

THE IMAGE OF UZBEK WOMAN IN THE IMAGE OF GAFUR GHULAM

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Abstract: In this article, G.Ghulam's poem "Xotin" (Wife) is studied, and the unique skill of the poet is observed in the example of this poem. In the article, through the analysis of G.Ghulam's poem "Xotin", certain opinions about the worldview of the poet, subtle aspects of his talent, and his mood at the time of the creation of the poem "Khotin" are put forward. The author's generalizations resulting from the analysis of poetic verses are aimed at our understanding of G.Ghulam as a mature and skilled creator.

Keywords: Tradition, artistic skill, originality, lyrical hero, commonality, image, ghazal, verse, feeling, experience.

The specific characteristics of poetry, the issues of imagery, feeling and experience harmony in it have been considered relevant in our literary studies at all times.

Oybek sees in the lyrics the sublime, which is harmonious with thought and feeling. He writes about this: "*The poet attaches his thoughts and feelings to the lyric in such a way that the result is a lyrical elevation*" [11.79]. These opinions of the critic O.Sharafiddinov logically complement the above opinions about the lyrics. "*The poetic image in the lyrics is born from the integral combination of thought and feeling*" [18.147]. So, a poetic image emerges from the unity of thoughts, feelings, and experiences.

In fact, many of G.Ghulam's poems expressed his thoughts and feelings with great skill. Examples of this are the poet's poems "Sog'inish" (Longing), "Kuzatish" (Farewell), "Ona qizim, Jamilaga" (To my daughter, Jamila), "Ona" (Mother), "Xotin" (Wife), "Vaqt" (Time), "Chin arafa" (True Eve). Among them, the poet's poem "Xotin" is particularly noteworthy. There is no doubt that the analysis of this poem will help us understand G.Ghulam as a creator and a person.

"Xotin" [14] by G.Ghulam was written on July 12, 1942. The poem begins with



the line: “*Modesty is a virtue for our wives*”. The poet considers “modesty” to be the main sign of moral standards and moral beauty of the East, especially the Uzbek woman. Therefore, it honors women with high spiritual qualities who combine thought and coy with a sense of sophistication. Because modesty, which is a beautiful human quality, is a symbol of spirituality, enlightenment, honor and purity of heart.

Consequently, G.Ghulom deeply understood that social phenomena such as the interaction of different civilizations, and sometimes their integration, the strengthening of urbanization processes, and fashionism, have a negative effect on modesty. He wanted to highlight the virtues of Uzbek women: their behavior, imagination in their behavior, beauty and delicacy of character. He was proud to be a representative of this nation. At the same time, the poet’s heart was tormented by moral ugliness, because he understood human freedom as a permanent responsibility to others. Unethical vices: promiscuity, lack of spirituality, impurity, hardness of heart, unscrupulousness.

G.Ghulam, who considered fiction to be a representative of social life and a propagator of humanitarian ideas:

You are only my mother, my sweetheart, my sister,
My dearest friend in the world, the only one.

He is absolutely right when he wrote that. A real woman is a loving mother, a beloved wife, a dear sister and a dear friend:

When I say mother, elderly and lame,
Your clear and kind face is coming.
After all, you care in your bosom,
Gave to my eyes a world like a mirror.

It is not for nothing that the poet remembers with special respect the kind face that was imprinted in his memory years later. This is a sign of respect for the mother’s sincere love, care and compassion for her loved ones and, in a broader sense, for the human race.

In fact, the whiteness of a woman’s hair is a sign that she considers it an incomparable happiness to sacrifice her dear life for her family, children and country. On the way to this goal, he didn’t know how to get sick of his hair and his hands, and on the contrary, he couldn’t feel the meaning of his life abroad from this work. He endured all the hardships he encountered in his humble and poor life with patience and hope for the future.



As mentioned above, a woman, along with being a mother, receives the status of a beloved wife in a certain period of a person's life. Captivated by her angelic female hair and enchanted by her beautiful figure, the young man falls in love. It is a fate that a lover reaches the limit of his madness. This is a state of instability that a person is passionate about. In times of such pain, someone with a poetic nature usually finds salvation in the property of the ghazal:

I grew up, " Darling, I fell in love with you..."

The gazelles showed their strength.

As a person moves forward in the paths of life, the friendship found in trials gives way to love, and love to friendship. Months and years pass before the boy in love becomes the father, and the mistress becomes the mother. Then, a pair of children will be born:

As a rich man counts sums from his pocket,

Starling: girl, you gave birth to a boy, congratulations...

As the poet rightly observes, usually the head of the Uzbek family defines statehood by having a large number of children, and waist strength by the number of children. Therefore, when his eyes are happy with the noise of a group of children, which is the candle of life, he feels blissful, it is a miracle of life. It is natural to be surprised.

My mother is a wife, my spouse is also a wife,

My sister and my daughter are of the same sex

And they are all in life, work,

They became a mates like Dubbi Akbar.

G'.Ghulam observes the hierarchical levels of the female race related to gender: mother, husband, sister, daughter, and their mutual harmony in the field of life and work. This shows the fleeting nature of life and the changeable nature of fate. The poet compares this closeness to "Dubbi Akbar" - the bright star constellation Big Dipper (*Big Seven Brothers, Big Seven Thieves, Scoop*) located near the pole of the Universe, which people observed in the Northern Hemisphere hundreds of thousands of years ago.

Women with delicate taste are the guarantee of family arrangement: from the language of G'.Ghulam: A woman who has *not been touched by a broom* finds a beautiful and impressive expression at the level of an aphorism in her style. The artist's life experience played a major role in the concise expression of this general idea.



For the poet, the family is a sacred cell. It should not be created for lustful desire and should not touch the female race. Already, as Abu Hamid Ghazali pointed out, it is permissible for a person to intend to continue his family tree during marriage, and to stop his eyes and mind from unpleasant deeds [2. 260]. A holy family built on the basis of love and being loved is a rare gift of Allah to righteous and righteous servants.

No joy, no sadness, no nature,
Just as the saying goes,
There is no future without you, silly world,
Like a earth without pain, like a donkey without love.

It seems that the poet referred to the folk saying: “*Earth with no pain, donkey with no love*”. By this, brevity, succinctness, imagery and logical complete expression of meaning were achieved in the poem. The rhythmic form of the above phrase with deep meaning, which has passed the test of life, has not undergone a drastic change. We can understand the attitude of the poet to the society, his moral and spiritual state, ethical and aesthetic feelings at the moment when the poem was written through this rhyming proverb based on antithesis, bearing figurative content, and on the theme of love. So, G'.Ghulam advocated the simplicity and conciseness of the poetic form in the expression of socio-ethical thought.

In life, work, and love,
You who are me with all content,
I am a Farhad stragling with the dragon,
Your body is a dagger, your eyes are a torch.

Indeed, the blessing called life consists of good and bad days. As the old wheel keeps turning, according to the order of time and eternity, it is inevitable that in the house where there is a wedding today, there will be mourning at some point, and in the house that is currently mourning, there will be a wedding in due time. Therefore, the poet considers life on the basis of the trinity of *labor-love-pain*, constant movement and development. For a spiritually compatible couple, this law is simple arithmetic. Therefore, lifetime seems to them to be a basis and life meaningful. Therefore, the main ground that determines the strength and stability of the family is the harmony between heart and soul. In the third stanza, referring to Farhad and the dragon, the poet, who uses the art of talmeh, feels himself in the ranks of the brave fighters who are going to fight on the battlefields of the Second World War with the help of the memory of his beloved. With the help of this artistic fact, he



manages to express that the destruction of fascism, which is a dragon-like creature, is inevitable.

G'.Ghulam praises not a woman who is bored from idleness at home, restless and exhausted, but a woman of action who contributes to speeding up the defeat of the "devil" by taking on the social burden, which is "loyalty is her craft, work is her habit". In the remarks of the poet, "Don't laze like the Khanzoda girl", there is also a shadow of classism.

Ghafur Ghulam deeply understood that only if the form balance is provided with not only the content but also musicality, melody, feeling and experience, the poem can fulfill its artistic and aesthetic function and reach the heart of the reader. This is vividly reflected in his poem "Wife" using various images.

In the poem, the poet honors the dedication of women in work. In fact, being sympathetic to husbands in difficult times and caring for homeland concerns is one of the most beautiful qualities of an Uzbek woman, poetically described in this letter.

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