

## REFLECTION OF THE DESTINY OF THE NATION IN CHOLPAN'S SMALL PROSE WORKS

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### Abstract:

This article highlights the reflection of the fate of the nation in Cholpon's small prose works, in particular, "Victim of Ignorance", "Doctor Muhammadiyor", "Baker Girl", "October Girl". It is emphasized that Cholpon's short stories were the basis for the creation of the novel "Night and Day". Cholpon's skill in showing the reasons for the events that made a radical change in the fate of the characters in the above-mentioned works is revealed.

**Keywords:** ignorance, story, education, ignorance, ignorance, people's disease, existing conditions, people's life.

### Introduction

Cholpon, who shone as a "morning star", left an indelible mark in the sky of our literature. The sky of Cholpon's creativity was full of stars shining with the rain of enlightenment. We can say that these stars are Cholpon's immortal poems, encouraging articles, stories, novels and dramas. In the story "Doctor Muhammadiyor", one of Cholpon's first creations, Haji says the following sentence from the barber's language: "A cannon, a rifle, a pistol, a dagger, and ammunition against ignorance - education alone, study" [2: 272]. Indeed, these thoughts are appropriate for any time and period. As our country's President Sh. Mirziyoyev noted: "You cannot achieve development and high spirituality without books. Neither the person who does not read the book, nor the nation has a future" [1: 114].

### MAIN PART

Cholpon is an artist who has succeeded in reviving artistic reality through poetic language and images in his works. In the 20s, Cholpon artistically explored the sad fate of Uzbek women in his stories such as "Moonlight Nights", "Lola in the Snow", and "Baker's Girl". reflected the idea that it is determined by the attitude of In general, the description of the fate of Uzbek women in colonial conditions determined the main ideological direction of Cholpon's poetry, small epic works, and even the novel "Day and Night". After all, Cholpon's small prose stories were the leaven for the work "Night and Day".

The writer's first story called "Victim of Ignorance" was created on the educational theme in harmony with the ideas of Jadidism. His young hero Eshmurad dreams of getting an education



and studying in European cities. While narrating the events, Cholpan preferred to include the issue of education in the conversation between Ashmurad and Mominjan. In his story called "Doctor Muhammadiyor", written in the same year, he dreams that the youth of Turkestan will study abroad and become people who will benefit the country. For example, the writer dreamed of broad and open thinking, free and independent national development, beautification of life through enlightenment and culture, and in this way he constantly worked and created, as follows in his travelogue: "This short trip we have seen many things as a result. We read the history of 5-6 years of corruption. The corruption is really strong. The country is corrupt. But his fertile soil has not moved, it is still in place. It is in your hands and in our hands, dear students, to live again through that soil" [2: 279]. These thoughts prove that Cholpon's worldview was formed in the form of a desire to see his people and country free, dreams of independence in the social environment of the oppressed, humiliated, ruined country.

The analysis of the story "Doctor Muhammadiyor" shows that the characteristics of realistic and didactic literature came into conflict even in the first exercises of Cholpon. Aiming to create an exemplary hero, the young writer interprets his hero based on his own experience, imbues him with his thoughts. Haji Barber, who set out on a journey with the intention of Hajj, travels to many countries, but due to his lack of complete knowledge, he faces many difficulties during his journey. That's why he wants to make his one and only lover Mohammadiyar educated. It uses all its capabilities on the road. He expects help from the local rich. But these did not help. And the reason for the death of Haji the barber is the same IGNORANCE that he hated. While taking his last breath, he bequeathed to his child to learn and become a mature person. At first, Muhammadiyar intends to take revenge on his father's murderers, but he realizes that the real reason for his father's death is ignorance and he decides to overcome ignorance with education. Muhammadiyor, who did not receive help from his nation, goes to Baku and finds real help here. He finished school, gymnasium, and medical school with excellent results and even went to Switzerland. Even then, he was saddened by the fact that Turkestan was lagging behind in development. Muhammadiyar, who returned to his homeland as a doctor, treats the poor for free. The processes shown in this story, the raised topic, are proof that Cholpon feels the need to come from real life, not from an abstract idea in his work, that an artist and a propagandist are fighting in his body. It was natural for this struggle to be resolved in the artist's favor during creative growth, but because Cholpan boiled in the cauldron of social activity, that is, because he breathed the air of the modern environment, the changes in his creative principles were more the result of external influence. happened. Cholpon has a worthy contribution to the development of modern Uzbek storytelling. In particular, we can count the first and classic example of a novelistic story in our literature in "Moonlight Nights". Cholpon makes maximum use of the possibilities of "objective" images, looks at artistic reality from different points, and effectively uses tools such as the "unexpected effect". It was also important for the period that the introduction of these methods and tools, which were considered new for our literature, in the spirit of the national spirit, made it easier to prepare the reader to accept the works of this method.



In Cholpon's story "The Baker's Girl", he says that an Uzbek woman should also learn, enjoy the worldly knowledge, and express her opinions openly in public, while maintaining the modesty and chastity typical of an Eastern woman.[3: 274 ] He emphasizes that in order to achieve these things, it is necessary to study again and again, to try. The real life that Adib meant was this: when a person walking on the road turns his head too much to the ground, he sees the soil under his feet, and from this situation, two different results can be expected:

- 1) a person who tilts his head too far does not see the road in front of him and hits an obstacle;
- 2) If the excessively bowed head goes in this direction, the back slowly bends, the knees bend and kneel, and finally they fall to the ground.

The story "October Girl" by an experienced writer is also a work that has leaked from painful reality. In the story, the pains of an Uzbek woman are tragically interpreted through images. Look at the artistry in expressing the situation of the girl who sings the heartache with her voice of Diltortar. Let's look at the following excerpt from the story: "The Uzbek pains of the Uzbek girl poured out from her own mouth, with her own tongue, along with the disgusting sounds of her husband, are so good for the rustling hearts of the Uzbek people. I kept it a secret, it was as if the rust was slowly washed off and wiped off. That's why the spirit of the people loved him." [2: 306]. The people who loved him named him Vannaichakhan. Sholpon's skill was not limited to this. Cholpon, a creative person who is always familiar with nature, describes the news of the shepherd girl's death in this way: "From far away, the terrible songs of crows and songs of joy were heard. They went and saw: a body as white as cotton, a shirt made of blue raven king - covered in blood. The rays of the face went with the birds that flew away remembering distant lands" [2: 306]. These sentences indicate that the writer is well aware of folklore, because it is a popular saying that crows bring bad news.

"Vannaychakhan is dead... Vannaichakhan was killed by her husband... The cruel husband put a knife to the throat of the people's daughter... Vannaicha rebelled against the marriage, the marriage of slaves and maidservants, put the shackles lightly She was a broken Uzbek girl who broke up with Li. [2. 307]. The artist could not remain silent, seeing that this is the bitter fate of those who tried to get rid of slavery and fought for freedom. The situation of all helpless women was filmed through the bathtub.

## CONCLUSION

When we observe Cholpon's small prose works, we can be sure that he was a creative person in the true sense of the word, an inquisitive person, hungry for new things. The root of Cholpan's works is truth. Cholpon's works are based on reality, and it is precisely this aspect that makes these works eternal, their originality and artistic value increases over the years, and they do not allow them to disappear. The inquisitive writer boldly applied the methods and tools typical of foreign literature to our literature, he was not afraid to experiment and fail on this path.



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