



**ANALYSIS OF A CULTURAL-HISTORICAL APPROACH IN CHO'LPON'S
"NIGHT AND DAY"**

Rano Rakhmatulloevna Kasimova
Doctoral Student (DSc), Associate Professor (Ph.D.)
Bukhara State University, English Literature Department

Alimova Vazirakhan Bakhtiyorovna
Bukhara State University,
English Literature Department, Master's Student

ABSTRACT:

This article analyzes the cultural-historical approach in the novel "Night and Day" by the twentieth-century Uzbek writer Abdulhamid Cho'lpon, in particular, inspects a literary work, and analyzes similarities in the author's life and times and the life and times of the characters in the novel.

Keywords: Cho'lpon, the novel "Night and Day", Miryokub, Akbarali, plot interpretation.

Introduction

The French philosopher, historian, and literary critic Hippolyte Adolphe Taine developed the cultural-historical method of studying literature in the second half of the 19th century. According to Taine, the nature of literature is determined by "three original forces, three different sources." "Race. Environment. Moment" refers to this. He understands race as an underlying temperament that can be present in both an individual and a group of people.

Taine considers the people's character "as a concentrated expression" of their entire history and eternity past " as a quantity with certain proportions and mass." "The richest source of the fundamental characteristics of the race, which give rise to historical occurrences... his power as we see, it occurs because it is not just a source, however, as it were, a lake or deep body of water, where for many generations they transport other sources of their waters." Taine's theory holds that race is a constant that has undergone minimal change throughout the ages and is identical to the national character and national mentality.

Having thus determined the spiritual structure of the race, Taine begins to study the "environment" in which she lives. Following the Romans, and in particular J. de Stael, Taine draws attention to the geographical factors that shape the character of people. Summing up the concept of "environment", Taine says that geographic, historical, and social factors mean the same for a nation as for an individual - a place of residence, upbringing, family, profession, and social status.

Depending on the "Meeting" of race and environment changes "patterns" in literature and art. Comparing the French tragedy of the time of Corneille and Voltaire, Greek theater under Aeschylus and Euripides, Italian painting by Leonardo de Vinci and the Mannerists, Taine



finds that even with the similarity of the pictorial and literary description and the human type, we have a work from different cultural and historical eras. According to Taine moment is the "Historical level of culture and tradition".

A Cultural-Historical approach is one of the methods to analyze literary work in which the author and the reader comprehend the message of the literary work by remembering cultural and historic moments along with the literary work written, this approach sees a literary work chiefly as a reflection of its author's life and times or the life and times of the characters in the work.

A novel that fits best using this approach in the attempt to gain a better and deeper understanding of the content is "Night and Day", Abdulhamid Sulaymon o'g'li Cho'lpon's first novel, which was written in 1936. If we glance at history, an essential event of the second half of the XIX century was the conquest of Central Asia by the Russian empire. Until 1917, Turkestan was a colony of the Russian Empire, and then the Soviet. Need to mark, that regardless of the historical stage and geographical space, the oppression of a nation during the formation of one or another regime remained identical. In the first stage of colonization, local exploiters added heavy social and national oppression of the colonizers and their local servants. In general, Russia was a prison for the nation, at the end of the 19th century and the beginning of the 20th-century colonial policy pursued by the Russian Empire in the agricultural and industrial sectors, problems of the economic prospects of Turkestan, revolutions, movements of the working class and peasants, riots among the people, and national-liberation movements arrests attention. And under the Soviets, because of their political myopia and economic inability to manage the economy, the situation led not only to the economic crisis and the destruction of age-old traditions of farming but also to social crises.

Russian author of the early twentieth century, Logofet D.N, in his book

"Land of lawlessness" wrote: "This corner of the vast Asian continent is currently the most disenfranchised on the entire globe, and under Russian patronage, outrageous deeds and monstrous robbing the population, which brought 3 million people, recently prosperous, until complete impoverishment and gradual extinction"¹. In Cho'lpan's novel "Night and day" readers would be able to notice the impact of such historical conditions.

"Enakhan was the daughter of a poor family. Her father had died long ago, she and her mother were dependent on her brother's earnings. Her brother Kholmat, beginning from his early childhood by grazing village cattle made his contribution into the family budget. Up to now all villagers remember about his shepherd time enviously. Now, he takes enormous labors in his rife land which was inherited from his father-in-law. Thus, using that land he supplies family that consists of six members. His mother took elder, all the works of house were up on his wife and sister, even they helped him in free-land sometimes. Because of Enakhon and his wife were young, they, surely, wished to spend their time with joy. And sometimes, they demanded from Kholmat to make aid.

Coming of whole-cart of people from the city was also one of such wishes of Enakhon. Family of Salti and Enakhon was making friendship from the deep long time. Therefore, members of

¹ Leeson P. T. The laws of lawlessness //The Journal of Legal Studies. – 2009. – T. 38. – №. 2. – C.150



those families visited each other annually. For instance, last autumn Enakhon and her sister-in-law hosted at Salti's house. That time, Enakhon invited Salti together with some close girls to host at their house. And again, in spring, she also invited them to come to Salti's home. Of course, her mother approved that proposal of girls about inviting."²

Pointed out above fragment from the novel "Night and day" is an exact description of the nation at those hard times. The family of Salti could not even afford to receive guests, feeding and entertaining coming visitors baffled hosts. The family considered a long time about the solution to this challenging problem and concluded to sell things devoted to funerals and marriage.

"- Why are you so cold? - Asked the man with a rough voice, -Like an ice!

Woman said nothing, she still fluttered the lip.

When it was dawn, the woman covered with quilt and looked at the sleeping man, who was fat and round, his face meatly, he has little and meaningless eyes, he was poor creature. He was sleeping and snored. He woke and raised head little. Laughed. What an ugly laughing! Two golden teeth are as a rock. His thin hair looks like unfinished panted plants.

"Why I could pass the whole night with him?"- Said woman to herself, biting her lip.

- Come here closer! - He said.

Woman biting her lips up to blood moved to the cart obeying like a soldier.

- Lean on little! Woman leaned.

- Not bad, - said the man and pointed at the window. Here is a bill, - said the man and put the head down on the pillow. Woman took the bill and rushed out of the room not saying bye.

*When she came into her room, she looked at herself by the mirror she did not recognize herself and threw on the cart. She wept loudly. Three hundred sum bill spread over everywhere."*³

Poor conditions in the country led some women to sell their bodies for money and the above fragment demonstrates how they endured malicious insults only for earning a few coins. The described woman belonged to another truth and she was from Russia by birth, her family became poor, however, there are numerous women prostitutes described in the novel but nothing is written about their accessories. They may easily belong to Uzbek nationality and be citizens of Turkistan. It is a well-known truth that selling body for Muslim women is a crime punishable by death, despite capital punishment, starvation forced those women to work as prostitutes. Famine struck not only the urban poor but also the peasant farms of the countryside. Lack of grain and food, lack of proper wages, inflation, the emergence of an epidemiological danger due to a beggarly life -all this led to the emergence of serious discontent both in the city and in the countryside.

Describing the transformation of Turkestan into a Russian colony, P.G. Galuzo noted three main factors that in the future became the core of social destabilization: firstly, the deprivation of the peoples of the region of political independence, i.e., conquest; secondly, its economic subordination to Russia; third, national liberation movement

In the deterioration of the social situation, a negative role was played by the transformation of the economy of Central Asia into a dependent sector and a field for pumping out large profits,

² Muminov O.M, Khamidov A.A Night and Day, T.:O'zbekiston, 2014 – B. 29

³ Muminov O.M, Khamidov A.A Night and Day, T.:O'zbekiston, 2014 – B.85



double oppression of the labor force, financial enslavement, and, finally, national (ethnic) policy.

When the Turkestan region was conquered by Russia, for 3-4 decades there were no means of communication, it was cut off from the center empire. Therefore, the entire policy of the Russian government was based on the connection of the outskirts with the empire was based on the feeling of contentment of the local population of Russian authorities. In this spirit, all land-tax works were carried out. The colonial government sought in practice to prove to the local population that Russian domination is not only not burdensome for him, but even profitable and that there are no grounds for any thoughts about the loss of independence.

Nobody would ever call him the official man, if Akbarali did not wear his silver belt, his silver handled sword and his glittering robe, If someone meets him dressed in simple clothes he will think about him as a simple rich man from the village or a sheep dealer who has connections with Yettisuv or at least, the camel dealer. He had a wide forehead and long wrinkles. He had a medium nose but his bridge of his nose was low... his eyes were a little narrow and his eyes were always reddish... his chin was wide, jaw was meaty. His sparse beard was gathered in the middle of his chin and looked like the goat's beard. If a darker woman comes across him and attacks nothing will be left then! And his mustache was also sparse like his beard.

When Akbarali would be alone with his "soul" he used to remember Miryoqub's great service and would express his gratitude towards him in front of his "soul". Frankly, he gave a very thoroughbred horse to mingboshi as a present and for that he was awarded the occupation of ellikboshi and spent his six years on riding a horse, making people go out to water the street and running from his village to the mingboshi's office carrying a notebook in his hands. Even though he managed to cover the expenses of the horse for several time and was able to add four or five acres of land to his previous one during these six years the occupation of ellikboshi was a tiresome job... that's why the mingboshi cannot forget Ostanoqul's melon fair in autumn of the year. He got introduced with Miryoqub at that fair so his "soul" cannot let him forget that day...⁴

In the novel, Akbarali's inner and outer appearance is fully covered, he looks like a drunkard, a womanizer, and a lazy person who can't do anything independently. Through the image of Akbarali, the writer shows the methods of administration of the colonialists and the relationship between the rulers and local officials. Razzak Sufi's only duty was to prove the words of a man of high society compared with him, and when men of low society talked, he always should deny them... He doesn't wish to speak before women for they don't understand the problem anyway. He said: *"This tongue should be always busy with praising God. And a mouth is a sacred part of the human body. One should not tell everything before a creature woman!!!"* Through the image of Razzak Sufi, the writer shows people without their own opinion, who blindly follow in the government's footsteps.

The greatest shock of the 20th century was the political October Revolution - truly became the beginning of a new round of destabilization of society, since the new government inherited a heavy burden of economic and political burden royal empire. During the period of political

⁴ Muminov O.M, Khamidov A.A Night and Day, T.:O'zbekiston, 2014 – B.92



unrest, a new surge of social emotions broke out: there was a division of society into two camps; various political currents arose, in addition, to the Basmachi movement.

During the Civil War, economic disruption steadily increased. There was a steady reduction in the number of operating enterprises and a drop in the productivity of workers who were not financially interested in the quantity and quality of manufactured products. But this did not cause much unrest among the Bolsheviks. Such kind economical disruptions are demonstrated in Cho'lpon's "Night and day".

- *You know that my nobly friend had said "Imperia will sink into bog" with sadly tune.*

- *Imperia he said is countries under ruling of Russia. There is different nation by the way we are too. They are afraid of that if the war finishes unluckily these countries will be divided into pieces. They strive to hold these countries in their hands forever. Suckling cow is necessary every day. It has white and sweet milk...*

- *What has milk of?*

Laughed.

- *You and I are suckled milk. Raussians and other stranges sucked us. Not only are we, look: India, Eastern Turkistan, Tunis, Margibistan, neamly Marrakesh ... Egypt was accomplished by England. They are dividing the Turkish. Whole moslem countries were being occupied by developed countries. Persia is being divided by Ivan and "Makkor Albion".*⁵ The action in the novel takes place in colonial Turkestan, during the decline of the Russian Empire while 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 as described above dialogue between Miryoqub and young, alliterated man.

Through the lives, thoughts, fantasies, and actions of heroes, the Cho'lpon 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.

S. Husaini claimed that Cho'lpon managed to complete his second part. Presumably, in the "Day" part, the writer was supposed to depict a bright life of Soviet power. Perhaps such a leitmotif could have saved him from execution. But until now the second part was not found, which raised doubts about its existence. According to M. Kushzhonov, Chulpan could not portray the young Bolshevik government in optimistic colors in the continuation of the gloomy plot about the life of colonial Turkestan.

To sum up, one of the most basic approaches used in the analysis of literary work refers to the cultural-historical method of literary criticism. In line with this, assures that the critic interprets the novel within the history, or contemporary frame of reference, behind the work. This approach allows readers to learn more about the culture and history of a nation through its literature. Sometimes writers cannot be unbiased while writing their literary work, however, it's a simple view of the nation to the culture and history of the period.

⁵ Muminov O.M, Khamidov A.A Night and Day, T.:O'zbekiston, 2014 – B.93

**References:**

1. Leeson P. T. The laws of lawlessness //The Journal of Legal Studies. – 2009. – T. 38. – №. 2. – C. 471-503.
2. Muminov O. M, Khamidov A.A Night and Day, T.:O'zbekiston, 2014 – B. 185
3. Buttino M. Study of the economic crisis and depopulation in Turkestan, 1917–1920 //Central Asian Survey. – 1990. – T. 9. – №. 4. – C. 59-74., 1917 - 1920 /Central Asian Survey Volume 9, Issue 4, 1990. PP. 59 -74.
4. Sharafiddinov O. "Happiness to understand creativity." SHARQ NMAK. T.: 2004. PP. 640
5. Naim Karimov, Bakhtiyor Nazarov, Salohiddin Mamajonov and others. Landscapes of Uzbek literature of the XX century. I book. T.: “Uzbekistan” publishing house. 2008. PP. 534
6. Dilmurod Quronov. "Poetics of Cholpon's prose". T.: “SHARQ” NMAK 2004. PP. 288.