of the new system had to be considered. Cholpon's works depict the atmosphere of Turkestan, the episodes in his works are described in a simple way, the names of the characters are appropriate, anthroponymic units, onomastic names are used appropriately, the inner world of the characters is fully revealed. The names and nicknames used in Cholpon's works give the work artistic color, for example, Miryakub - 1. The old people who named a grocery store where you can find everything - farang grocery store have a hand in everything. They did not make a mistake by giving this man the nickname "Miryokub epaka". They themselves can easily prove the correctness of this nickname. 2. The work without his intervention will not come to an end.

Cholpon and his like-minded people knowingly painted the history of the revolutionary struggle of the Uzbek people in Omis, ridiculed the workers, promoted counter-revolutionary nationalism by praising the moderns, and harmed Soviet literature by various methods. They support them. "Day and Kunduz" is one of these methods of propaganda. During the period when the image of the servant continued to develop in modern Uzbek literature, Cholpon tried to reveal the full image of the character in his stories and novels, which showed his desires and depicted as individuals who are financially secure and have their place in society. Miryoqub's character in Abdulhamid Cholpon's novel "Night and Day" is an example of this.

The first part of the novel-dialogue "Night and Day" ("Night" part) was published in 1936. After becoming an old man, Miryoqub becomes a cultured person and a person of virtue, takes care of people. In the "Night" part of the play, Cholpon introduces the image of the poor cartman Olmasjon and shows his heart, love, and the way of life of a hard worker. In the "Night" part of the novel "Night and Day" he criticized the lack of culture and immorality among merchants and millenarians from the point of view of modernism, in which the image of servants was used as a supporting character.



Although Miryoqub is loyal to his master, he struggles with his feelings and has a strong interest in women. He often blames himself for his mistakes and bad deeds. Sometimes he becomes a kind and lovable person, but sometimes he becomes evil. Servant characters often play a crucial role in the development of the plot, they are aware of information that others do not know. In the novel "Night and Day", Miryoqub, as a special servant of Mirbashi Akbarali, managed all his affairs and was the cause of most of the changes in the government. The following passage from the work describes Miryoqub's mastery and some of the actions he performed led to various consequences: "Yurtning keksalari butun bu davlat, hukumat va ulug'likning - bir og'iz gapini silliq va yogimli qilib gapirolmaydigan sodda va tong odamga birdaniga "nasib va ro'zi" bo'lib qolishida Miryoqub akaning katta hunari bor ekanini yaxshi bilishadi. Shu uchun Miryoqub aka ko'cha-kuyda ko'ringanda, unga beriladigan salom va qilinadigan ta'zimlar, mingboshinikidan kam bo'lmaydi."¹

In the Uzbek society of the 20th century, servants are divided into high and low-ranking servants. In "Night and Day" by Cholpon, the character of the cartman Olmaskhan is given, and because he has a good and close relationship with the people he serves, especially Zebi and his friends, the girls are not servants of Olmaskhan, but treated like a close person or brother:

".....aravakash yigit shuncha to'polon-yalla orasida Zebining ovozidan boshqa ovozlarni, nechikdir, farq etolmasdi. U ovozni eshitish bilan ko'nglining chuqur joylaridan xuruj qilib kelgan allaqanday totli bir sevinchni yashirolmadi: Zebinaning ovozi aytaman, Xolmat aka... - dedi u, o'zi shu so'zni aytganidan keyin, negadir, biroz qizara tushib, yerga qaradi.

Chakki emas! - dedi Xolmat. So'ngra so'radi:

- Oti Zebinisami?

- Ha, Zebinisaxon!

.Yigitchaning shu "xon" degan qo'shimchasida "mening Zebinisam" degan ma'noda bir maqtanish, bir g'urur ohangi bor edi. Bu ohang juda ochiq eshutilgan bo'lsa kerakki, Xolmat darhol fahmigam bordi va "a, haromi-ey!" deganday qilib unga qaragach:

- Yurakdan urgan ekan-a!.. - dedi.

Yigitcha bu so'zdan o'ng'aysizlandi va tona boshladi:

- Yo'g'-e, ovozi soz deyman-da, ovozi! - dedi, lekin tili gapirgani bilan yuragi "yolg'on, yolg'on" deb turganini o'zi ham bilar, Xolmatning ishonmasligiga aqli yetardi.²

By reading "Night and Day", you can see that tsarist Russia gave positions to the most illiterate and ignorant people and ruled the people as they wished. One of those poor people is Akbarali Mingboshi, who cannot solve his own problems, let alone solve the problems of the people. In fact, the citizens want to remove him from office, but he is accidentally killed. And the government tried to give it a political tone and turned Zebi into a Turkish spy, emphasizing his loyalty to the tsar and the Russian state. For them, Akbarali Mingboshi is an ordinary "hard" person, and Miryoqub, his main servant, who performs all his work, is described as a person who knows how to do things and

¹Abdulhamid Cho'lpon, "Kecha va Kunduz". "Yangi nashr" nashriyoti, 2019 yil. – B.61

² Abdulhamid Cho'lpon, "Kecha va Kunduz". "Yangi nashr" nashriyoti, 2019 yil. – B.37-38.

has a deep mind: “*Farzanddan va esdan mahrum, lekin yer-suv, pul va boshqa boylikka ko'milgan bu odamning butun borligi Miryoqubning qo'lida edi. Yerdan chiqqan hosilning qanchasi o'z qo'lga kirib, qanchasi Miryoqub omboriga to'kilganini mingboshi o'zi hech qachon bilgan emas. Kerak bo'lganda, mingboshi Miryoqubdan pul so'rab olar, un, gurunch, go'sht, yog' va ro'zg'orning boshqa keraklarini bo'lsa ichkarining talabiga qarab yana Miryoqub tayyorlab berar, shu uchun jonning rohatidan boshqani bilmagan mingboshi undan narisini surishtirmas edi. Miryoqubning topishi yolg'iz shu mingboshi orqali bo'lsa, unga "epaqa" nomini qo'yish to'g'ri bo'larmidi? Miryoqubning qilmagan ishi yo'qligidan shu nomni bergan edilar.*”³

When Miryoqub's speech portrait is analyzed, it can be seen that he is trying to impress his boss (for example, he tells the identity of the "mischief makers" in Kumarik, he presents the event he saw to "grace" them, he presents a special room prepared for the Mingbashi as a "surprise", etc. .), it can be observed that he uses various similes, for example, when Miryoqub presented his work related to the purchase of land, he said: “*Sen huddi bir amerikalikka o'xshaysan, Miryoqub! Lekin ko'nglinga og'ir olma, chakki shu sartiya ichida tug'ilib qolgansan!*” (74) – deya fikr bildiradi. Muallifning bunga munosabati quyidagicha ifodalangan: “*Miryoqub ko'ngliga og'ir olish tugul, bu gapga sevindi balki, yuzlariga yana o'sha yengil qizillik yugurdi*” (74).

In the work, Miryoqub is described by the author as a typical servant, but in modern language, a manager as follows: “*Miryoqub degan kishi mingboshi ham emas, savdogar ham emas, dehqon ham emas, shunday bir bekorchi odam – o'n bittaning eng a'losini tanlab qo'yib, o'zi mingboshilikning ishlari, ya'ni yurt qayg'usi bilan halloslab noyib to'ranikiga ketib boradi*” (B.129). Miryoqub did not understand his social status, he did not understand that the rule of the noble family was over, so he went to him in the "sorrow of the country".

In addition to Miryoqub, mirza, mirshab, special guard, servant woman, Akbarali's wives, housewives, educators and many servants are mentioned as episodic characters in one or two places: “*O'z-o'zini qamoqqa olgan yosh va go'zal xotinga qiziquvchilar topildi, shekilli. Xizmatchi ovqat keltirgan vaqtida “Nimaga chiqib yurmaysiz?” dedi. “Meni so'ragan kishi yo'qmi?” dedim. “Yo'q, — dedi, — Kim kelmoqchi edi?” – Erim, dedim, jim bo'ldi. Shundan so'ng oyoq sharpalari ham eshitilmas bo'ldi. Tushimmidi, o'ngimmidi? Ohistalik bilan eshikning chertilganini eshitdim. Uning men bilan xayrlashib chiqqaniga faqat ikki kecha, ikki kunduzgina o'tgan edi. Bu chertish xizmatchining chertishiga o'xshardi. Xizmatchi bo'lsa kerak, deb so'ramasdan ochdim. U kirib keldi! Oh, shu aziat! Biz ko'rishmadik, nima uchundir u qo'l uzatmadi, men ham unutmadi. So'z ham aytmadi. Soqov kabi kirib kelib, qo'lidagi biletlarni ko'rsatdi. Xizmatchini chaqirib, hisoblarni uzdik. Darhol vokzalga chiqdik. (B.179) ...Xizmatchi keldi, soat 11 bo'lib qolganiga qaramasdan, vannani qizitishga buyurdim. Nomer xalqi pulni yaxshi ko'radi. Bitta uch so'mlikni olib, bir nafasda hozir qildi. Maryamning pardozi uzoq ketishini bilganim uchun bemalol yuvinib chiqdim. Men chiqquncha Maryam kiyinib bo'lgan edi. (B.195)....Agar Akbaralining mingboshilik lavozimini noyibning xotinboz xizmatkori Zunnun egallasa, erlik haq-huquqiga esa boshqalar allaqachon da'vogar edilar. Lekin Zebi boshiga tushgan falokat tufay-li u mansub bo'lgan chiziqning barcha nuqtalari — Qurvonbibi ham, Razzoq so'fi ham, eshon bobo ham yonib, kul bo'ladi. (B.285)*

In Night and Day, the main duty of Mirza was to write his letters and various notes, and in some cases he also performed the tasks performed by ordinary servants (pouring tea, pouring water

³ Abdulhamid Cho'lpon. “Kecha va Kunduz”. “Yangi nashr”, 2019 yil. – B.63.

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on his hand, informing him of information). In the following excerpt from the work, some of the daily tasks of Mirza Hakimjon of Akbarali thousand are mentioned: “Mingboshi, otdan tushar-tushmas, so’ radi:- Miryoqub keldimi?”

Mingboshining musulmon mirzasi Hakimjon qo’l qovushtirib turib, javob berdi:

- Ha, shu yerda. Mehmonxonada uxlab yotibdi. Mingboshi o’zidan xursand, kuldi:

- Noinsofning kech kirganda uxlashini qarang! Bor, uyg’otib chiq!

Ikki mirshab mingboshini yechintirmoqqa boshladi.

Mingboshi hali ham boyagi kulishida davom etardi:

-Obbo betavfig-ey. Namozshomda uxlaganini! Mehmonxonadan ko’zlarini uqalay-uqalay Miryoqub chiqib keldi. U, hali ayvondan tushmay turib:

Hormang, xo’jayin! - deb qichqirdi. Mingboshi yana o’sha kulish bilan o’tirgan joyida unga tomon evrildi:

- Ha, xudo bexabar! Nima bu bemahal uyqu?? Namozshom paytida-ya!

- Ha, xo’jayin, shunaqa... Sizni kutib o’tirib, uxlab qolibman. Qachon kelib eding?

- Kech peshinda. Shundan beri yo’lingizga ko’z tutib o’tiribman.

- Qani o’tirganing? Uyquni uribsan-ku! Qani, nima gaplar bor? Yangi gaplardan gapir.

- Yangi gapni sizdan eshitamiz. Shaharda edingiz. Kimlarni ko’rdingiz?”⁴

In conclusion, it should be noted that although Miryakub is a character of a servant, he is a character with a complex character, raised to the level of the main character of the work by the author.

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⁴Abdulhamid Cho’lpon, “Kecha va Kunduz”. “Yangi nashr”, 2019 yil – B.68-69