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**Dilfuza Matkurbanova**

School № 238 in Uchtepa district  
Uzbek language and literature teacher

Uzbekistan

[dokma@bk.ru](mailto:dokma@bk.ru)

## SOCIAL SCENES OF LIFE IN THE NOVELS OF CHULPAN AT THE BEGINNING OF 20<sup>TH</sup> CENTURY

**Abstract:** In this article social scenes of life at the beginning of 20th century were described. Especially, social life in Chulpan's stories were analyzed. The whole folk's condition of being ignorance was shown via characters of author's stories, essays and articles like "Doctor Muhammadiyor", "Victism of ignorance", "Rabid colonialists". Social, political, and household-cultural life of uzbek folks was described fairly. At the same time, there is only way to strike against the ignorance – gaining knowledge and enlightenment.

**Key words:** social life in the 20<sup>th</sup>, Chulpan, "Doctor Muhammadiyor", "Victisms of ignorance", "Rabid colonialists" article.

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### Introduction

While we are learning the work of Chulpan deeply, we can imagine what happened in the life of Turkistan folks in 10-20<sup>th</sup> of the 20<sup>th</sup> century. Especially, social life in Chulpan's stories were analyzed. The whole folk's condition of being ignorance was shown via characters of author's stories, essays and articles like "Doctor Muhammadiyor", "Victism of ignorance", "Rabid colonialists". Social, political, and household-cultural life of uzbek folks was described and we get surprised.

In the story "Doctor Muhammadiyor" Chulpan vividly describes the scenes of social life in Turkestan in the early twentieth century. The story begins with the episode of early death of Hoji Ahmad who had willing to make his son educated. And he said to his son before his death: " - Son, the heritage is for you... the place I am sitting... my testament... get knowledge... I am satisfied ... " [2. 303.] We can understand according to the words by poor and pitiful father about to die that he inherited only ruin house which he was born in. And his testament words were

"get knowledge... get knowledge... ". His lesson and conclusion from the entire life is that!

Hoji Ahmad's wife suffered from tuberculosis and after lying in bed for nine months she died. She left only a child – just Muhammadiyor. Hoji Ahmad was famous as "Hoji Barber" among people in his town, neighbours and acquaintances. After being a barber, the reason why people call him "hoji" is going to the haj with his father and there his father died. He came back traveling and visiting Egypt, Turkey, fasmarakash, buljiston (country which was situated in the areas of Afganistan and Pakistan now), Baghdad, Eran, sides of Afghanistan and inner Russia while ten years. His benefit from travelling was learning to speak Russian, Persian, Arabic and English. However, because of his madness and the reason why he faced lots of difficulties while travelling he strived Mahadiyor to educate with his all efforts when his early childhood. When Muhammadiyor was 10 years old a teacher from Russia who finished "madrasai oliya" in Ufa came. He visited Hoji Ahmad's hearing about "he knows 72 languages". Hoji Ahmad:

- I have only a son. I want him to educate according to this modern time. If you accept him to

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educate nationally staying in this house, and then I will give him to government school, - said while their speech.

The teacher accepted this offer. Muhammadiyor starts to read useful books instead of going to parties, choykhona and wasting time like other children. Hence he studied hard for a year. In this period he learnt "ahkomi islom" (Islamic judgements), history, geography and other similar subjects. Hoji Ahmad wanted to give him governmental school, but. But he had no money to educate his son. And this moneyless sucked him morally. Even the teacher went to rich families telling his problems in order to ask for help. In some cases the riches understood a little, but some cases they expelled from the gate. Some offer the job of a mirza just because the child is beautiful.

But father's dream is another. He was victim of ignorance without reaching his dream. Even though Muhammadiyor knew who were the murderers, he did not retaliate. Because his father stated the only way to win the ignorance is enlightenment

Before his death., more clearly, he bequeathed to fight against ignorance not with the help of cannons, rifles, pistols, daggers, ammunition, but with a powerful weapon - called enlightenment against the ignorance.

Chulpon succeeded via describing real pity situations happened typically in uzbek folks of the period of ignorance, like a character who lost ticket for the train, a character who didn't know the name of the place which he intended to go and bought ticket to another destination, and others.

When we read "Doctor Muhammadiyor" story, we can easily remember that uzbek people gain fake prestige via holding luxury wedding parties and national-religious traditions instead of upbringing educated and wise children, while the Russians did pay attention to their children's education and getting knowledge from government schools.

It is not surprising that people who spend all their money on weddings without upbringing their children intelligent and educating their children eventually lose the attention of the people and society made Chulpon to think deeply. Words said by Muhammadiyor in the story: "Oh my compatriots! How long this negligence will last? Why are you so unkind? You are also human being, aren't you?! Act according to human being! Why are you so neglecting to the education and enlightenment

Upon your presence? Why don't you strive for this? Open your eyes from slumber. Do your best! Search for education, enlightenment and occupation! It is time or maybe it is late enough!" [3. 128.] under like these words how many are there tragic fortunes? It is obvious that Chulpon did know that there was main fault of parents cause of not appearing doctors, engineers, lawyers from the uzbek folk especially, one of the surest ways to change one's destiny during the colonial years was to sink into a swamp of

ignorance. That's why he calls compatriots via Muhammadiyor under the ignorance to one out of the swamp of ignorance, to gain bases of knowledge, to take place among advanced nations via becoming experienced professions in different spheres. In his mind, the nature give the chance to change his fortune and helpless life and to learn the secrets of life and the galaxy. In order to use these opportunities it is demanded to wake up from the sleep of negligence.

Muhammadiyor went first to Azerbaijan and to Switzerland with the help of good intentioned people after his father who realized that the folk was in the sleep of negligence, got knowledge from famous scientists and teachers, and he became an experienced doctor and a writer whose works translated into several languages.

Chulpon described the character of Muhammadiyor nearly with fantastic colors and he did not retreat to show the reality as well. Before the period of that time, Beruniy and Ibn Sino went to abroad countries and enriched their knowledge which they got in their mother land, and they added contribution to the development of science and took proper place among great scholars. If there were not such kind of people on that time, Chulpon imagined deeply with his thoughts. If horrible events had not happen in 1937, students who got education in Germany in 20s would have been great professional and uzbekistan would have taken place among developed countries till that time.

So, we can say that in his fictional story "Doctor Muhammadiyor", Chulpon aroused interest in science among his compatriots in the 10s of the XX century by depicting real-life events and creating the image of the protagonist, urging them to learn from literary heroes such as Muhammadiyor. It was his duty upon compatriots, the literature and upon the talent of representative of the literature of the Renaissance. And he completed this duty in sophisticatedly.

Chulpon described professionally the social life picture in 20s in the story of "Victim of ignorance". The main hero of the story is Eshmurod who was not actual thief but he was used to be called thief and he killed himself because of this. There is no way not to notice that the story is based on real events when we read it. Young pure-hearted guys like Eshmurod who was on the slander are not few in that time and nowadays as well. In any case, Chulpon described Eshmurod's story in a such a way: he killed himself because of not bearing the black slander, in fact he was spiritually rich and as pure as spring water, as calm as a sparrow. Chulpon concentrated to the wounded side of the society in which Eshmurod lived by depicting a small incident in the story, apparently. Eshmurod always read newspaper, he was a guy who tried to analyze the meaning of the articles and stories in the newspaper. It is realised by conversation between his friend, Muminjon:

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“- Man, - said he, - if I live in this way there is no difference between me and a mammal. I have to take allowance from my father to study at Russian school. What do you think about it?” [2. 298.]

Eshmurod asking this question from his friend could not be replied properly. Even Muminjon disagreed with his opinion. After some time, it is known that the clock in the room they were talking in was robbed. Eshmurod was beaten by his father unfairly. Eshmurod never had been beaten and after this condition he got ill. even in that condition He thinks about escaping that ignorant country to another one. He tolerated even he knew that he would become ignorant if he lived according to his father's intentions and he read newspaper for removal of the dust in the heart. He frustrated reading posters depicting poor Turkestan people devoting to life and living without knowledge and occupations everywhere in the newspaper.

The voice of chairman (mingboshi) drew attention of Eshmurod. When he was reading newspaper to the chairman, the child of neighbor without beard called Eshmurod, and while the chairman bringing chay to Eshmurod, the child of neighbor robbed the watch which was handled on the stake. Eshmurod did not notice as he reading newspaper. After the chairman came back, he went back home with the allowance of chairman. A day or two days later, when his parents were not at home, police raided Eshmurod's home, accusing him of being a "watch thief" and saying they had come to arrest him. Offended by this situation, Eshmurod commits suicide and becomes a victim of ignorance.

Chulpon tried to display historical period reality in his plays and articles last century, he displayed social-political scenes of that period. For example, incidents described in his “Rabid colonizers” (happened stories) [2. 376.] happened during Tsarist Russia colonial period, and colonials taking place in the Kurshob village which was situated between Ush and Uzgant contries, bereaving fertile ground of poor kirgizs, expelling the kirgizs without ground, and colonials got rich sooner drew attention of the patriot and nationalist writer. The owner of the clay, the kirgizs were compelled to work for “without flattery guests”. Every migrant had at least one or two Kirgiz slaves.

Kurshob village became prosperous no sooner. When migrants from Russia came they had only a couple of arms and legs, they had weird buildings and rich economy later. It is obvious from the article, migrants whose living was not good in Russia, began to live oppressing hard-working, meek Muslims like sheep, constantly violated their rights, deprived them of their homes and enslaved them. Chulpon was valiant writer who was not afraid of writing those realities.

Generally, Chulpon displayed the social life scenes of 20s via his stories. His every publicist works, stories, short stories which were written in that period disclosed ruthlessly the reasons of social backwardness, the origin of spiritual poverty. At the same time, one of the main reasons for this is ignorance, and the weapon to combat it - the need to be enlightened, to master science - is the leading theme of Chulpon's work at that time.

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