

INTRODUCTION TO "NIGHT AND DAY" NOVEL BY CHO'LPON

Amonova Dilfuza

Trainee-teacher at the National University of Uzbekistan

Named after Mirzo Ulug`bek

Email: dilfuza.amanova1995@gmail.com

Phone: +998 99 125 18 36

Annotation: One of the members of "Nationalist" circles in early XX century Cho`lpon is well known poet with his poetry. His criticism of Soviet power through his works made him the target of denunciations at the later stage of his life. This corroded not only his young life but also delayed the fame of his poetry. One of the important pieces of his art is his "Night and Day" novel. This incomplete book follows the terrible fate of a young Uzbek girl condemned to marry a man who was much older than her. The novel raises questions about the nature of Russian colonialism, resistance to it and objects of the author whose life was lost to Stalinist terror.

Key words: Nationalist, denunciation, Russian colonialism, Stalinist terror, dilogy, anti-imperialist, rehabilitation, jadids` movement, confiscation, resistance.

Unfinished dilogy Night and Day is one of the valuable novels of Uzbek literature which was lucky to survive over the soviet period. Creation of this novel started in 1934 with the homecoming of the author from Moscow. The novel was first published in 1936 but did not win any prizes. Instead, caused further troubles for the author and he was sentenced in a severe manner. "Night and Day", more precisely "Night" [because the second "Day" part was not written or confiscated by Stalinists when the author was arrested] was banned almost immediately after publication and out of print for fifty years. Cho`lpon was condemned as anti-imperialist in 1938 because of his criticism. After his death his creations were prohibited to republish and his name was not remembered again for many years. Even the rehabilitation of his name in 1956 during the period of Xrushchyov could not help the uzbek nations to fully establish him. His works were not republished in this period too. In 1968, there was an attempt to include Cho`lpon`s poetry to Uzbek anthology but it was not successful because of the difficult period. With the independence of Uzbekistan, the names of many nationalist poets were rehabilitated. And also Cho`lpon`s too, in 2017 there was an 120 years anniversary of Cho`lpon in Andijan city. Today their birthdays are widely celebrated and their works are republished and read not only through the country but also in another countries like Russia, United States that I will share below. In this article, I will cover the main points about this book and the author from the past up to now. I will also give some view of the main characters of the novel to some extent.

Before starting my analyses of Night and Day, I would like to mention some renowned people who worked on this book and made great shares to the young researchers. After independence day, several philologists lead by Ozod Sharafiddinov gave efforts to multiply the copies of the novel but, as a result of some economic difficulties, they could not get their ideas accomplished. After the situation in the country got better, Xotam xoji Mirzaxujaev became the leader of " Cho`lpon`s contribution" in 2012. He

gave much efforts to the publications but it also did not go even as he expected to go. After four years, Prof. Dilmurod Kuronov gave the great contribution to the publication of the novel in 2016. Besides that, many researchers and doctors of Philology did investigations and establishments. This novel was also widely analyzed in comparative literature field, especially with the book "Bygone days" by Abdulla Qodiriy. One great comparison is in the article by Zamira Kasimova published in June 2006 [assistant doctor of Philology]. In this article, two near but totally different periods were observed and compared. In first and early period, people are more religious, close to God and afraid of doing sinful things. In Cho`lpon`s period people changed, they are not afraid of harming someone and became far from God.

As I have stated above, this book is available not only in original version but also in translated versions into Russian and English. This gave the chance to many foreigners to know more about Central Asia during Russian colonialism. Fort Christopher [Phd in Slavic languages] translated this novel into English. His translation was published in November 2020. Many copies are sold in online, offline stores, there are some comments written by foreign readers on this novel. According to the feedback, this only novel could take the person from Europe to Central Asia better than anything else.

Many name Cho`lpon as a shining star in the darkness of the thick night. Like he was giving efforts to wake sleeping Uzbeks up. The novel Night and Day is famous for its share to awaken the Uzbek nation who was only sleeping with open eyes during the long-lasting night. By embodying the cruel fates of the main characters Zebi [main character, a young Uzbek girl], Razzoq so`fi [Zebi`s father] and Akbarali [Zebi`s husband], the author describes the whole story beyond their lives. He portrays the politics in that period, lives of poor and rich people, resistance of poor villagers towards the rich, not respected role of the women in families and in society, harshness of giving her husband to another women, jealousy and crime done out of jealousy. He depicted even small but reasonable details to the wider view. For example: When Akbarali ordered his men to call volunteer men from the village to join his body guards the below conversation is portrayed.

- *Bekorchi bu qishloqda, bekorchi dedi mingboshi*
- *Yo`q xo`jayin, men gaplashib ko`rdim hammasi chorikor bolalar.*
- *Jonimizdan to`ydik bola-chaqamiz och deydi.*
- [p. 216-217, Sharq Toshkent 2000]
- *Lazy in this village, lazy said mingboshi*
- *No, my lord, I talked with them they all are shepherd boys*
- *They said: we are fed up with our lives, our children are hungry*
- [translation is ours D.A]

Akbarali gets more volunteers to join his men than expected. He blames them for their unemployment but his servant delivers different message that they work hard from dawn till dusk but get very less. They are even ready to go to First World War rather than staying in this dishonest society where four or five rich people take lands and water of poor villagers with force. These three lines speak about many things behind it. One more example: When Miryoqub meets a young jadid man on the train to Moscow, the young man tells him the facts that Miryoqub has never heard of. [p.186,187] Young man`s words make Miryoqub think: *We followed the way of living of our ancestors like every typical Uzbek without thinking of another possible ways of living.* [from the dialog

May, 25th 2021

p.189] This short thought ascertains the facts about huge mistake that was made by Uzbeks over the long period of time. They did not even realize that they are living their lives with lies and mistakes. In comparison, Miryoqub realized even it was late. Was it really late? Maybe it wasn't, maybe it could be the main focus of the second part of the book, maybe it would bring great fortune to Uzbek nation.

In this novel, one more term called "Jadid" may attract the attention of foreign readers who are not aware of the late history of Central Asia. Jadid is an Arabic word for "new" but Jadids' movement was a drive for cultural and social renewal among Muslims in the Russian Empire in the early 20th century [9.08.2005 Central Asia Radio Free Europe]. Jadids' movement can be assumed as waking up the nation from metaphoric sleep or taking off the unnecessary layers of people's eyes.

Certainly, one would want to live in a society where everyone is like him, thinks like him. What he or she would do when nobody is like him? Would he change other fellows' way of thinking and make him see the world from his point of view or just leave that society for good? Jadids were people who thought differently and tried to change the people around them, they wanted all people to be educated and to be able to differentiate white from black. They were awake all the time but struggled a lot because of the obstacles came from the Stalinists and unacceptance by the naive and uneducated nation.

Poor living conditions of the villagers make you think beyond the depicted events in their stories. They would think that it's the only fate that they are doomed to have. Couldn't they have a better fortune? Who is guilty for their lack of seeing the world more widely? Are they themselves to be blamed for simply following the lifestyle of their ancestors and not welcoming the jadids' attempts to open their eyes? Or empty brained people who shut the Jadid schools down like Akbarali? Answers to those questions can be different according each reader's perspective. Some may feel hatred and some may feel pity on them.

One of the main characters Miryoqub embodies a personality who is neither jadid nor So'fi [a religious person]. Doing sinful deeds doesn't terrorize him. Why this could happen? One possible answer could be when a person who is not aware of the main stream namely, religion that leads him to the right path or when he can't feel the pain of the poor people like jadids could. Miryoqub didn't know that he was in the middle of nowhere. He thought that he knew where exactly he was going to but by critical reading one can analyze that he was totally misled.

What about main character Zebi? Who was brought up with the idea that parents are the holy creatures after God and who has utter beliefs to religion and cultural ethics. While she was being sentenced in court she was asked to take her veil off.

- Aytingiz aybdor yuzini ochsin.
- Tilmoch buyruqni Zebiga tushuntirib berdi
- Voy o'laqolay! Shuncha nomahramning oldida yuzimni ochamanmi? Undan ko'ra o'lganim yaxshi.
- [page 280, Uzb National Encyclopedia Tashkent 2018]
- Tell her to open her face
- Interpreter explained the order to Zebi
- Oh my God! How can I open my face in front of whole bunch of men? I would rather die.

May, 25th 2021

- [translation is ours D.A]
- From this conversation we can see the framed rules that she was taught from her childhood.

All in all, the only first part of the novel was a success to reveal the real truth behind the Russian colonialism. According to Cho`lpon`s aim, the second part of the novel had to be written and named "Day". But this part is still missing and there is no any fact about this part. Some people believe that the second part of the novel was written and even was drafted to publication when he was arrested in 1937. When the first part of the novel was republished in 1987 by publishing house "Sharq yulduzi", some rumors were spread that someone who lives in Samarkand has the second part of the novel [Naim Karimov, doctor of Philology]. When Abdulla Oripov [former minister of Uzbekistan] came back from China trip, he said: A man called Yolqin Abdushukur read the second part of the novel and he still remembers the events in that book. But nobody was interested in the second part and did not try to meet that person in order to get information about Day part.

If we assume that the Day part was written, what would be the whole story about? Maybe about Zebi who was sent to Siberia for seven years and Miryoqub who was on a trip to Qrim with Maria. Maybe author sent Miryoqub to Russia purposefully and wanted him to meet with Ismoil Gaspirali [leader of jadids], maybe Miryoqub would change into totally different person, the one who serves the nation and helps many people in many ways. This is only an assumption, nobody knows what exactly would happen next.

Literature reference

1. Kecha va Kunduz romani Cho`lpon [davlat ilmiy nashriyoti, 2018]
2. Kecha va Kunduz romani Cho`lpon [elektron darslik sharq nashriyoti 2000 edited by Naim Karimov]
3. Wikipedia Cho`lpon hayoti va ijodi
4. www.Europe free radio manba
5. O`zbekiston milliy ensiklopediasi
6. Article Revolt dialogue between two novels by Zamira Kasimova 2006 June