

## THE ROLE OF MONOLOGUE AND DIALOGUE IN KHUDOYBERDI TOKHTABAEV'S NOVEL "MUNGLI KOZLAR"

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**Abstract.** *These days prose works written in Uzbek children's literature are expanding in terms of subject and scope. In the works of artists such as Khudoyberdi Tokhtaboev, Latif Mahmudov, Anvar Obidjon, Akiljon Husanov, the hero's inner world and his psyche are described. That is, the psychology of the heroic child is revealed. Especially in the works of Khudoyberdi Tokhtaboev, this phenomenon appears as a leading factor. This article analyzes the monologues and dialogues in the writer's novel "Mungli Kozlar".*

**Keywords:** *children's literature, "Mungli kozlar", adventure novel, monologue, dialogue.*

Children's literature is directly connected with educational works related to teaching and education. Orifjon in "Besh bolali yigitcha" ("The boy with five children"), Zafar in "Mungli Kozlar" ("Sad eyes"), Karavoy in "Shum Bola" ("Naughty Boy"), Anatoy in "Erta kelgan turnalar" ("Early Cranes") are peers, fellow sufferers, orphans - teenagers. Arifjan and Zafar are considered heroes of children's literature. In their spiritual and spiritual world, the struggle and debate will continue. These heroes are faced with worries and tragedies that make even an older person dizzy and exhausted. Childhood is the most innocent and carefree period of a person's life. But these children do not have time to push the boundaries of their childhood and eat the bread of life.

H.Tokhtabev's works such as "Sariq devni minib" ("Riding the Yellow Giant"), "Sariq devning o'limi" ("Death of the Yellow Giant"), "Qasoskorning oltin boshi" ("The Golden Head of the Avenger"), "Besh bolali yigitcha" ("The Boy with Five Children"), "Shirin qovunlar mamlakati" ("The Country of Sweet Melons"), "Mungli ko'zlar" ("Sad Eyes"), "Jannati odamlar" ("Paradise People"), "Quyovlar saltanati" ("The Kingdom of Rabbits"), "Qiz talashgan o'smirlar" ("Teenagers who stole a girl"), psychology and children's psychology are vividly reflected. In particular, his works "Sariq devni minib" ("Riding the Yellow Giant") and "Mungli ko'zlar" ("Sad Eyes") are interpreted as a unique expression of child psychology.

There are several features that connect the works of the writer. A reader familiar with the author's novels will immediately notice that these features are transferred from one work to another in the author's prose. All the heroes of the author's novels, which are considered outstanding works of children's literature, are teenagers. They are all adventurous, curious children. Literary works of Cervantes' "Don Quixote", F.Rabelais "Gargantua and Pantagruel", J.Swift's "Gulliver's Travels", A.Dumas, F. Cooper, M. Reed, R. Stevenson, R.Haggard big and small stands alongside the world-famous works that he loves to read.

Khudoyberdi Tokhtabev's novel "Mungli Kozlar" ("Sad eyes") is a bright example of children's literature. The work was submitted to the publisher in 1987 and differs from the writer's adventure novels. The heroes of the novel are children like in the works "Sariq devni minib" ("Riding the Yellow Giant"), "Sariq devning o'limi" ("Death of the Yellow Giant"), "Shirin qovunlar mamlakati" ("The Land of Sweet Melons"), "Besh bolali yigitcha" ("The Boy with Five

Children"): Akbar, Zafar, Zufar, Nigora. The events are narrated by the writer's own method, that is, by the author. Our author is the second son of the family - Zafar.

Despite the fact that a lot of time has passed since the author's novel "Mungli Kozlar" was written, it still has not lost its artistic value, on the contrary, every reader takes this work with special affection and pain.

This work tells the story of a parent who values wealth above all else and ultimately causes the bitter fate of his flower-like children.

The writer encourages us to think and reason. I think it is a real dream for a young flower who has just turned forty-two to leave this world without seeing the joy of a single child, without knowing what a real friend is like (Commander, Qazi aunts are the most basic fraudsters and the work of the muttaham from Yaqutkhan's beloved children).

This anxiety will increase during the development of events. After the death of Yaqutkhan, the father - Said brother was imprisoned. Then his sister Nigora fell ill. Zufar, who thought that the Volga, which was given to save his father, was useless and considered it his own, got into a car accident and died tragically. Akbar, who considered himself to be the cause of all these events, burned himself, saying that he had written about his parents in a two-page letter.

Akbar's writing on his parents is also "predicted" in the work:

"What are you studying?"

"A short story," my brother said in an embarrassed tone.

"Orisha?" What is it about?

- About the pangs of conscience.

"Are you kidding me?"

- No, grandpa, it's really a guilty conscience. A young man named Konovalov filed a complaint against his brother to the prosecutor. He made a complaint and when the case got bigger, he is now trying to save her. He could not save his brother, he was trapped. Now he has a guilty conscience. Eh-he, he is suffering so much... He was trying to kill himself..." If we look closely at the passage, it tells about the parents' betrayal by Akbar and the suicide of the boy who was tormented by his conscience. we can know what is said.

This situation is observed in other places during the work. On the pretext of asking his brother for advice, Zafar entered his room to ask how he was doing and to support him. He also heard from Akbar that he was going to hang himself. Akbar's conscience is clearly shown here. While the events are going on, Akbar fulfills his wish: he hangs himself. "I must die," was the only thing he said after he was rescued.

Zufar also guesses that Akbar is the author of the inscription written on the parents. The reason is that when he went to his brother's room to ask for money, the envelope was written "To the Regional Prosecutor", and when he said he would see the envelope, his brother took it from his hand. Hearing this assumption, Zafar gets scared. If his brother heard about it, he could hang himself again.

The policeman Turobjan also questioned Akbar when he was going to his mother, who was allowed to see him by the expert investigator. At the beginning of the speech, he says that his father is suspicious of Turobjon and emphasizes that he did not do this, and that if he thinks someone's work is wrong, that person will tell him. After that, he asks Akbar who he thinks did this. It is no secret to any of us that out of the four children in the car, he was the one who was

asked this question. Akbar rejects Ataullo's teacher's suspicion: "He didn't do it this time." So, he knows for sure who got the sting this time.

At the meeting with Yaquatkhan, all the children except Akbar fall into their mother's arms. Unaware of his suffering, his mother hugs him and presses him to her bosom. While talking to his children, whose eyes are full of tears, Yakutkhan says something very appropriate: "People are like that - if you get rich, you can't see, if you're hungry, you can't give". The reader realizes that this statement was made in response to Akbar's shyness in going out to people.

In the conversation with Zafar, Akbar says that he cannot go out to his friends, that he is ashamed. He avoids the hateful eyes that look at him with pity. He repeatedly says that he regrets that he did not hang himself well then, and that he considers himself guilty of the imprisonment of his parents.

After the death of his mother, Akbar changes completely. He keeps thinking that he is to blame for Zafar's admission to the hospital and for Nigora's situation.

The question arises in the reader: why didn't Akbar at least reveal what was inside to Zafar? Isn't he a cutthroat like Zafar? He has a lot of love for his brother. He would have understood his brother! Akbar tries to tell Zafar the truth. This story happens like this: shortly after Zafar's death, Akbar calls Zafar to his room. After the death of his brothers, Akbar, who has become kind to everyone, works tirelessly and paints, another picture appears in front of his parents' pictures. This picture was of Zafar, who was looking at him as if he was saying, "I got 5", kiss my face when he came back from school.

When the brothers are talking about the beautiful picture, Akbar starts talking. He asks Zafar if he agrees with the idea that he was bitten by his superiors. After hearing that Zafar agrees 100% with this idea, he says that the person who wrote the letter may have a noble goal, he could have done it in order to prevent the increasing crime, and asks what would you do if you found that person. . Zafar considered that man to have imprisoned his father, killed his mother, harmed his brother, and ruined his family.

That is why he says that he will go and strangle him, hang his dead body on a tree, eat it and feed it to the dogs. Hearing such an opinion from his brother, Akbar does not say that he did it himself. Now the stage of preparation for death begins in his life, that is, he teaches his brother and sister to be craftsmen; He decides to hand over his books worth five thousand soms, the pictures he drew, the birds he made, and the gultuvaks - all his spiritual wealth to the school library. The goal was to wash off the black spots on their faces. Akbar's intention was different when he said to his brother, who protested, that he can't sleep until I hand these things over to the library... even here, the greedy pooch - Asadullo will have trouble making money. He says that he will pay 10 soums for each in his shop. Not getting used to it, he sees the photo of Akbar, who handed over all his books to the school, which was published in the newspaper. But Zafar doesn't like the photo in the newspaper: Akbar's eyes are sad. This was also a sign of his impending death.

Despite the fact that they have completely emptied their houses, Akbar asks them to sleep together and stay in their homes. No one can refuse to look at his glowing eyes. On their last nights together, Akbar tells them stories, remembers their parents together, and kisses his brothers' cheeks. Breakfast together in the morning is the last thing. Akbar sets fire to the house when he is at home. All the truth, all the secrets of thoughts about the torment of conscience will be revealed after Akbar's death, when Zafar returns after a month of treatment in the hospital. Not wanting to betray Akbar's soul, Barno decides to give the letter to Zafar.

The letter was from Akbar to Zafar. It is impossible not to read this heart-warming letter without tears in your eyes. All the experiences of Akbar, who was consumed by the pangs of conscience, were embodied there. Akbar wrote all the events that happened before his death to Zafar. We can see that his intention was not malicious, it was a childish mistake made by a boy who loved his parents too much.

This young man, who was physically weak, sat watching everything with his window curtain slightly open, and the more he compared his parents with the characters in the books he read, the more he realized how wrong their actions were. For this reason, he appeals to the regional prosecutor's office, asking them to call his parents to order. When things don't go as planned, he realizes his mistake. As the traitor who imprisoned his father, he judges himself as the murderer who caused the death of his mother and brother and determines the ultimate punishment: Akbar considers himself worthy of death. This was a sign that he could not leave the court of conscience. Akbar's death was the 3rd death of this family in the 3rd month.

A family that was living a happy life 3-4 months ago will be thrown into disarray, will be left without a home and property.

Zafar, who wants to improve his life by going to the village where his father was born and grew up - to live with his aunt, is haunted by the misfortune that has joined his family there: he is slandered as a thief while walking in the market with his uncles. and imprisoned. In the prison, three sad eyes: Sayfullo, Barotvoy, Zafarjon tell each other their stories and share their pains. Hearing their hardships, a person wants to cry. But their pain is absorbed by the walls of the prison.

At the end of the work, Zafar confesses: "... If I get out of here safely, I will live honestly, as you dreamed, do you hear me, brother, I will live honestly!" I am telling you this while crying. I will fight against corruption, maybe my dream will come true and I will become a prosecutor. But I will fight, I will fight hard..."

It can be seen that the work draws attention to the fact that vices such as corruption and fraud, which are one of the most painful aspects of our society today, can cause negative consequences in people's lives.

If it is absorbed into the blood of the society, it will lead to the decline of the state. From a small shopkeeper to the head of an organization that protects rights, in a society mired in bribery, the day of evil is born, a person becomes a slave to his ego, and honesty becomes the seed of greed. In the process of reading the work, the reader will encounter various conscientious and unscrupulous characters and will be able to draw the necessary conclusions.

The fact that the writer is depicted with vivid examples of greed for wealth, covetousness, eating people's rights, can never bring absolute happiness to a person, on the contrary, can bring endless suffering to a person, is a relevant topic even today.

It is nothing but a horror for every child that their parents have to suffer various hardships in the way of property. This situation shakes their hearts, fills them with dreams, and fills their eyes with sorrow... It is characteristic that grief and tragedies naturally have negative consequences on the human psyche, which is expressed in this work.

In the novels of Khudoyberdi Tokhtaboev, the analytical form of psychologism is more dominant, the writer describes the mental world of the child in the process of the flow of thoughts and feelings. Also, tools of psychologism such as internal monologue and dialogue are prioritized in literary novels.

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