

THE UNIQUE CHARACTERISTICS OF THE PSYCHOLOGY OF LEADER CHARACTERS IN ABDULLA QODIRIY'S NOVEL "O'TKAN KUNLAR"

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Annotation: This article discusses certain characteristics of the leader characters portrayed in Abdulla Qodiriy's novel *O'tkan Kunlar*.

Keywords: Artistic psychologism, psychological analysis, conflict between character and environment, individualization of character speech.

Abdulla Qodiriy, by turning to the past of the people, chose the theme of *O'tkan Kunlar* from history, focusing on the "darkest days" of our history, specifically the **"era of the khans."** "Regarding *Mehrobdan chayon*, he stated, *"The subject of the novel is the tyranny of Khudoyorkhan, a representative of the late Turkestan feudal rulers, who sacrificed the peasant masses and small artisan classes for his own desires, freely controlled the lives of the women of the country, and ruthlessly punished anyone who opposed him, no matter who they were."*

This highlights Qodiriy's intention to depict khans, beks, and other such leader characters in close connection with the social life of their era, illustrating their personalities and actions within the broader context of societal realities.

In creating the logic of the characters and shaping their portrayal, the author paid serious attention to the life of the **"era of the khans."** Academic Izzat Sultan notes that the prototype of Yusufbek Hoji's character is a craftsman named Mayusuf, the owner of a textile workshop and the leader of a popular uprising against Azizbek's tyranny in Tashkent during the 1840s.

The scholar emphasizes that the status of Yusufbek Hoji's character aligns with the purpose and objectives of the novel, demonstrating its significance within the narrative's broader context.

Otabek's confrontation with death due to false accusations and his encounters with Musulmonqul and Khudoyorkhan are depicted in a way that reflects the social realities of the time and provides insight into the psychology of rulers. In the scene at Ziyo Shohichi's home, through a statement made by Otabek, the author effectively conveys the emotional motivations driving the rulers' psychology and their actions in his novels.

Abdulla Qodiriy pays close attention to how Musulmonqul and other leader characters, driven by their own ambitions, ruled oppressively over the people. Their

actions are shown to have had a profoundly negative impact on state affairs, public life, and the fate of the nation. Musulmonqul's reliance on his tribal support to rebel against Sheralikhon, his murder of Murodxon to seize the throne, his deceitful summoning and killing of Salimsoqbek, and his orchestration of placing his nephew, Khudoyorkhan, on the throne by marrying him to his own daughter—all culminated in Musulmonqul becoming the de facto ruler. These actions, rooted in personal ambition, underscore the devastating effects of such self-serving behavior.

Understanding the emotional realities behind the self-interested actions of leader characters in Abdulla Qodiriy's novels is essential for a deeper comprehension of the essence and significance of these works.

In identifying the motivations behind the emotions and actions of the leader characters in Abdulla Qodiriy's novels, it is possible to turn to historical works that were well-known to the author. One such work is Mulla Olim Mahdum Hoji's *Tarixi Turkiston*, created to shed light on the history of Central Asian khanates. The book provides valuable insights into the socio-political conditions of the Kokand Khanate and the activities of its rulers.

There is strong reason to believe that Abdulla Qodiriy read this historical text and used it as a source for creating historical characters and past realities in his novels. Firstly, *Tarixi Turkiston* was published in Tashkent in 1915. During this period, Qodiriy, who closely followed the region's press and intellectual life and had a profound interest in Turkestan's history, could not have overlooked such a well-known and widely circulated book in the field.

Secondly, in *Mehrobdan chayon*, Qodiriy critiques depictions of Khudoyorkhan's harem found in Russian sources, stating, "*The exaggeration by Russian writers about eunuchs mingling freely with concubines and wives in Khudoyorkhan's harem is an overstatement.*" This remark indicates that Qodiriy read extensively from Russian historical accounts on Turkestan's past.

Given this context, it can be confidently stated that Qodiriy, as an active participant in the intellectual and social processes of his time, must have read *Tarixi Turkiston*, a book written in his own city and within his sphere of interests. Furthermore, the themes and essence of this historical work likely had a significant influence on his novels.

For this reason, we rely on *Tarixi Turkiston* to illustrate the psychological analysis of the leader characters in Qodiriy's novels, demonstrating their close connection with the historical and social environment depicted in the narratives.

"Although not a khan, Musulmonqul wielded power that surpassed that of the khanate itself, seated firmly in a position of political authority." Why, then, did Musulmonqul

fear the governor of Margilan, who remained in the well-guarded khan's palace with only a few guards? Why, upon hearing from a servant that O'tabboi had arrived, did he take a moment to "*catch his breath*" before addressing him? Why did he order that the qushbegi enter his presence alone while issuing strict instructions for his soldiers to be carefully monitored? Musulmonqul, capable of killing the governor of Margilan on the pretext of mere slander, seemed unusually wary—why did he anticipate an attack from the qushbegi?

Musulmonqul's fear was rooted in the social circumstances preceding his rise to power. Before launching his rebellion against Sheralikhon and attacking the khanate's forces, Shodi Dodho was appointed governor of Margilan and elevated to the position of *mingboshi* (commander of a thousand troops). Until then, this role had been held by Yusuf, a subordinate who temporarily assumed the duties of the governor of Margilan.

The historical text *Tarixi Turkiston* sheds light on this period:

"Sheralikhon approved their plans, granting Shodi Dodho the rank of mingboshi and appointing Yusuf Mingboshi as the governor of Margilan. He entrusted the Andijan region, along with the Kipchak and Kyrgyz territories, to Musulmonqul, placing all Kipchak governance under his control. Muhammadnazar Soqov was sent to Tashkent to serve under Sarimsoqbek." (*Tarixi Turkiston*)

This context reveals Musulmonqul's paranoia, which stemmed from the tumultuous power struggles and betrayals that marked his rise to dominance. These experiences left him wary of potential threats, even from individuals ostensibly under his command, reflecting his deep-seated fear of rebellion or treachery within the volatile political landscape of the time.

On the eve of the decisive battle between the two armies, Musulmonqul devised a cunning scheme to entrap Shodi Mingboshi and Yusuf Dodkhoh. The historical account in *Tarixi Turkiston* describes his strategy:

"Musulmonqul concealed 20–30 spearmen behind him, instructing them to stay hidden. He then approached the center of the opposing army alone and sent a messenger with a proposal, stating, 'Let Yusuf Mingboshi come; we have two or three matters to discuss and a proposal for peace and alliance. Let us meet and discuss terms to avoid unnecessary bloodshed.' Shodi Mingboshi, hearing this, mounted his horse and rode two or three hundred paces forward. However, as he approached, he saw three or four mounted spearmen aiming their weapons at him. Sensing the trap, he immediately fled back to his army."

Having ensnared the previous governors of Margilan in such a calculated manner, Musulmonqul's actions revealed his strategic ruthlessness. His treachery toward

Shodi Mingboshi and Yusuf Dodkhoh, both former authorities in Margilan, underscores his willingness to manipulate and eliminate opponents through deception.

This history explains why Musulmonqul harbored deep suspicion and fear toward the current governor of Margilan, O‘tabboy. Aware of his own deceptive tactics and their deadly consequences for prior leaders, Musulmonqul likely projected his own ruthlessness onto O‘tabboy, assuming he might face retaliation or betrayal in return. Thus, his heightened vigilance toward O‘tabboy was rooted in a well-founded paranoia born of his own treacherous past.

In the matter of reclaiming Tashkent, Musulmonqul's *"shameless change of heart"*, where he immediately reversed his decision without any shame, is given particular attention by the author. This shift in Musulmonqul's character is highlighted as a moment of inconsistency, with the text showing his ability to change his mind impulsively. The situation involving O‘tabboy is depicted as him *"involuntarily grabbing his collar"* in response to Musulmonqul's actions. The precise depiction of Musulmonqul's *"chameleon-like"* nature in the novel is not a mere coincidence; the author clearly studied the historical figure from various sources, using them to create a well-rounded portrayal of his character.

After Musulmonqul seized control of Kokand and placed Xudoyorxon on the throne, he sent a letter to Sarimsoqbek, the ruler of Tashkent, who was still alive at the time. The letter reads as follows:

"The content is as follows: Musulmonqul and Xudoyorxon, along with all the state officials, request that you, the ruler of Tashkent, come to Kokand. They assure you that, after avenging the death of their fathers, Xudoyorxon will be installed as the rightful ruler of the Khanate in place of his father. They tell you that you must not hesitate to submit to the new rulers and obey them. If there are any doubts or fears in your heart about their arrival, the authors of this letter, having sworn an oath to serve their cause, assure you of the sincerity of their intentions, promising to send Hazrat Sahib Miyan Halil, a trusted envoy from their side."

In this episode, Musulmonqul's ability to swiftly alter his position without hesitation is portrayed as part of his manipulative nature. His use of a diplomatic letter to invite Sarimsoqbek to Kokand while also implicitly asserting his own superiority showcases his strategic thinking and ruthlessness.

In the narrative, Sarimsoqbek, believing in Musulmonqul's oath, arrives in Kokand, only to be betrayed when Musulmonqul, as Abdulla Qodiriy puts it, *"shamelessly"* breaks his promises. According to Qodiriy, when Sarimsoqbek enters Kokand's *"Dor ul-Amora,"* Musulmonqul forgets all the pledges he had made. He grants permission

to Hazrat Miyon Halil and sends Sarimsoqbek to his death in a place called *Baliqchi*. This act demonstrates Musulmonqul's ruthless and opportunistic nature.

Having carried out this act to capture Tashkent, Musulmonqul is now determined to reclaim the city, even if it means betraying his own promises once again. He is ready to change his mind without hesitation, as if there is no moral consequence for breaking his word. This characteristic of Musulmonqul is clearly displayed in the episode where he orders Otabek's death, highlighting his willingness to make decisions without remorse or consideration for the past.

Musulmonqul's character, as depicted in these moments, illustrates the extent to which power can corrupt, with his readiness to abandon any semblance of honor or integrity when pursuing his goals. His ability to break promises without guilt and manipulate situations for his advantage is central to his portrayal as a leader who uses whatever means necessary to achieve his objectives.

The conversation between Musulmonqul and O'tabbo, where Musulmonqul plans to use Otabek to eliminate Azizbek, reflects deep psychological tensions, particularly within Xudoyorxon's character. Xudoyorxon's reaction to this plan—his being "greatly troubled" or "taraddudga tushgan"—is influenced by his knowledge of past events, notably the death of his brother, Sarimsoqbek, who was also eliminated under similar circumstances when he held the position of Tashkent's governor. This creates a personal and emotional connection between Xudoyorxon's fears and the current plans being discussed.

The novel shows how Xudoyorxon, though part of the ruling circle, is caught in a psychological conflict when hearing Musulmonqul's proposal. His hesitation is not only the result of his moral concerns but also stems from the trauma and fear associated with the violent loss of his brother. This emotional turmoil highlights the psychological depth in Xudoyorxon's character, showing how personal experience and history shape his reactions to political situations.

The author uses this moment to emphasize the unpredictable nature of power and how those who hold authority may become psychologically burdened by the consequences of their own actions or by the fear of following the same fate as others in their circle. It reflects a broader theme in the novel of the corrupting influence of power and the psychological toll it takes on individuals.

In conclusion, it can be said that studying the psychology of the ruling characters in *O'tkan Kunlar* provides an opportunity for important scientific conclusions to emerge on the topic.

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