

BITTER TRUTH UNDER BITTER LAUGHTER

Ismoilov Mavludbek Mukimjon's

Tashkent state university of law Faculty of International law and comparative jurisprudence 2nd year student

ARTICLE INFO.

Keywords:

Child, hunger, orphanhood, grief, pain, suffering, Qoravoy, bitter truth.

Abstract

Through this article, we will learn about the facts that led to the writing of the Uzbek poet Gafur Ghulam's work "Shum bola", its place in Uzbek literature as well as the social, cultural and political system of the country at that time. Moreover, the miserable lives of the people in the country are widely covered. This article analyzes twentieth-century Uzbek stories from the perspective of word psychology. The article shows general conclusions about the author and the protagonist's mental world through a study of psychological imagery and word psychology.

<http://www.gospodarkainnowacje.pl/> © 2022 LWAB.

Ghafur Ghulam, one of the most famous writers of Uzbek literature of the 20th century, his happy childhood has happened during the 1st World War. The young writer, who was orphaned by his father, suffers a lot. Despite the fact that the war was taking place far away from our country, its cold breath was spreading all over the country. As a result, it was a time when families in cities and villages, whose breadwinners had gone to war and whose daily livelihoods were unknown, were starving and forced to beg. As a result of the war, life became more difficult, and poverty and famine drained the people. Despite the fact that people were suffering from hunger, Chor Russia, which colonized our country, forcibly took both men and able-bodied humans from our country to work in order to do the hard and black work behind the war. Deprived of their breadwinners, women and children were left in dire straits, women and children were employed instead of workers in the fields and industries, and most of the bounties raised as a result of such hard work were smuggled out of the country by the Russian government. Hundreds of thousands of other nations to Central Asia in search of food and shelter at a time of famine. Even in those difficult times, despite the fact that their children were hungry and destitute, it is commendable that our ancestors gave a place in their homes to people of other nationalities. Ghafur Ghulam, who lived through these tragic days, later revived the events of the past in his mind and created his famous story "Shum bola".

The story of "Shum bola" was first published in "Mushtum" magazine, and then in the form of a book called "Dovdirash".

Although Achchiabad and Kokterak were mentioned in the first editions of the work, it was not known when or where the events took place. Although Soli and Tolagan are mentioned at the beginning of the play, the encounter between Omon and Qoravoy is a coincidence. Here the social image of Tashkent on the eve of the First World War is drawn; the occupation of the people of the city, their

interrelationships, consciousness, understanding, the characteristics of the rich and the poor, the socio-economic and cultural development of the city.

Most importantly, in this story, Ghafur Ghulom gives a vital dimension to the history of the adventures of the child, revealing the reasons for the children's travels and adventures of their own accord. In other words, it skillfully demonstrates that difficult living conditions are at the root of such violent adventures. The author notes that at that time, due to rising unemployment in the city, children and adults alike suffered. When the reader sees these naughty children, "a bunch of idlers wandering the streets in the morning and evening," he has no doubt that they will leave home and embark on a great adventure. Although the first version of the story mentions three or four of Qoravoy's friends, only Omon is included in the next, revised

version[1].

It would not be an exaggeration to say that *Shum Bola* was written to under laugh the tragic fate of Uzbek children in the 20th century. It was a sad time not only for the children of the Uzbek nation but also for the children of the whole world. That's why world literature has created works similar to *The "Shum bola"*. For example, Victor Hugo's *Gavrosh* is a children's play based on excerpts from the novel *"Haqoratlanganlar"*, about a fierce, innocent, and brave boy from Paris, who was born and raised near Paris *"Young Jak"* by Georgette Gegen-Dreyfus as well as the story of *"Iron Bull"* consists of the adventures of the eleven-year-old village boy *Te Nyu*, which is written by Alex Vedding, and other similar works [2].

As for the opinion of the writers about this work, **U. Normatov** considered it as a work that, despite the fact that it was created during the Soviet era, was able to accurately illuminate the various layers of the Uzbek way of life [3], **B. Sarimsakov** says: "To create such an image, first of all, you need an objective basis in the material of reality, to put it simply, yeast. Second, how the chosen life material is portrayed or expressed depends on the artist's desires and goals, talents and skills [4]". Literary critic **I. G'afurov** says, "G. Gulom was able to write about the fate of orphans and unparalleled sympathy, because he knows better than anyone what an orphan is." [5] **Matluba Norbaeva** described the hardships of the protagonist of *"Shum bola"* and her inner experiences [6] in her article.

The social environment depicted in the play also changed people's attitudes towards each other. Wherever Qoravoy goes, no matter who they encounter him, adults are looked down upon and abused everywhere. Instead of being the leader of the people in the face of the tyranny of the Tsarist government, after reading how Qoravoy deceived the rich officials who said that I was stroking the orphan's head and giving him a place and food in my house as well as on the man's face appear a wonderful smile. For instance, he killed her sister's husband's precious birds by feeding yogurt and *suzma*. slaughtered imam's a healthy donkey instead of the ill ox in the barn of the imam. Furthermore, *Sariboy* who allow to Qoravoy work in the garden was deceived as well as other interesting events.

Another peculiarity of this book is that instead of educating many orphans who were starving in the streets at that time, We can see that most people used Qoravoy for their own benefit. For example, *Eshan* who repeatedly mentions God in every word encourages Karavoy to steal. *Eshan* told Qoravoy, *"You are a clever young man. I wish you could look at life in a different way, my son, without looking back. After all, there is a sentence of pocket money. Moreover, Cash is easy for hiding."* is a testament to how lowly. In this case, the fact that *Eshan* uses Karavoy to make money or teaches him to steal instead of earning money through honest work makes him remember the hard days of that time.

The enlightened man, known as *Haji Baba*, who turned a dilapidated house on the outskirts of the city into a haven for drug addicts, was no different from *Eshan* in his piety. However, what he is doing is astonishing to the reader as it is completely contrary to what God has said.

In addition, at the turn of the cream market, at the beginning of the court, there was a large teahouse of *Ilhom*, which could not be entered by a peasant, poor farmer, Kazakh, Kyrgyz, and other ordinary

citizens. It is no exaggeration to say that in the time when Karavoy is lived, the process of stratification among the people was still going on, and Even, ordinary people could not even sit at the same table with the rich.

During this period, as a result of poverty, the population's indifference to science increased and they became spiritually impoverished. Because during the empire, the education system was neglected, and we can see in the Qoravoy language that the time children in the neighborhood spend on education is spent only on the streets having fun. One of the officers of the tsarist government, who shed the blood of our country, explained why the imperial education system pursued such a policy. General Skobelev who is one of the Chor government's officials is said, "It is not necessary to kill for destroying a nation instead of it is enough to destroy the culture, language, and education of that nation. as a result, soon it will decline "[7]

In conclusion, Ghafur Ghulam described this horrible, ignorant environment with a colorful, bitter smile through the eyes of a young boy. As you read this work, if you see the horrors and interesting events of Karavoy, you will be moved to tears by the sad days of that time and the hardships that befell the people. From the above examples, it is clear that the story of the famous writer Ghafur Ghulam "Shum bola" is not just a work of light-hearted jokes. The bitter truth at its core makes every student think seriously. Encourages to draw appropriate conclusions. That is why this work of Ghafur Ghulam is one of the most valuable books of his life.

Reference:

1. Qosimov, Qissadan hissa faqat kulgumi? Yoshlikjurnali. 2013-yil 6-son. Available at: <https://saviya.uz/ijod/adabiyotshunoslik/qissadan-hissa-faqat-kulgumi/>
2. D. Jalilova, Bolalarbor-u, bolalikiyo'q, Ma'rifatgazetasi, 13.03.2020
3. U. Normatov, Mafkuraviy-siyosiy tazyiqsharoitidaruherkinligi, Ijodsehri. – T.: Sharq 2007. 145-bet
4. Sarimsoqov B. Badiylik asoslarivamezonlari. –T.: 2004, B.13.
5. G'afurov I. Mangulatofat. – T.: 2008, B. 116
6. M. Norboyeva, The truth of life and art in the fate of a "Shum bola", CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES 2(5): 43-47. Available at: <https://www.masterjournals.com/index.php/crjps/article/view/88>
7. F. A. Ibrohimov, I. Sh. Fayziyev Shaxsma'naviy-ruhiy begonalashuvining shakllari // Scientific progress. 2021. №5. P. 594 Available at: <https://cyberleninka.ru/article/n/shaxs-ma-naviy-ruhiy-begonalashuvining-shakllari> (Accessed on: 20.03.2022).