



GAFUR GHULAM'S WORK "THIS CHILD" ON THE ILLUMINATION OF DEFECTS AND FAILURES IN CHILD EDUCATION

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ABSTRACT

This article analyzed Gafur Ghulam's short story "Shum bola". Child education in the play was discussed and analyzed in detail.

The development of a human child, his development into a mature, mature person is an important process. The questions of what should be done to form a mature person, what type of development should be paid special attention to, and how to develop a child into a well-rounded person are current issues. This has risen to the level of state policy. Because our developing Uzbekistan is in the hands of young people. Therefore, every parent should start educating the child from the moment it appears in the mother's womb. asks a question, the wise man asks if your child has been born, and the person answers yes,

If we talk about the education of children in Gafur Ghulam's story "Shum bola", it will be the same.

Omlike dreamers, he dreams that his wealth will increase, he does not go out of poverty to make his intentions come true. He looks at the people on the train with special envy, he wants to go far away. It is necessary to pay serious attention to the fact that he is searching the world and looking for happiness, that his fate is connected with the fate of Shum boy and his friends, and that he is thirsty for kindness. It is safe to say that when Shum sees the child, he jumps into his arms and asks how he is doing.

Amon, who was driving sheep to the Kokterak bazaar with this boy, turned to his friend who was singing in the curtains: "Say, brother! "I haven't heard such a pleasant, familiar voice for a long time," he said. It is in this situation that Amon's spiritual waves are more vividly expressed. It is not surprising that the painful sufferings and longing feelings of this teenager move to the reader's heart by joining the melodies of Shum's song, and spiritually unite these two destinies. After all, the events happening in the fate of the heroes are not in vain. As time passes, Shum's child becomes more and more worried about his family, thinks about his widowed mother and sisters, and is mentally tormented by the duty to help them: "My mother is a poor widow of saltiness. It's not good for me to walk around with a jaw like a jodi. they



must have been staring at me too... I think of my widowed mother, my orphaned sisters, and my heart aches. Why did I become such a careless child, I have to be a student or a runner, I have to find something and send it to my mother, I say. I will cry. But then it's hard to go home."

It is necessary to evaluate the desire of the characters in the film to have a better life as a natural human trait. Accordingly, it would be rather one-sided to think of Amon as "a low-spirited, morally impoverished figure concerned with gaining wealth." The desire to take revenge on the Shum boy, which was observed in some cases in his character, was nothing but the stubbornness caused by childish care. When one of the children is dominant, the other does not want to compromise. It's this kind of adolescent stubbornness that makes the characters come off so convincingly.

In order to see the humanist pathos of the story "Shum bola" more vividly, there is no logic in looking for a conflict between orphans whose fates are closely related to each other. In order to understand the social problems described in the work, it is more useful to look for the juxtaposition of the aspects characteristic of simple, sincere people, who are nervous about everyday panics, which are completely different from the inhuman aspects characteristic of the people who are interested in it, and who started the world war and left the people in a helpless situation. It is no exaggeration to say that understanding the mental waves of people who have not lost their pure human features even in difficult situations helps to understand the goals pursued by Gafur Ghulam. A meaningful, meaningful life, It is not without reason that the story ends with symbols such as Shum's child's heart is clear as morning, he feels light as a bird, and he breathes full of his chest, who cannot imagine his fate now only with a full stomach and a peaceful day. This goes back to the creative-aesthetic ideals of the creation of human destiny by hand, typical of Gafur Ghulam. Most of the heroes of the story "Shum bola" are helpless slaves before the trials of fate. It seems that human weakness and the power of faith are manifested in such places. This situation is more clearly expressed in places where individual people and crowd mentality are depicted. It is not without reason that the story ends with the symbolism of breathing full of the chest. This goes back to the creative-aesthetic ideals of the creation of human destiny by hand, typical of Gafur Ghulam. Most of the heroes of the story "Shum bola" are helpless slaves before the trials of fate. It seems that human weakness and the power of faith are manifested in such places. This situation is more clearly expressed in places where individual people and crowd mentality are depicted. It is not without reason that the story ends with the symbolism of breathing full of the chest. This goes back to the creative-aesthetic ideals of the creation of human destiny by hand, typical of Gafur Ghulam. Most of the heroes of the story "Shum bola" are helpless slaves before the trials of fate. It seems that human weakness and the power of faith are manifested in such places. This situation is more clearly expressed in places where individual people and crowd mentality are depicted.

The fate of Aisha, one of the famous yallachis from Tashkent, is similar to that of her students, Sarvi, Fatima and Risolat yallachis. She was once cheated by the shock of life, but in the end she became a wife of Rahmat Haji and patiently put up with his tricks. Ayesha Yallachi, who earns five and ten soums, is not satisfied with her life. Now she is not interested in money or her husband. The poor woman can't stand it when it's her turn to have her dignity



trampled on, her dignity humiliated, and humiliated. You won't suddenly recognize the yalla who "hunts a bird in the sky with one crooked neck" in fancy hotels, saying yalla, getting down, showing various tricks to the people around. Aisha Yallachi, who does not want the number of fates similar to hers to increase by one more, revives fading human feelings in her heart. This situation is clearly manifested when a Muslim thinks about the honor of a craftsman, when he feels sorry for Latifakhon, the son of a person who is diligent, protective, who does not pray five times a day, and prays to save him from the evil way. He warns the girl of the inevitable disaster, calls her "Oyimposhsha", "Poshshakhan", "Oppogqinam" and urges her to be alert. Latifakhon, who has lost his mind, calls her "sister" and apologizes for his sins. High human sincerity is embodied. Kissing, hugging, and tearfully parting, these two women part with a kindness that is more like sisters than friends. If Ayesha's bravery is seen in running away from Latifaxon, The fact that Latifakhon is really the child of a believer is seen when he opens his heart, saying: "Whatever I have done, forgive me for my sins, known and unknown." This is not just a return of gratitude to sincere sincerity, it is also an apology and repentance of a Muslim who hopes for God.

Latifaxon is a person of faith who believes that his fate turns to good as a result of the Creator's blessing. That is probably why, even when fate tries her for the second time, the feeling of pity, sympathy, and spiritual closeness in our hearts towards this widow does not fade away. On the contrary, a warm affection appears for the errant Aisha. We are satisfied with the people's reward for the Hajj of Rahmat.

Gafur Ghulam's work "Shum bola" has been widely studied by literary scholars. In these works, the ideological-artistic research of the story, the image of the heroes, and the writing skills are brilliantly illuminated. There is another main issue in the work, by studying it, one can learn about Ghafur Ghulam's legal views, the writer's contribution to the legal culture of society members. This can be solved by reading the work under the eyes of a lawyer.

In the figure of a single mother in the work, we witness the women and mothers of that time raising single children and their rights being violated by others. The main reason for this is the non-existence 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, the minors of that time fall into the trap of persons with negative behavior, and become a poet through the unstable relations that happen to them. skillfully showed the difficult living conditions of children.

In the course of the play, while counting the daily chores of fathers, Shum uses the phrase, "When our fathers don't find work for themselves, you tell us where the work is." It can be seen that the daily wages earned by the fathers are sufficient for their marriage. Even fathers could not earn money for their children and send them to be apprenticed to a teacher. As a result, the number of illiterate and unskilled children has increased. Also in the play, Shum boy says: "I worked at Sariboy's door for one month and nine days. He pressed the twenty-two shillings tea that he had given me, and put two pounds of apples from the stinky, wormy apples in one ticket bag." If we look at the quoted passage from the work, the pain of a single minor It can be seen from this that the delinquency among minors during the Soviet era or the situation of their joining various groups is not only due to a lack of attention to minors in society, but also to the protection of orphans and their future. due to lack of care.



Gafur Ghulam is one of the creators who made a great contribution to the development of children's literature. He started his career as a pedagogue and remained one of the most enthusiastic pedagogues until the end of his life. He loved the young generation, the children of the future, and expressed this love with great love and infinite skill in his works written about children. He drew attention to the fact that protection of children's rights and their preservation is one of the main tasks during the war years.

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