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## THE TRAGEDY OF THE COLONIAL ERA IN THE LIFE OF UZBEKS (BASED ON SH. BOSHBEKOV'S DRAMAS)

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### ABSTRACT

In this article, the tragedy of the nation is reflected in the fate of the nation in the tragicomedy "Iron Woman" by Sharaf Boshbekov. The idea imposed on the image of Kochkor and Kumri is revealed. In the play "The Iron Woman", the Uzbek people's freedom, the hard work of the people during the colonial period, and the worthlessness of the person. Children are forced to work in the fields instead of studying. It is said that in such a social life, there is no hope for the future of the nation and children.

### KEYWORDS

Colonialism, tragicomedy, Kochkor, Olimjon, dialogue, oppression of the times, spiritual portal, hypnosis.

### INTRODUCTION

One of the greatest blessings for a person is the freedom of the Motherland. Because the fate of the people born without free will in the colonial environment is represented by the tragedy of their nation. The Mustabid regime and the human problem of this period have always occupied a central place in literature and will remain so. The period makes certain

changes in the character of man, but cannot completely change his basic nature. Weak and soft signs are easily affected by the transient environment, but in stable signs, resistance to the influence of time and environment is strong. From this point of view, Sharaf Boshbekov's tragicomedy "Iron Woman" sheds light on the social life and human tragedy of the era of

the tyrants through the characters of Kochkor, Kumri, Olimjon, and Alamat. One of the main characters of the play is the image of Kumri. The main idea assigned to this hero was to reveal that the delicate body of Uzbek women at that time was subjected to hard work that even iron could not withstand. It should also be noted that although the character of Kumri appears as an episodic character, in fact, the dramatist imposes his main idea on him. Sharof Boshbekov regretfully recalls that he portrayed his mother in the image of Kumri: "If my mother did not go out to the field for a day, the ordinary foreman of the collective farm would come to our house early in the morning and would not get off his horse and threaten my mother. There were times when my father, who lost his life in cotton work, would ask her to forgive him and kneel at his feet. . was. I still can't remember how many times my father took a rifle and said that he would shoot the brigadier. At that time, many Uzbek women set themselves on fire, unable to endure such humiliation and humiliation. The image of Kumri in "The Iron Woman" was the image of my mother, who came into the world and spent her life only in the fields, livelihood, and children.[1]. In the 1960s, and partly in the 1970s, the importance of sociality was high in literature, so it was difficult to find a place for the hero's domestic life in the work. This was not only a characteristic of Uzbek literature, but also of Shura literature. Since the 1960s, Odil Yaqubov, Pirimkul Kadyrov, and later Shukur Kholmiraev began to focus on showing with their works that his

household life also plays an important role in reflecting the complete image of the hero. In the work of a group of artists called the generation of prose writers of the 70s - M.M.Do'st, T.Murod, N.Kabul, H.Sultanov, E.Azam, H.Dostmuhammad and others, special attention was paid to the image of the hero's domestic life[2].

In fact, when a person thinks about life, often complex and difficult events like the tragedy of Ferm opil attract his attention. In addition to the strong psychological impact of such tragic or complex events on the human mind and feelings, there is another important fact here: there are more useful lessons for a person in the complex events of life. Remembering the above stanza quoted by Herodotus, Hegel notes that the stanza belongs to a poetic creation and notes that it contains a deep and noble content (the patriotism of the Spartans): in the volatile, violent, dramatic and tragic situations of human life, the laws of life and human qualities are revealed with a special brilliance. will be It is no coincidence that such historical events form the content of the dramatic works of famous writers such as Aeschylus, Sophocles, Shakespeare, Cornell, Schiller, Pushkin and Hamza[3].

At the beginning of the war, Uzbek women helped their fathers, brothers and husbands who went to war, in field work, including driving a tractor, picking cotton, and in general, they did hard work. Until October 15,

1941, 800 women issued a call to "take the place of the young men who went to the front" [3]

In the tragicomedy, priority is given to the dialogue between the characters of Kochkor and Olimjon in revealing the above idea.

Olim. He hasn't rested for a minute, poor thing, a minute! Wash, clean, straighten, patch, sweep! Brings water from a mile away and washes clothes! You have insatiable livestock: feed, feed and water from morning till night! The dough is blackened, the cow is milked, the kuvi is cooked! Is this the end of your house? In addition, it goes out into the field! He picks cotton by bending over a thousand bowls! Carrying forty-fifty kilos of things, he goes to the threshing floor! After all, how can he endure the torments of hell?! After all, he is iron, Brother Kochkor, iron!... He must be guarded, you must be careful!... He does not think about himself, he has no words to say that he is in trouble. Do you have to use him like a donkey because he is silent?! Is it necessary to memorize "Paq" until the soul dies?! No, you are a hard-hearted man, Qo'chqor aka!

Kuchkar. Repentance... If I ordered the sign to do any extra work, I will die without hesitation... What has he done?.. He has not yet given birth to seven or eight children in a row, he does not sleep at night. she didn't hug me, she got sick a thousand times with every child, and I didn't recover a thousand times... After all, one

Uzbek woman did half of the work!... I killed her. will be?.."[4].

It is at the core of this dialogue that the true character of an Uzbek woman is seen. So much work and so much worry is done by one delicate woman. That is, an Uzbek woman. In which nation have you heard that there are many women who give birth to more than ten children? What kind of weaklings of the nation can do so many things without saying "grunt"? We call a woman weak, but she is burdened with so much. The image of women in the work is particularly noteworthy, because our country was transformed into a cotton-growing region. The hard work of cotton is entrusted to women and children. Healthy men and women are drawn to the war and the front. In later times, most of the families did not have a man, or they returned physically and mentally injured from the war and frontline work. There are no such people in the play "Iron Woman".

However, a fragment of the life of generations of such oppressed people is described. A ram drinks to forget the pains in his life. He rebels when he is drunk. However, this was only a rebellion against himself. According to the laws of life and literature, any obedient and mute person will rebel at least once in his life. The pains and sufferings that have accumulated in the darkest depths of his heart for years spill over and "explode" on the surface. This state of the ram is clearly manifested in the hypnosis scene. The sign

hypnotizes Aries. The truths that the ram does not want to admit are told in the language of signs. The portals of mental suffering of the hero, who could not deny them, burst out like a volcano.

Alomat. That's all - you won't complain. You're used to it. Wounds turned to stone - no pain. You can't scream, you can't even moan, brother Ram? You spend your life thinking that "this is how they say life will be". You are afraid, ashamed, and unable to notice the displeasure flickering in some corners of your heart that you don't even know about!

True, when your dignity is publicly insulted, that flickering ember catches fire and you try to extinguish it with vodka. Looking at the world with sympathetic eyes, you will find comfort, you will be comforted to some extent. But the next day you will be in a good mood and the world will be back to normal! Then you will not find a place to put yourself, there is no place to put your fist-sized body in the boundless universe!

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We can come to the following conclusion from the above considerations. An image in a work of art is an image of a person at a certain level, and it is not just a copy of a person in life, but an artistic reflection of the writer's vision of a person living in a certain period and conditions. It contains the most important and characteristic features of a person of a certain period and environment. In the play "The Iron Woman", the Uzbek people's freedom, the hard work of the people during the colonial period, and the worthlessness of the person. Children are forced to work in the fields instead of studying. It is reported that mothers leave their nursing children and go to the cotton field. It is said that in such a social life, there is no hope for the future of the nation and children.

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