



INTERPRETATION OF LEGAL PROBLEMS IN GHAFUR GHULAM'S PROSE WORKS

Tukhtanazarov Otabek Nematjon ugli

3rd-year student of the Faculty of International Law and Comparative Law,

e-mail: @toxtanazarovnavrozbek phone number: +998903050817

Annotation: *If the events in Ghafur Ghulam's works took place in our time, what would be the legal consequences? What would the characters of the play do in the present time? Would the behavior of the heroes of the work change based on the current legislation? By comparing the works of Ghafur Ghulam with the legislation of the present time, we will compare the legislation of the two periods by comparing the law of the 20th century and the law of the 21st century.*

Key words: *Criminal Code of the Republic of Uzbekistan; Family Code, law; the law of minors; FXDYo.*

Gafur Ghulam's work only Not in Uzbekistan, of course in every way, to the whole world should be made famous.

Islam Karimov.

Let's try to imagine, if most of the events in the famous works "Shum Bola", "Yodgor" and "Mening o'g'rigina bolam" written by Ghafur Ghulam took place in our current society, what legal consequences would they have? How would the heroes of the play act? Would the plot change to increase the value of your works or vice versa?

The work that made Ghafur Ghulam famous is the work of this writer "Shum Bola". Because, although the collection of works that made Ghafur Ghulam famous is quite large, the story "Shum bola" occupies a special place in his work, that is, everyone knows the writer by this work. But Ghafur Ghulam is considered a novelist, poet, translator, literary critic, academician.

It should be mentioned here that Ghafur Ghulam's youth coincides with the years of the First World War. That is why the negative consequences of the war, which cannot be erased from our hearts, are reflected in his work. His works are no exception. By reading his works under any circumstances and at any time, a person plunges into the ocean of memories of his youth and can completely forget all the worries of life, even for a certain period of time. Yes, he wrote such works that he holds the key to the most wonderful events of your youth in your hand, as if you sit in a time machine and tell him your address.

Let's take a look at the events known to us from Ghafur Ghulam's works, which are the best examples of his work, from the perspective of a lawyer! At the beginning of "Shum Bola", all the birds die as a result of Qoravoy's pooch forcing those "little birds" to eat fish. Qoravay set off with his kumri, and in a place called Achabad, various young people gathered around him and asked him to sell his kumri. But he did not agree. Then they warned Qoravoy that if he did not give him the money, they would take it by force. This



situation is prohibited by our legislation! This situation was considered a crime. If it were the current legislation, our legislation would have the property rights of minors, which is expressed in Article 93 of the Family Code of the Republic of Uzbekistan. But Qoravoy stole from his pooch. Well, this is also a form of petty theft under Article 169 of our criminal code. No matter what we do, "that boy" will remain that boy. However, modern legislation does not tolerate the violence against Qoravoy! Let's drive the time machine a little later...

Let's take a look at the events known to us from Ghafur Ghulam's works, which are the best examples of his work, from the perspective of a lawyer! At the beginning of "Shum Bola", all the birds die as a result of Qoravoy's pooch forcing those "rich birds" to eat fish. Qoravoy set off with his bird, and in a place called Achabad, various young people gathered around him and asked him to sell his bird. But he did not agree. Then they warned Qoravoy that if he did not give him the money, they would take it by force. This situation is prohibited by our legislation! This situation was considered a crime. If it were the current legislation, our legislation would have the property rights of minors, which is expressed in Article 93 of the Family Code of the Republic of Uzbekistan. But Qoravoy stole from his pooch. Well, this is also a form of petty theft under Article 169 of our criminal code. No matter what we do, "that boy" will remain that boy. However, modern legislation does not tolerate the violence against Karavoy! Let's drive the time machine a little later...

In the play, Qoravoy and his friend Amon spend the night in the house of an old Kazakh woman. They were lying in the middle of the night hearing the sound of fighting, drunkenness, noise, riots. They are hitting someone in the middle. If you remember, there was Sultan thief who defamed a man's wallet in the bazaar. He was busy spending the night with the teacher who came with him. Even if the teacher says that he has no more money, the thieves don't stop. What if this happened in our time? As if that was not enough, the good old woman did not inform the police that she had seen many such events. As defined in the Criminal Code of the Republic of Uzbekistan, "Close relatives of the suspect, accused or defendant are not held responsible for not reporting a crime or concealing a crime without a prior promise." So, in this situation, if we refer to the criminal legislation, we can come to the following conclusion: Article 166 of the Criminal Code of the Republic of Uzbekistan stipulates the punishment for open robbery of other people's property. In this case, Sultan thief and his accomplices, who openly cheated on the teacher in front of everyone, will be punished with imprisonment from ten to fifteen years. Because it is not the first time that Sultan thief and his accomplices have committed such a crime. Moreover, this crime is committed by an organized group. In the figure of a single mother in the work, we witness the women and mothers of that time raising children alone and violating the rights of others. The main reason for this is the absence of mother and child rights at that time. The saddest thing is that when we read and analyze the work "Shum Bola", in the image of the main character of the neglected work, as a result of falling into the trap of the minors of that time with bad behavior, the writer skillfully showed the difficult living conditions of the children through the unstable relationships that happen to them. Nowadays, our state pays great attention to the policy of minors. It is necessary for them to get an education, a lot of work is being done for minors to grow up to be responsible and



accountable people. For this, as part of family programs, young people Acceptance of documents of various laws and legal frameworks, minors who have committed crimes, receiving guaranty issued by the Youth Affairs Agency, as well as always helping children who are without breadwinners, in need of help, entered in the iron register, the document grows, and Many documents issued by the state are being created for their education. Of course, the implementation of such processes will undoubtedly make the hero of the work look like these children.

In the play, Qoravoy settled in the house of an old man and did his services. Even now, that Qoravoy of ours stayed behind and went to him according to Eshon's instructions. Eshan watched the Qur'an in front of him, and Qoravoy kissed the book three times and took it in his hand. Eshon read something in a whisper. Then he forced Qoravoy to take an oath. Qoravoy kept repeating what Eshon said as if he were himself. He says, "I see my father's four wives more than my mother, I don't look at them." This is a crime in modern times. We will analyze this situation with the current legislation. Polygamy is considered a crime in Article 126 of the Criminal Code of the Republic of Uzbekistan. What kind of punishment would have been used if Eshon had lived in modern times? A fine of fifty to one hundred times the basic calculation amount, or correctional work for up to three years, or imprisonment from one to three years, and for living with more than one wife in one household, there would be criminal liability against him. If Eshon did not live in our time, he would be prosecuted not only for drug trafficking, but also for polygamy.

The reason why I bring such a fantasy is that without living in that period, without feeling the people of the society where Qoravoy did his deeds, we consider the deeds of "Shum Bola" to be inappropriate. But, in fact, Qoravoy responds or fights against the crimes and crimes of the people of that time with his actions. We begin to understand Qoravoy now. We can feel his experiences. Why? Because if you pay attention, you will begin to feel like a partner in the above crimes while observing them. Perhaps, some of the situations and traditions that exist in our society will go to the third generation after many years, which will be considered a crime under the fourth generation legislation... They will analyze the same as we analyze now...

Even in the play "Mening o'g'rigina bolam", if the events of the play took place in the current period, the thief could be prosecuted under Article 169 of the Criminal Code of the Republic of Uzbekistan. Our astute readers who have read the work probably know that the author knew the thief but did not tell anyone about it. The story "Yodgor" is one of the famous stories of Ghafur Ghulam. In this work, there are several cases where the events of the present time and the previous time are different from each other. For example, at that time, several children whose parents were killed in the war were evacuated to Uzbekistan from the former Soviet states. Families adopted orphans and gave them a place in their home. In the play, despite the fact that the main character is a victim of lies, everything ends well for Jo'raxon. The divorce part in the play is interesting. The reason was that Jorakhan and Mehrikhan were not married together, but they went to ZAGS for a divorce. What would happen if this happened today? In the Republic of Uzbekistan, a couple can choose one of 2 ways to annul their marriage. The legislation of Uzbekistan regulates the divorce



procedure imperatively: Chapter 7 of the Family Code; Section IV of the Rules for Registration of Civil Status Documents. Spouses who want to annul their marriage do not choose for themselves whether to apply to the registry office or to the court.

Civil registry authorities shall divorce in the following cases:

- according to the mutual consent of the spouses, if they do not have property disputes and minor children;
- based on the application of one of the husband or wife, if one of them has gone missing or has been found incompetent due to mental disorder (mental illness or mental retardation) by the court, or has been deprived of liberty for a period of not less than 3 years for the crime committed.

In the following cases, divorce is carried out by court order, if:

- if the spouses have minor children in the middle (based on the application of one of the husband or wife, one of them has been found missing or incompetent due to mental disorder (mental illness or mental retardation) by the court or for a crime committed within 3 years except for cases of deprivation of liberty for a minimum term);
- if there is a dispute about children, about the division of common property, or about the payment of funds for the support of a husband (wife) who is in need of help and is unable to work;
- if one of the spouses does not agree to divorce;
- when one of the spouses refuses to file for divorce at the registry office, even though there is no objection (for example, if they refuse to submit a joint application or do not come to register the divorce after submitting the application).

It is clear from this that if one of the spouses does not agree to the divorce, the court will have the final say. Therefore, the importance of saying "I will or will not divorce" is not strong. Even if one of the couples does not want a divorce, the court can still separate them. But in modern times, it is not the same as in the 20th century. When a husband and wife file for divorce, their identities are clarified. Because it is natural for a couple to have property and a number of other issues after marriage.

In conclusion, we do not want to criticize the heroes of Gafur Ghulam's works, because we can see that there is a difference between the situation of that time and the situation of the present time. We can strengthen our knowledge simply by comparing the legislation of that time with the laws of the present time. It is necessary for us young lawyers to read the works of great writers and pay attention to the shortcomings they show, to correctly understand the shortcomings in the field of social development and law, and prevent them. Under the word "great talents" there is a word that it is necessary to develop it and look for a solution to the problem through it. The reason why I bring such a fantasy is that without living in that period, without feeling the people of the society where Qoravoy did his deeds, we consider the deeds of "Shum Bola" to be inappropriate. But, in fact, Qoravoy responds or fights against the crimes and crimes of the people of that time with his actions. We begin to understand Qoravoy now. We can feel his experiences. Why? Because if you pay attention, you will begin to feel like a partner in the above crimes while observing them. Perhaps, some of the situations and traditions that exist in our society



now, after many years, go to the third generation, which is considered a crime under the law of the fourth generation. They will analyze the same as we do now. Therefore, in order for our law-making not to be negatively evaluated by our generations even after a long time, and for them not to understand the signs of crime from our legal norms, we need to attach great importance to each adopted law, the mechanism of their operation, the level of their imperativeness, and the basis of their protection. . After all, we can feel in our hearts that we are stepping on the important steps of the establishment of a democratic-legal state. At this point, it would be appropriate to mention the following famous attitude expressed by the famous figure Voltaire.

"If you want good laws, destroy the existing ones and make new ones!"

LIST OF USED LITERATURE:

1. Ghafur Ghulam "Selected Works";
2. The story "Shum Bola";
3. The story "Yodgor";
4. The story "Mening o'g'rigina bolam";
5. Criminal Code of the Republic of Uzbekistan;
6. Family Code of the Republic of Uzbekistan;
7. Initiative.org website;
8. Lex.uz site