

ANALYSIS OF THE STORY "MY SON OF A THIEF "

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**Abstract:** *In this article, the story of the Uzbek writer Gafur Gulam "My son of a thief" is analyzed from a legal point of view. In addition, it is enriched with personal thoughts of the author.*

**Key words:** *Roqiya Bibi, Rakhmonhoja, war, my son of a thief, Gafur Gulam, difficulties.*

### INTRODUCTION

Gafur Gulam's stories can be called a unique mirror reflecting the social, political, religious, domestic life of the Uzbek people in the 20s-60s of the 20th century. One of his works is the story "My son a thief". Gafur Gulam wrote this true story in 1965. The events of the story reflect Gafur Gulam's youth in 1917. It is worth saying that the story is based on real events, in which the people of that time were going through hard times, many professions were in trouble, and people were forced to make a living in illegal ways due to their desperation. we can see. Gafur Gulam mentions the image of Roqiya Bibi, who brought the thief to justice in the story, and at the end of the story, he emphasizes that he knows who the thief is, but he has not told anyone. In this article, we will try to explain the characters mentioned in the story and their actions correctly from the legal point of view.

### MATERIALS AND METHOTS

This story talks about the environment of its time and people's behavior through characters such as Roqiya Bibi, the Black Grandmother, the unknown thief, Adil Khojaboy, Arif, the centurion Rahmon Khoja. The tragedies in Gafur Gulam's story took place in September 1917, when Russia was suffering more and more losses in this war. War casualties are the reason behind the war, made the journey more difficult. Based on this situation, if we approach the story "My Thieving Boy", we know that theft is common in this country, had become an event. Everyone who stands on top of the country, one poor family is another in front of their daily theft. It is not an emergency for a poor person to become a thief remained. In 1865, with the surrender of the Kokand Khanate, Turkestan the country became a complete colony of the Russian Empire. The so-called "general-governor" came from Russia military people were in charge. They listen to themselves putting people in charge of places as captains of thousands and captains of fifties were appointed . We can prove the proof of our thoughts through a small passage in the story: "If you say that, grandmother, my secret is about to be revealed." No, I took the rooster to Rahmonkhoja, our head of the

fifty, and he rushed the job. Rahmonkhoja is a good person with me. Bultur sold this and that, collected eighty-three soums of money and said: "This is what we found, father of fifty." as a result, the society was destroyed. If we give a legal assessment to this situation, Article 210 and Article 211 of the Criminal Code of the Republic of Uzbekistan state that actions such as bribery are considered a crime and are subject to appropriate liability. Now let's think about the main issue, that is, theft. For this act, appropriate liability is established in our legislation, in Article 169 of the Criminal Code of the Republic of Uzbekistan: "Theft, that is, secretly robbing someone else's property" liability is covered. At the time when the events in the story took place, ordinary people were forced to steal because it was a time when it became very difficult to support their families. In the country of Turkestan with a high birth rate, unemployment was increasing, and others saw the presence of the people's wealth created by the skin of their foreheads. We can confirm the proof of these thoughts with the following words spoken by the thief in the story: "What do I do for a living?" The market for all professions is tough. Is my father's profession a carpenter? First of all, there is no leather, no glue, no nails, no varnish to sew a kavush. It is three times more expensive than the mature kavush. To be fair, the egg of the rich person who buys grain and carrots and turnips like before is dry".

### **CONCLUSION**

In conclusion, it should be noted that in this story, through the image of Kara Buvi, the feelings of tolerance, tolerance, kindness, and humanity characteristic of the Uzbek people are sufficiently illuminated. In fact, the fact that they refer to her as "my child of a thief" is an expression of human feelings typical of Uzbek women. Through the image of Elikbashi Rahmonkhoja, an attempt was made to express that the corrupt officials of that time were eating the bread of the people, and as a result, ordinary people were suffering. In addition, an attempt was made to convey to the reader that such a bad vice is always harmful to society.

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