

"SHUM BOLA" OR "DAVDIRASH"

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Annotation: This article deals with the most famous work of the writer and poet Gafur Gulom "Shum bola".

Key words: Uzbek literature, French literature, Lermontov, Gafur Gulam, Karavoy, sharp comic work, short story.

It is difficult to imagine Uzbek literature without Gafur Gulam and his works, as it is impossible to imagine Russian literature without Lermontov and French literature without Dumas. Every Uzbek reader who hears the name of Gafur Gulam first imagines "Shum Bola". Gafur Gulam is the owner of a sharp pen, who was able to take a deep place in the hearts of the Uzbek people with his colorful works, rare works, rich in content and unique poetic lines. Although every work of the writer has a special place in his work, we can easily say that "Shum bola" is extremely important. The reason for this is probably that the work is written in comic style with great skill, and another reason is that the events of this work flowed from the writer's heart like a spring, because he saw the First World War, and all his horrors were imprinted in his heart. By reading the work in any situation, at any time, a person rides on the wings of imagination, forgets all the ups and downs of life, and for a certain period of time returns to childhood, to that carefree, more playful time that does not distinguish between good and bad. "Shum Bola" is such an "absorbing" work. According to the genre of the work, it is a short story, but it can be compared to a novel in terms of volume and meaning. The real name of the hero of the story is Karavoy - Shum bola - a teenager of 14-15 years old. The work tells about his half-year long adventure.

First, let's briefly mention the history of the work. The author wrote the work in 1936. The first work was published under the name "Dovdirash". By the 60s, the artist reworked the work, polished it. The short story is considered a sharp comic work, based on real events and people's fate. Although many facts from the writer's life are at the heart of the work, it is not autobiographical. At this point, it is natural to ask the question: when the creator polished the work, how necessary was it to change its name, that it was felt necessary?

In our opinion, when the work was first published, the hero's inner world was not fully revealed, his perseverance, ability to find his own intellectual solution in any situation was not reflected, his actions were evaluated very vividly, and he embodied the qualities of a simple and naive teenager. For this reason, the writer initially called the work "Dovdirash". After polishing, the hero is renamed "Shum bola" after adding the qualities of cunning, cunning, cunning. Would it be correct to call the work "Dovdirash" in the same context? We don't think so. Because the "polished" Karavoy is no longer a fool. After all, the meaning of the word daze means not being able to act correctly in a situation, to act in a panic while losing one's self. And our Karavoy is far from such qualities, he is now much faster, more ambitious and even creative (for example, the story of lying to a rich father).

If there is more oppression in the world, the creator moves the theme and space away from that place, invites the heroes to an adventure or moves the events to the throne. The hero of Gafur Gulam goes on an adventure, the author realizes his artistic intention during the adventure. Real realities in the story are reflected in an unconscious way. The spirit is brought to the fore, and the mind becomes a secondary weapon. If Shum bola had been embodied as the owner of the mind, he would not have had such freedoms, and the work would not have gained the status it has now. The author also realizes this

and gives his character great mental freedom. Providing mental freedom in an artistic work is considered an important basis of artistry[footnoteRef:1]. [1: Pxiological interpretation of images in Gafur Gulam's work "Shum bola". G.O. Navrozova. Journal of Innovation in technology and science education, page 732.]

The life of the people of that time is clearly visible in the work. The mother of this child raises her children alone, how many difficulties she goes through to feed her children, the extremely large number of beggars on the streets, the people living under the colonial rule are getting poorer, the villages are more and more affected by famine, theft. , the rise of fisq-u fasod is a "copy" of the life that the artist lived, saw, and lived buried in the difficulties he experienced, reflected on paper.

In the play, Shum bola is a boy with a different character from the boy's friend Amon Karavoy. Amon's characteristics are not cheerful, but rather serious. He is a couple of years older than the Shum boy, and in the eyes of those who have seen Amon, he refuses to return home empty-handed. It turns out that the philosophy and opinions of this child have grown much more than when he left home for the first time, and life has made him grow up a lot. Accordingly, the leadership of the epic image in the style of the story alternates with lyricism. This allows the poet to cover various aspects of the people's life in a wider way, to show the psyche of the characters in a deeper way [footnoteRef:2]. [2: Mamajonov S. Gafur Ghulam's prose. - T.: Science, 1966 - p. 50.]

The work is very skillfully written. Even in 1977, the film "Shum bola" was made about him, and this film has a place in the heart of every movie lover from seven to seventy years old. Here is another important piece of information: last summer, the story "That Boy" was included in the list of "100 Greatest Children's Books of All Time" by the BBC[footnoteRef:3]. Based on this, we can say that the short story is a masterpiece that "managed" to become a favorite not only for Uzbek readers, but also for readers of other countries. [3: www.gazeta.uz]

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