

**“NIGHT AND DAY” NOVEL BY ABDULHAMID CHO‘LPON: REFLECTION
ON SOCIAL TRANSFORMATION AND LITERARY LEGACY**

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Abstract. *Abdulhamid Cho‘lpon, one of Uzbekistan’s most prominent literary figures, made significant contributions to Uzbek literature during the early 20th century. His novel *Kecha va Kunduz (Night and Day)* vividly portrays the socio-political and cultural transformations of that period. This article explores how Cho‘lpon depicts the concept of human nature through the main characters of the novel, analyzing their struggles, aspirations, and moral dilemmas. The work reflects the tension between tradition and modernity, shedding light on individual and collective identities in the face of change.*

Key words: *Abdulhamid Cho‘lpon, Kecha va Kunduz, Uzbek literature, Soviet repression, translation studies, social transformation, Christopher Fort, S. Dyuduanon.*

Kecha va Kunduz (Night and Day) is a novel authored by the esteemed Uzbek writer Abdulhamid Cho‘lpon. This literary work has been highly regarded, often compared to *O‘tkan Kunlar (Bygone Days)*. It holds the distinction of being the first Uzbek novel structured as a dilogy, comprising two volumes. The initial part, *Kecha (Night)*, was written in Moscow between 1933 and 1934. Selected chapters were first published in 1935 in the inaugural issue of a literary journal in Tashkent, while the complete novel was officially released in 1936.

The narrative unfolds in early spring and culminates in the depths of winter, symbolizing the passage of time and transformation. As an epigraph, Cho‘lpon incorporated the Uzbek proverb *Hamal keldi — amal keldi (With the arrival of Aries comes opportunity)*, underscoring the novel’s central themes of change, progress, and societal evolution.

Only the *Kecha (Night)* section of the novel *Kecha va Kunduz (Night and Day)* is available. Scholars speculate that Cho‘lpon may have planned or even written the *Kunduz (Day)* section as well. The incomplete nature of the dilogy allows researchers to hypothesize about Cho‘lpon’s original intent.

Some scholars argue that Cho‘lpon wrote only *Kecha*, and the claims regarding the existence of *Kunduz* were merely made to appease Soviet authorities. Others contend that Cho‘lpon had indeed completed *Kunduz*, but the manuscript was confiscated and subsequently destroyed when he was arrested by the NKVD.

There is no available information regarding the fate of the second part of the novel, titled *Kunduz (Day)*. However, based on the logical progression of events depicted

in *Kecha (Night)*, it is presumed that *Kunduz* would have narrated the lives of Zebi following her exile to Siberia and Miryoqub after his journey to Crimea.

The events in the first volume take place in one of the regions of Uzbekistan during the early stages of World War I. The novel's central theme revolves around the fundamental transformation of the existing social and political order.

In the novel *Kecha va Kunduz (Night and Day)*, all the major social contradictions and the author's deepest aspirations are vividly expressed. The novel compellingly and realistically portrays the hardships and struggles of the working-class people, particularly women, through dynamic events and striking character portrayals.

One of the novel's central positive characters, **Zebi** – a beautiful and melodious-voiced yet naive and oppressed young woman – serves as a testament to this depiction. Through the fates of Zebi, Razzoq So'fi, and Qurbonbibi, the author effectively illustrates the tragic reality of an entire society during that historical period.

The translation of the novel *Kecha va Kunduz (Night and Day)* was carried out by the Orientalist scholar and translator S. Dyuduanon, who was born in Belgium in 1962 and is currently engaged in academic and creative work at Sorbonne University in Paris.

Cho'lpon's novel has been masterfully translated into French, preserving the lexical richness employed by the author, the emotional depth of the characters, and the vivid depictions of nature. Notably, the translation successfully conveys the nuances of Uzbek national identity by providing appropriate French equivalents and explanatory notes for culturally specific expressions.

Christopher Fort, an American scholar born in Minnesota in 1988, completed his undergraduate studies in political science and Russian at Michigan State University in 2010. He later earned a master's degree from Ohio State University. Having spent several years in Uzbekistan, he acquired proficiency in the Uzbek language.

Fort recently translated Cho'lpon's novel *Kecha va Kunduz (Night and Day)* into English, and the translation was published by *Academic Studies Press*. He embarked on this translation project after being captivated by the unique style of the Uzbek language upon reading the novel's opening pages. According to Fort, much like Alisher Navoiy, Cho'lpon fully explores and demonstrates the richness and expressive capabilities of the Uzbek language in his work.

Conclusion. Abdulhamid Cho'lpon's *Kecha va Kunduz* is a profound exploration of human nature within the context of a changing society. The novel's characters embody the struggles and aspirations of individuals caught between tradition and modernity. Through rich character development and deep psychological insight, Cho'lpon offers a timeless reflection on the complexity of human existence. His work remains a crucial part of Uzbek literary heritage, offering valuable lessons on identity, morality, and societal transformation.

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