

Khurshida Haydarova
Student of Private Law Faculty of TSUL
xhaydarova1@gmail.com
Scientific supervisor: Nadir Ramazonov

GAFUR GHULAM'S ROLE IN UZBEK LITERATURE

Annotation: This article provides information about the life and work of the Uzbek writer and poet Gafur Ghulam and is enriched with the author's personal thoughts.

Key words: Gafur Ghulam, national prose, history of Uzbek literature, poems, Uzbek classical poetry, heroism.

Gafur Gulam, a fiery singer of his time, is one of the lucky writers who received the gratitude and respect of his people with his whole life and creativity. Indeed, Gafur Gulam's path of life and creativity is the path of growth, prosperity, development and innovation of the Uzbek people. Therefore, we can say with full confidence that the poet has every right to be proud that he is the voice of his people.

As the need arises to mention the life path of poet, we see that it was a characteristic path for the first generation of Uzbek intellectuals.

The poet was born on May 10, 1903. Location: Tashkent city, Kurgantegi quarter. Old-style neighborhood school, 1916. Rus-Tuzem school in 1919 Komsomol. Teachers' course - teaching in 1923. He is a teacher and later the director of a home for orphans. In the same year, the poet's first poem was published in the press. After that, he connected his fate as a creator with the republican periodical press and worked as a literary employee in the newspapers and magazines "Sharq Haqiqati", "Kyzil Uzbekiston", "Yer Yuzi". [1]

As a poet, Gafur Gulam's first collections "Dynamo" (1931) and "Living Songs" (1932) we see the appearance of a fighting spirit. Of course, in the process of this growth, he had invaluable literary teachers. On the one hand, these were the father of Uzbek classical poetry - Alisher Navoi, the leader of Uzbek realist and democratic literature - Muhammad Amin Muqimi, on the other hand, the great wordsmiths of the East - Saadi, Hafiz, Fuzuli. During the period of 1930-1943, the poet created a series of epics that entered the fund of the history of Uzbek literature, each of which was aimed at solving the actual, acute socio-political, vital and moral problems of his time. Epics such as "Ko'kan" (1930-1933), "Egalari Egalilganda" (1931) and poems such as "Toy" (1934), "Ikki Wasika" (1935) are the fruits of this aspiration. Continuing the line of wit and composition, the poet later created the poem "Water and Light" (1943) dedicating it to the Farhod HPP, which was built in the shadow of the heroic efforts of the Uzbek people during the war years. [2]

When talking about Gafur Gulam's work, one cannot fail to talk about the writer's prose works. We can call his works real national prose. "Shum Bola" (1932-1965), "Netay" (1930), "Yodgor" (1936), "The Resurrected Corpse" (1934), "My Thieving Child" are masterpieces of our literature without hesitation. can be called. [3]

In 1941-1945, when our country was faced with bloody disasters, the writer wrote fiery poems with high patriotic feelings and called our people to heroism, courage, hard work, loyalty,

friendship and unity. These include "Watching", "I'm Jewish", "You are not an orphan", "Hello and greeting", "Missing", "Winter". [2]

Gafur Gulam did not limit himself to learning from our classic literature and folk art, he also enjoyed the world nations, especially the school of Russian literature. V. Shakspere's "Othello", "King Lear" Lope de Vega's "Kozibulok Village", F. Shimir's "Wilhelm Tell", Nizami, Jami, A. Pushkin, L. Tolstoy, A. Tokai. T. Shevchenko wrote articles about Prem Chand. From Nozim Hikmat, Antol Gidash, Khodi Toqtash, A. Lohutiy, M. Tursunzoda. By translating the works of artists such as A.S. Pushkin, M.Yu. Lermontov, N.A. Nekrasov, and V.V. Mayakovsky into Uzbek, he contributed to introducing Uzbek readers to unique masterpieces of world literature. [4]

In conclusion, we can say that when the Academy of Sciences of Uzbekistan was established, Gafur Gulom, a talented writer and poet, who was one of the first to be elected an academician, left a great spiritual legacy to the generations. After all, through his works, we can witness that he tried to instill feelings of patriotism, loyalty, unity, and patience in the reader through his works.

Sometimes, even by reading a small comic of the writer, one can easily determine the author's world view and beliefs. Perhaps, that is why the works written in prose are still not available to readers, and reading them provides an opportunity to witness all equally unforgettable comics.

References:

1. G'afur G'ulom "Yodgor". Adabiyot va san'at nashryoti, 1983.
2. G'afur G'ulom. Tanlangan asarlar. Nazm va nasr. G'afur G'ulom nomidagi nashriyot-matbaa ijodiy uyi- 2003.
3. G'afur G'ulom. Tanlangan asarlar. Nazm va nasr. G'afur G'ulom nomidagi nashriyot-matbaa ijodiy uyi- 2016.
4. 4. G'G'ulom. Asarlar (10 tomlik).-T.: "Adabiyot va san'at", 1-3-tomlar, 1972.
5. Bozorova N., Shamsitdinova M. GHAFUR GHULAM'S CONTRIBUTION TO THE STUDY OF MUQIMI'S WORK //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES. – 2022. – T. 3. – №. 06. – C. 38-43.
6. Bozorova, N., & Madaliev, Y. K. (2023). GHAFUR GHULAM'S ARTISTIC PRINCIPLE IN ILLUMINATING THE TRUTH OF THE TIME. *American Journal of Research in Humanities and Social Sciences*, 13, 6-9.
7. Durdona Rasulmuxamedova. (2023). TOPICS AND ISSUES RAISED IN THE WORKS OF GAFUR GULYAM. *World Bulletin of Management and Law*, 18, 68-70. Retrieved from <https://scholarexpress.net/index.php/wbml/article/view/1961>
8. Расулмухамедова, Д. 2021. Выражение идеи свободы в творчестве Гафура Гуляма. *Общество и инновации*. 2, 3 (июн. 2021), 56–61. DOI:<https://doi.org/10.47689/2181-1415-vol2-iss3-pp56-61>.
9. Рамазанов, Нодир. "Право и литература: правовой дискурс в литературе и перспективы трактовки правовых текстов художественными методами." *Review of law sciences* 4. Спецвыпуск (2020): 180-188.