

GHAFUR GHULAM IS A PERSON WHO HAS A STRONG STRENGTH

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Abstract

Ghafur Ghulam's hardships, his hard work and their results before reaching the level of a writer, his desire to learn even in difficult times.

Keywords: troubled childhood, difficult lifestyle, hard work, passion, poet, works.

Introduction

Gafur Ghulam is a famous writer of Uzbekistan. The person who took an incomparable place in the development of Uzbek literature in the post-war period was born on May 10, 1903 in Tashkent, in a peasant family. When he was just 9 years old, his father Ghulam Mirza Arif son died. After six years, the children will lose their loving mother. Left alone with his brothers and sisters, Gafur has no "services that he has not done, work that he has not done". To support the family, he works as a carpenter, cartwheeler, typist in a printing house. However, Ghafur Ghulam did not get confused in front of these tests of life. He realized very early that his talent could only be realized through enlightenment. First he studied in primary school. Then he entered the Russian-Tuzem school, which began to become a tradition at that time. After graduating from the teacher training school, he first worked as a teacher and then as a journalist. The First World War, which began in 1914, completely destroyed the already difficult life of the people. Although this war took place far away from our country - on the territory of Europe, the Russian colonialists took men from our country as forced labor to perform various black jobs behind the war. Households, women and children left without breadwinners had a hard time making ends meet. Most of the delicacies grown in our country were transported by the tsarist government under various pretexts and deceptions. Unemployment, high prices and poverty were on the rise in the cities. Crowds of beggars and beggars roamed the streets. Hundreds of thousands of hungry people who fled in search of bread from war-torn countries joined their ranks. The vast Uzbek people gave shelter to the needy and provided food for their children. If you watch the film "Tashkent - city of bread" directed by Shuhrat Abbasov, you will feel the horror of these events more closely.

Due to the fact that young Gafur saw all these difficult days with his own eyes and experienced them from his heart, the feelings of humanitarianism and orphanhood were awakened in his heart very early. The poet himself said that his first poetic exercises were written specifically for orphans. It's not a secret, now when Gafur Ghulam's name is mentioned, we think of him as a shura writer, he sings shura in his poems - it's as if our disappointment has subsided. Today, while re-reading the works of the writer under the pretext of the anniversary, one involuntarily thinks that "doesn't this kind of attitude decided in the following years fall further from justice"...



Gafur Ghulam's well-known and beloved short story "Shum bola" is currently considered more of an adventure and a work of laughter. Yes, indeed, Shum's boy's adventure, full of various twists and turns, gives us reason to think so. However, if we pay attention, we will be able to see that in the heart of the writer's laughter and adventurous plot lie his very serious thoughts and analytical comments about his time.

It is known that Shum begins the story of a boy by introducing him to the environment in which he grew up (let's accept one condition here: these are, in fact, the most important points of life during adolescence that are restored in the writer's memory). This boy said that one of the joyous pastimes for the children like him, who used to hang out in the market, was the market, neighborhood, and street crazies. In those years, there were so many madmen in Tashkent that you can't count them all." While narrating funny situations in the behavior of lunatics, Shum boy also dwells on the details of their tragic fate. In particular, one of them, Karim the madman, "used to be an adulterer, but after the increase of chit, he did not become an adulterer, his market was damaged, he could not take care of his children, and he became insane." Or, similar to this, Mamatrayim, who was fondly called "Mayram Khan" in the country, "used to be a plumber <...> Mayram Khan broke down and went crazy after the iron tools started coming out of the factory." In our opinion, here the reader has the opportunity to look at the reality of the story through two eyes: the funny details belong to the teenage storyteller, and the information about the fate of the salinity tragedy belongs to the writer. In other words, Shum observes the period of adolescence with the eyes of a child, the writer takes an analytical look at it, tries to reveal the root of the tragedies.

In fact, when Turkestan became the market of Czarist Russia, the products of local artisans could not compete with the products of factories. Naturally, in colonial conditions, there are no opportunities to protect the interests of local producers, which further increases this economic and social tension. As a result, the way of life formed over the centuries was lost, which inevitably left a deep and painful mark on the psyche of the people of that time. In Ghafur Ghulam's interpretation, Karim appears as a madman, and Mayramkhans appear as open victims of the same social situation. We can see that in the interpretation of the writer, spiritual decline did not mean that everyone was poor, but everyone was attracted to him. The only thing is that the degeneration of one is caused by satiety, and the other is caused by hunger, so you don't need to be a Shura writer to blame the former more...

We said above that almost all the vices of the era criticized by the moderns are expressed in one degree or another in the artistic reality of "Shum Bola". From the description of life in the story, the conclusion that "it is impossible to live like this anymore, society must be reformed" is drawn, which is also in line with the views of the moderns. The difference between them, in our opinion, is only from the point of view of the image: unlike Jadids, G` Gulam describes the life of the hardworking people "from the inside". That is, the writer lived this life and did not know how to observe it from the surface. So, since there were more or less positive changes in the life of the workers after the revolution, could the attitude of the writer not be positive?! Is it right to contrast this type of attitude with, let's say, the attitude of the past or the attitude formed today?! Does the generation that did not live that life have the right to consider one of them right and the other wrong?! Wouldn't it be more correct to accept both the past life and



the various relationships to it at the time as an existence outside of our control, as a fact that has been realized?!... gets a boost.

Through his work "Shum bola", the writer also covered the environment in which he lived, the difficult lifestyle. Getting acquainted with this work, we can find out in what environment and circumstances the writer grew up, what difficulties he went through from the beginning. But despite such difficulties, the poet did not lose confidence in himself and overcame the difficulties. And became the well-known Gafur Gulam we know.

In conclusion, we should know Ghafur Ghulam not only as a famous writer, but also as a person of perseverance who overcame the difficulties of life. His strong will and patience helped him to overcome the difficulties that befell him. He tried not to give up in any case. At a young age, he correctly realized his interest in education and worked hard on himself. After trying many professions, he finally got a job as a typist in a printing house, and then studied at pedagogical courses. From 1919 to 1927, he worked as a teacher, school director, chairman of workers of the Spiritual Union, actively participated in the establishment of an orphanage. He expanded his literary activity. In short, we can take Gafur Ghulam's example and his character as an example.

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