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DEPICTION OF SOCIAL LIFE IN THE NOVEL “MEHRODDAN CHAYON” BY ABDULLA KADIRI

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ABSTRACT

In this article, the family relations, system in society and the social condition of the common layer in Abdulla Kadiri's work "Mehrobdan Chayon" are analyzed through the method of sociological analysis of literature. We can see that the writer sometimes follows a certain character according to the requirements of the time and space, and in some cases it is against these laws. In the excerpts from the work, the social and political situation of the society is aimed at delivering to the reader.

KEYWORDS

Sociological matter, family relationship matters, justice, freedom, love.

INTRODUCTION

In the novel “Mehrobdan chayon” the pressure of the khanate period is felt to a certain extent, but the writer sometimes shows bias. The writer strives to express as realistically as possible the historical truth that stands in the position of realism in practice. In the novel, the author uses light humor, laughter, pitching, sarcasm, and humor as an additional product of Solix Makhdum's "unpredictable" nature. It also opens up the internal and social roots of such production. At the

same time, he states that "all parts of the Mahdum are to be washed away":

The images of Anwar and Rano in the novel seem, at first glance, like romantic heroes. In the chapter on perfection - intelligence, loyalty to a friend, love, freedom, courage in the cause of justice, they reminded of the heroes of legends and epics. In terms of romance, the two young men are very free, and the

conversation between them is a bit biblical and poetic. Taking a closer look, the biblical features that appear in Anwar and Rano, the document's "supernatural" special security, are logical and spiritual security.

They are well-educated, in the high culture and humanistic ideas of the East. The author also provides information about important historical events, personalities and adventures related to the fate of the characters.

The story of Salih Makhdom, the story of Amir Umarm Khan, the power of God on the pretext of the fate of his ancestors, the bitter fate of Sayyid Khan, Mullah Siddiq and Mominjon, who suffered for their cause, information about the history of women, the adventures of Agacha, the adventures of the mother. plays an important role. When you get acquainted with them, you feel like you are reading a documentary-historical, journalistic work.

The writer sometimes reveals the nature of the protagonists, the tragedy of the harem girls, through humor and entertainment. But at the heart of these ridiculous events lies a serious human drama and a cruel truth. In short, "The Mehrobdan chayon" is a unique artistic monument that embodies the reality of life in its own way, without adding or subtracting.

The scene tells the story of Abdullah Qadiri's novel:

"The subject of the novel is that God, the next representative of the Turkestan feudal lords, sacrificed the peasantry and the small artisan class for his own free will. their inner and outer state, morals, madrasa and family life, the scholar's sense of humanity, and the fact that the rest have reached an insignificant level under the guise of obscenity. the poor, their

dependence on the khanate structure, the black power - the ulama.

Of course, he tried to keep these last heroes alive to the best of my ability. Their rebellion against the khan and the cleric is natural. Because more than that would be counterfeit and would devalue the book. The depiction of these two classes covered the khan's harem, his wives, forty girls, historical and ethnographic records, Uzbek life, interests, criticism, talent among Uzbek women, poets, ascetics, and more.

Here we can see the role of politics in society:

1) Xonning ra'yi suv chiqarishg'a to'xtadi. Xazining bo'shlig'ini, o'ylang'an ishning nihoyatda ulug'lig'ini andisha qilmadi. Qalamravidagi barcha shahar va qishloqlarg'a sarkorlar, cho'g'ollar tarqatdi. Ular xalqdan soliq yig'ishqa, yordam to'plashqa buyurilgan edilar. Bu ixtiyoriy ravishdagi hozirlikdan so'ng, "mamlakatimdagi har bir xonadon bitta ketman va bitta mardikor bersin!" deb istisnosiz umumiy bir farmon ham bo'ldi. Qamchisi ko'kda toblanib, xanjari zahar sochqan "xon hazratning buyrug'ig'a" kim qarshi bora olsin. Har bir oila, garchi, ro'zg'or boshlug'ini bo'lsa ham, bitta ketman bilan xon ta'yin qilgan joyg'a yo'llay boshladi. Boylar bitta mardikor yollab berish ustiga ot yoki arava ham topishqa majbur edilar.

Here we can see the policy of the khanate, the weakness of the class in need of social protection in the face of politics in society.

2) Arig' qazuvchilarning ovqatdan sillalari qurib, ilklari puchaygan, yerdan o'n qadoq tuproq olib irg'itishqa emas, hatto ketmanning o'zini ko'tarishka ham darmonsiz edilar. Xon tarafidan ular ustiga ishboshi qilib belgilangan sarkorlar, ochliq yalqovlig'ini chinga

hisoblab, quloq eshitmagan so'kishlar bilan bechoralarni tahqir etar, sulayib yiqilmag'uncha ketmanni tashlatmas edilar. Har o'n besh-yigirma kunda arig' boshig'a kelib turg'uchi xon, sarkorlarning si'oyati bilan har bora bir-ikki mehnatkashni qovliqda, o'ziga itoatsizlikda ayblab, ko'bchilik ko'z o'ngida bo'g'izlalar va har gal kelib ketishida shuning singari mazlumlar qoni bilan yangi "Xon arig'"ni namlab turar, bu zulmni o'z ko'zlari bilan ko'rib turg'an bechoralar ochliqqa, darmonsizliqqa qaramay jon achchig'ida ishka yopishar edilar.

Here we can see the policy of the khanate, the weakness of the class in need of social protection in the face of politics in society

As long as upper classes could get out of any situation lower class would always suffer. Taxes and other payments introduced by the khan in the society were a torture for the population. Although the khan's orders were practically inapplicable, the people were compelled to obey this policy

"O'n yillab bizga kiydirgan, yedirgan bechora Anvarga oqibatimiz shu bo'ldimi! Sho'rlik Ra'no bir yuz xotin yonig'a yuz birinchi kundash bo'lib boradimi"?! — deb yig'ladi Nigor oyim.

With this example I want to show the position of women and girls. Attitudes towards them to be the 101st wife were normal thing to khan. Khanate didn't pay attention to the agreement of girls; if he wants to marry any girl whom he wants he can do it and it normal for the rules of society. Whenever woman doesn't have any right to choose their couples, even they have relationship with someone their parents didn't take it into account.

"Otangiz, agarchandi kanizni o'z nikohlariga olmag'an bo'lsalar ham va lekin balog'atka erishkach olarmad deb niyat qilg'anlar. Binobarin bu kaniz sizga ona maqomida, shari'at ruxsat bermaydir!" deydirilar.

Mahalla kishilari maxdumning bu choponig'a "moltopar" deb ism berganlar, guppi kiyilib chiqilg'an kun maxdumga sezdirmay "moltopar savdodan qaytibti... hali baquvvat, ish qilib yamoqqa charchamasang yana o'n yillingmi, Mamarayim!" deb kulishadirlar.

This example shows the situation of poor people in the 19th century. it is also one of the social element of that period as impoverished people wore one chapan almost ten years.

With the example of Makhdum author wrote about all the poor society with light humor

Ammo "ozodliq" masalasida bolalardan hech kimni ham afu etmas, boy bolasig'a "ozodliq" lozim bo'lg'an bo'lsa albatta undirishka, kambag'al bolasidan mumkin qadar uzib olishg'a harakat qilar; bolalar Haftiyak, Qur'on, So'fi Olloyor va shunga o'xshash kitob boshlasalar ozodliq majburiy, maktabdan ma'zun bo'lg'anlarning ziyofat qilib maxdumga sarupo berishlari qoidada bor bo'lsa ham, lekin aksar bolalar bu to'g'rida domlani – "ana-mana" bilan aldab ketarlar, saxiyoq otalar bu marosimni ado etib "ustoz"ni rozi qilmasalar, ammo ko'bchilik maxdumni ranjitar edilar. Panjshanbalik bo'lsa maktabning asos haqqi va bulardan boshqa "Qulyog'a quymoq – Ammaga bo'g'irsoq – Yosinga yupqa" degan gaplar ham bo'lar edi. Bolalar har yili bir marta "buryo puli" va oyig'a bir necha bor "supurgi puli" ham to'lab turar edilar.

This example might obviously describe the attitude of civil servants and upper classes of society in relation to

children who come from low-income families and how they were involved in bribery. These rules like “ozodliq”, “ana-mana”, “Qulyog’a quymoq – Ammaga bo’g’irsoq – Yosinga yupqa”, “buryo puli”, “supurgi puli” can be real examples of that times public situation, Teachers also treated and taught children according to their belonging to a certain class being very polite with children from high-income families. Author wrote and show each example with a great satire.

Bizning o’zbeklarda, ayniqsa Qo’qong’a maxsus bir tus, sariqqa moyil bir tus bor. Lekin bu tusni kesdirib sariq deb bo’lmaydir. Chunki biz og’riq kishining tusini sariq deymiz. Zarcha, za’far tuslari ham bunga dag’alliq qiladilar.

In this example we can see the word “sarg’ish “ . Author gives these sentences to demonstrate the poor people who suffer from the poverty should be yellowish, as in our culture we have these kind of views that the color of poor, hungry, faint people should be yellow. It is also one of the social sign of that time. Writer wrote every sentence with great satire.

Maxdum etni uyga berib chiqq’andan keyin ikki soat chamasi husnixatdagi bolalar bilan shug’ullandi, oradan “abjad” so’zini durust yozib chiqarg’an bir bolaning qo’lini bog’lab uyiga yubordi. Bola uyidan “qo’l yeshar” olib kelgandan so’ng hammaga javob berib bu kungi vazifasini tamomladi.

Habba, — dedi maxdum ko’zini qisib, — biz ham shu gaplarni mulohaza qilib qoldiq.

CONCLUSION

The sociological or socio-historical method is the main approach of the sociology of literature, studying the

influence of social groups and classes on literature, as well as the significance and influence of literature in society, as one of its social functions. The subjects of interest within this method are not only the kinds, types, genres of literature or themes, motifs, objects depicted, as well as how the public and the author interact. The latter is often far from being limited to the creation of a work on the one hand and the choice to get acquainted with it or not, on the other. It should also be noted that the sociology of literature is an interdisciplinary scientific branch.

Abdullah Qadiri was a leading figure of his time, and his work “Mehrobdan chayon” was highly influenced by society. Always tried to show real condition of society, their sufferings, relationship between khanate and ordinary people, attitudes towards women, social stratification and politics in society.

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