

## Khurshid Dustmuhammad's Interpretation of a Historical Figure in the Story "Qazo Bo`Lgan Namoz"

Khajikurbanova Nilufar Odilbek qizi

Urgench State University Faculty of Philology Department of Uzbek language

**ABSTRACT:** In this thesis the life of the image of Mirkomil Mirmominbaev in Khurshid Dustmuhammad's "Qazo bo'lgan namoz" and the historical significance of his work for the development of the homeland are described. The character's self-consciousness and desire to enlightenment are mentioned.

**KEYWORD:** merchant, enlightenment, two raka'ahs of sunnah prayer, the future of the nation, spirituality.

It is known from history that in Turkestan there were progressive forces that thought about the future of the nation among almost all segments of the population, including farmers, merchants, artisans, landowners, and scholars. The progressives considered the expansion of the network of new methodological schools, the sending of talented young people to study, the organization of various educational societies and theaters, and the publication of newspapers and magazines to be the main factors in raising the morale of the people. Mirkomil Mirmominbaev is one of the enlightened figures of our people, a religious man who contributed to the development of schools. He was known as an industrialist, merchant, landowner, and patron of the Jadids. The way of life, deeds and characteristics of the same person are described in detail in the story of Khurshid Dustmuhammad "Qazo bo'lgan namoz". In this work of Khurshid Dustmuhammad there are several images of the colonial nation and colonialists. In this way, many aspects of the national character are revealed. Through the events in this work, we learn about the life of the people of that time, who suffered greatly from colonial oppression.

In the work, he is depicted as a nationalist of his time, despite the fact that he was the owner of a huge property. He fought for the freedom of his homeland. The essence of the work reveals that during his life he was engaged in generous deeds. Another characteristic of Mirkomilboy's character is his justice. Mirkomilboy was persecuted in various ways by Tsarist colonial officials, on the other hand, by his compatriots. In the author's interpretation, the negative aspects of the national character are considered to be a great threat to his personality, as well as to the identity of the nation.

Khurshid Dustmuhammad's "Qazo bo'lgan namoz" says about Mirkomilboy's deeds for the enlightenment of the people and how he risked his life in this way. In the play, Mirkomilboy is described as a man who does not like anything and tells everything truthfully: Mirkomilboy also knew how to speak when dealing with others, and even if someone seemed to say something bad to

him, he had the skill to silence this person with one word among all the people.<sup>1</sup> Young people, who are younger than him, both mentally and intellectually, do not see his prestige among the people. Even when they try to humiliate him in circles, he speaks according to them without losing his temper. In the matter of zakat, he responds in the same way to those who insult him.

As Mirkomilboy was driving, he stopped next to a man carrying a sack on the road and attacked him. In the middle of the day, he slaps the person who is carrying the bag, saying that he is not ashamed to steal. This shows that he is an honest, sincere and determined person. The work of Mirkomilboy, who cared about the condition of the people, was also for the prosperity of this nation. Alexander Timofeev, Mirkomil's accomplice, is also mentioned in "Qazo bo'lgan namoz". Mirkomilboy nicknamed him Alexander.

When asked for permission to appoint Temurkhoji to the judiciary, his wisdom was reflected in the fact that people seemed to be able to understand what was in their hearts. In this story by Khurshid Dustmuhammad, the image of Yakubkhoja walking next to Mirkomilboy and doing his deeds is also mentioned. "Jacob, before he went into the net of the house and sat down, realized what kind of people the crowd was, even as one or two of them looked at each other."<sup>2</sup> On the issue of zakat, he speaks on Jacob. He responds to Nigmonbek, one of the richest young men, and insults him. Here we can see that Nigmonbek is one of the hypocrites in the play: Now he wants to piss Mirkomil and make him miserable."<sup>3</sup>

He knew everyone as his friend: "Let him know, let those who can move ...". Nevertheless, there were some of his compatriots who did not see him achieve such success. While searching for him to punish him, Mirkomilboy did not listen to Anvar Pasha's offer to stay in Istanbul and returned to his homeland thinking about the future of Turkestan. Mirkomilboy Mirmominboyev is killed by Soviet soldiers. The sad culmination of the work is that a Soviet soldier allows a fellow soldier to do something he did not do, that is, his last wish. According to the author, the tragedy of Mirkomilboy, an honest, truthful, business-minded, nationalist and patriotic man, was the existence of seemingly petty vices such as jealousy, gossip and unbelief in the people of that time. Therefore, despite the fact that people like Mirkomilboy Mirmominbaev intend to do good to the people, they were unjustly accused of this and suffered a lot.

"Mirkomil's shoulder, his waist is pierced, his limbs are rubbing his body, and he is constantly praying the Fajr prayer, as if he has nothing to do with it." Allahu Akbarr ! " der... "Mirkomilboy Mirmominboyev performs ablution and performs two rak'ahs of sunnah prayer. In this work by Khurshid Dustmuhammad, the image of Mirkomilboy Mirmominbaev is described in detail. His deeds for the people, his desire to enlighten the people. The story at the end of the work is about Mirkomilboy Mirmominbaev indicates that he is human. The death of his prayer will shake every reader. His deeds in the interests of the people are still remembered by our compatriots.

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<sup>1</sup> Kh.Dustmuhammad. Qazo bo'lgan namoz. Ghafur Ghulam Publishing House of Literature and Art. Tashkent. 1996. p.2

<sup>2</sup> Kh.Dustmuhammad. Qazo bo'lgan namoz. Ghafur Ghulam Publishing House of Literature and Art. Tashkent. 1996. p.5

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