

## Being Human is Hard

Kozakova Oydin Sobirjanovna

Namangan State University, The faculty of World Languages, Junior teacher

**Abstract:** In this article, you will get acquainted with the great representative of Uzbek literature, O'lmas Umarbekov, and his novel "Being human is hard", which is considered one of the best examples of his work, which made him reach the peak of popularity.

**Keywords:** Dilemma, Literary Discussions, playwright, literary horizon, spiritual poverty, human psyche, self-awareness.



This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license

O'lmas Umarbekov (sometimes spelled as Olmas Umarbekov) is an influential Uzbek writer, playwright, and translator whose work has left a significant mark on Uzbek literature and drama. His literary career spans decades, and he has been involved in shaping contemporary Uzbek cultural thought, especially during the late Soviet period and into the independence era of Uzbekistan. Abdulla Qahhor, a prominent Uzbek writer and literary critic, spoke about O'lmas Umarbekov and his work in his critical essay "Adabiyot Muhokamalari" ("Literary Discussions"). In this work, Qahhor praised Umarbekov's contributions to Uzbek literature, particularly highlighting the depth of his themes and the way he portrayed the complexities of human emotions and societal issues. Qahhor appreciated Umarbekov's skill in capturing the spirit of his time and addressing the cultural and social transformations in Uzbekistan. [1]

This essay serves as an important reflection on the literary landscape of the time and the emerging talents in Uzbek literature, with O'lmas Umarbekov being one of the prominent figures discussed. In the following paragraphs, I am going to give some data on his contributions to Uzbek literature.

Let us start with his Literary Works. Umarbekov has written numerous novels, short stories, and essays that explore the complexities of life in Uzbekistan. His themes often revolve around Uzbek identity, the effects of modernization, and the struggle between tradition and progress. His work frequently delves into the lives of ordinary Uzbek people, exploring their dreams, disappointments, and moral dilemmas in the context of broader social changes.

When it comes to his Dramatic Writing, as a playwright, Umarbekov is well known for his deep and thought-provoking plays. His dramas have been staged in prominent theaters across Uzbekistan and have contributed significantly to the country's theatrical scene. He focuses on human relationships and societal challenges, blending realism with a unique narrative style.

As for being a Translator, besides writing original works, O'lmas Umarbekov is known for his translations of foreign literary masterpieces into Uzbek. His efforts have helped to introduce world literature to Uzbek audiences, expanding the literary horizon of the region.

Next is his Impact on Uzbek Culture. Umarbekov has played an important role in the cultural life of Uzbekistan. He is respected not only as a writer but also as a thinker who reflects on the evolution of Uzbek society during periods of profound change, including the fall of the Soviet Union and the country's journey to independence.

To finalize with his Recognition and Awards, over the years, Umarbekov has been recognized with various literary awards and honors, both within Uzbekistan and internationally. His works are considered classics in modern Uzbek literature and are studied in schools and universities. [2]

Now let me introduce with one of his notable works, namely "Being human is hard". Olmas Umarbekov's novel " Being human is hard " is one of the most important works of Uzbek literature, which reflects deep reflections on life and human destiny. The work was written in 1958, and it deals with various themes, including human values, moral concepts, and the complex relationship between society and man. Through the main characters of the novel, Olmas Umarbekov describes the conflicts in the human heart, the struggle between fantasy and reality.

One of the important themes in the work is the complexities between man and society. When the heroes come face to face with the rules and laws of society, their personal moral principles, honesty and conscientious struggle are put to the test. In particular, Abdullah's attempt to find his own way reflects his inner struggle regarding his role in society and his moral concepts.

The heroes of the play face various social and personal problems. O'lmas Umarbekov deeply describes the complex aspects of human nature, the inner struggle and ideological searches that are characteristic of every person. Therefore, the novel "Being human is hard" is one of the popular and favorite works among Uzbek readers.

The concept of mirage in the novel is used in a symbolic sense. A mirage represents a person's long and short dreams, his attempts to achieve something in life. But when these dreams and aspirations often do not come true, a person's hopes turn into a mirage. At the same time, the writer shows the deceptions and illusions in human life through mirages.

The work is distinguished by its philosophical aspects, in which the views of a person on life, deep thoughts about spiritual poverty and the turning of hope into a mirage are reflected.

At least once in life, every person faces with a dilemma, i.e., two morally or materially superior choices, and he is forced to choose one.

We discover ourselves through the characters in the works we read. Take, for example, Abdullah in this work. How would I behave in the same situation if I were in his place, or how would I choose the way out - negative or positive - in similar situations in the past and to take stock with myself? Is a hero in it? When I read this work about 10 years ago, I felt an infinite hatred for Abdullah in my heart, because it is so easy for us readers to categorize the characters well, but at the time, we don't think that the author loves each character he creates and wants to convey something to us through them. . By re-reading this and many others like it, I learned to look for the good in seemingly bad characters, and to learn that if I were in his shoes, I might follow their path. I cried Because through this work, I directly witnessed that a person is not the only one who chooses a negative way out, but on the contrary, it is the society and the environment in which he lives. Let us look for a solution to the problem through each character.

Who caused Abdulla to leave Gulchehra and Sayyora? Flower face? Most readers can easily accuse him of self-indulgence - impatient, frivolous, and unable to maintain his chastity. This is true in a sense, but Gulchehra loved Abdullah, (she kindly gave him corn) and believed that one day they would start a family together. If she was a bad-tempered woman, she would not reject Samad's love and play with him in Abdullah's absence, but He did not follow this path, on the contrary, he tried to be worthy of Abdullah, that is, he wanted to do something for his homeland to

improve the lives of people, for example, he drew a new map of Shahar Kurkh-Mingbulok and wanted to study in a good university, that is, in Tashkent.

can take Also, Gulchehra was on the verge of losing her loved one, her mother, and the only person who could comfort her was Abdullah. She did not devote herself to Abdullah easily, on the contrary, she waited eagerly for him to come on vacation. Another example of Gulchehra's good humanity is the fact that Father Dadavoy's eagle did not eat bread and the owner did not give him meat, he wept uncontrollably and tried to let him fly out of pity.

Now let's look for the blame on Abdullah's parents. After all, didn't they expect their son to become a great man through his future professor father-in-law? Isn't there an endless desire behind it? Why didn't they take an interest in Abdulla before, didn't they show this desire to Abdullah? Yes, but Saida's father had done them many good deeds, and Saida was an educated and beautiful girl worthy of a bride. Tursunpolot personally gave the invitation to become godfather. For this reason, Abdullah's parents wanted him to flourish and be happy like all parents.

Well, Abdulla himself is to blame for this - first Gulchera, then after they reached him, he went to the poof swastika and fell in love with Sayyora. If Abdullah was as unscrupulous as we think, Gulchehra's death would not have bothered him - he would not have been so depressed that he lost consciousness. Even when he returned to the city, he could not control himself immediately. "Abdulla wiped his sweaty neck with a handkerchief and set off. We can read from the lines that he was staggering, his legs were like sticks hanging from a deposit, his knees could hardly bend.

Maybe Gulchehra's parents: Yusuf brother and his sick wife Saodat sister are to blame. They left their daughters alone. One day, didn't sister Saodat indirectly tell Gulchehra that she would study in the city with Abdullah and follow him. In fact, sister Saodat was worried about the future of her child after her, so she wanted her daughter to be educated and happy like any other mother, and she thought that Abdullah was the way to this. As for your brother Yusufkhan, his whole attention was on his sick spouse. Therefore, he was aware of his daughter's secret meetings with Abdullah. There were other reasons for this. She believed in her daughter. Because Gulchehra was trying hard to remember Mingbulok at that time.

Like all fathers, brother Yusufkhan believed in his daughter and thought that every move was a search for a better future. For example, he did not view his relationship with his classmate Samad in a negative light. Because Gulchehra was hardworking and intelligent. Even Saodat did not try to get married on his own, but on the advice of the chairman, he got married hoping for a mother for his children - Gulchehra and Alisher.

Olmas Umarbekov's novel "Being human is hard" is unique for its deep philosophical content and analysis of human relations. The themes raised in the work - unfulfillment of dreams, man's search for his own dignity, moral choices and their results - reveal the issues that are relevant in the society of his time. In the image of Abdullah, the writer reflects the fact that not only one person, however, an entire generation loses their dreams and falls into a mirage in their spiritual search.

The philosophical conclusion of the novel is that a person is doomed to experience conflicts between dreams and reality in life. Life often does not turn out as expected, and in many cases, these conflicts create a kind of spiritual anguish in the human heart. The writer shows the complex struggle between a person's self-awareness, dreams and reality in a sincere and realistic manner, encouraging the reader to do internal research.

The novel "Being human is hard" also raises social problems of its time. Through the life of Abdulla, the writer shows how human values, personal freedom and moral concepts are tested under the strict restrictions of the Soviet society. This aspect makes the work not only a

philosophical, but also a social novel, because it represents not only the inner world of a person, but also the mental state of an entire society. [3]

In summary, O'lmas Umarbekov's novel "Being human is hard" occupies an important place in Uzbek literature. This work, created by the writer's strong analytical skills, deep understanding of life and study of the human psyche, encourages the reader to think deeply about the inner struggles of a person and difficulties in social life.

**Used literatures:**

1. Abdulla Qahhor's "Adabiyot Muhokamalari" ("Literary Discussions"), published in 1963.
2. <https://fayllar.org/odam-bolish-qiyin-olmas-umarbekov-v2.html>
3. Odam bo'lish qiyin. 'Turon zamin' nashriyoti-2023