

ARTISTIC PSYCHOLOGY OF THE IMAGE OF WOMEN IN UZBEK PROSE

(T. Murodning “Oydinda yurgan odamlar” va N. Eshonqulning “Bepoyon osmon” hikoyasi misolida)

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Abstract: *In Uzbek literature, we can find many works that highlight the image of women and their artistic psychology. Also, in recent years, a number of scientific research works on the image of women and their artistic psychology have been carried out. In this article, we will talk about the image of women and their spiritual world in T. Murad's short story "Oydinda yurgan odamlar" and Nazar Eshankul's story "Bepyon Osman".*

Keywords: *artistic image, spirituality, female image, Uncle Murad, Oymomo, Kaplonbek, child, Oytoldi, patience, Nazar Eshonqul, loyalty, national color.*

Introduction

Female image. There is a deep meaning behind this figure. When we bring this image to our eyes, it is embodied as a mother, sister, sister, honest spouse. Addressing the image of women in Uzbek literature, creating their various images, literature has been created and continues. The creation of the image of women in world literature is manifested in the direct connection with her position in society and the historical period in which she lived. If we look at world literature, we can witness the creation of several images of women, and these images have already become the symbols of the women of this nation. As for the image of women in Uzbek literature, it began to appear in a number of our prose works. These include Zainab and Kumush from A.Qodiriy's novel "Otkan Kunlar", Rano from "Mehrobdan Chayan", Zebi from Cholpon's novel "Kecha va kunduz", Robiya from Otkir Hashimov's "Ikki eshik orasi", A.Qahhor "Dahshat", Jamila Ergasheva's "Zulfizar", "Dard", Zulfiya Kuroloyboy's story "Ayol", Iqbal Mirza's "Bonu" and Khurshid Dostmuhammad's story "Mahzuna". In each of them, the image of a woman is depicted in a different way.

At this point, if we dwell on Togay Murad's story "Oydinda yurgan odamlar" and Nazar Eshankul's story "Bepoyon osmon", the characters of Oymomo and Oytoldi attract our attention. Their ways of life are similar. These images are distinguished by the fact that they are not similar to others and are not repeated. The characters in both works are described by the author very carefully. In these images, we can see the modesty, modesty, high education, indifference and people who do not think of hurting someone's heart, characteristic of Uzbek women.

In T.Murad's story "Oydinda yurgan odamlar", we can say without hesitation that Aymoma is a well-educated, imaginative and cheerful woman. Life brings a lot of difficulties to this woman.

Oymomo, who was raised by his brother without parents from a young age, will not have an easy future. Just as every person has a person and a mountain that he leans on during his life, the mountain that Oymomo relied on was Koplonek. They live in a dream for some time. But a long time passed, and the baby did not cry in their house. He didn't go to healers and fortune tellers, there were no places he didn't worship, but it didn't help. Even the relatives of Koplonek tried to separate them. Koplonek refused to do so. One day, when his father came home and started talking about this topic, he took it back. His father was very offended by this and stood up. He pulled the tiger's ear to the temple. He rushed out into the yard. He opened his palms wide. He prayed aloud:

*- Amen, if you kicked your father out of your house, don't let the bottom of your cup run dry!
If you die, don't have someone to cry for you, Allahu Akbar!*

In addition, Koplonek sometimes treated Oymomo badly, jerked her. Oymomo closes the table:

"There is a healer in Sinai, there is a man at his doorstep," he said.

- What do you want to do? - said the Leopard.

- Ask the brigadier, we will come.

The tiger looked at the woman with pain.

- With which face? - he said.

Oymomo turned left.

- This person needs a job, he needs money. Is it a sad child... - he said.

The tiger caught fire. Excluded. He came around the yard.

He was patient with these too. Oymomo's interest in life never fades. When he returns from sumak, he will be happy that if I have any sins, I got rid of them, now my hopes will come true. But it is not blind either. Oymomo tolerates people's rude and mean words. We can see this through the example below. The girls gathered in a circle and cleaned the grapes. Aunt Barchin sitting above our mother:

- Come on, Oymomo, my friend, are you so... low on exercise? - he asked.

- "So, I..." said our mother disappointed.

- "Tell me, my friend, it's okay to ask... are you running here and there?"

- Yes, from time to time.

- Is it time to sit down? Would it work? Show me your prints here and there.

- We are going.

- Where did you go?

Mama Kimmat, who was sitting a woman away from our mother, listened.

- We went to Hazrat Sufi Olloyar - said our mother.

Dear mom shook her head.

- He said, "Oh poor man, oh poor man."

- We visited my lord. It seems that those people heard my sighs, they gave me hope...

- Wow soup bowl, oh soup bowl! said. Kimmat grandmother.

After some time, they became the mother of the absent child and the grandfather of the absent child. That dream remained a dream.

Now let's turn our attention to another work, this is the story "Bepayon Osmon" by Nazar Eshanqul. In this story, the destinies are the same as in the story described above. A character similar to Oymomo in this story is Oytoldi. He also tasted the bitter taste of fate. A woman is deprived of the sweet blessing called a child. He was very intelligent, kind and sweet. All the children in the village loved him, because Oytoldi considered all the children his children and pampered them. This work is told in the language of a child. Earlier, he described Oytoldi, but later

he says that he is enam. The reason for this is that due to the childlessness of his uncle and Aytoldi, his aunt and father want to separate them. But they don't agree. After that, the father gives this child to them. The boy describes it like this: When I was young enough to know my mind, my father took me one day to the foot of the yard, to my uncle's house, which my grandfather had built for my youngest son. When he called my uncle and my daughter-in-law to him, he said to me, "Now my son, you are the child of this house, call them father and mother." Oytoldi comes out of the doctor's office in a sad mood with a piece of diagnostic paper in his hand and says that it's all my fault, that I can't have children. When he returns home, he says the same thing again. Oytoldi cries incessantly. But no one can separate them. Her husband does not get used to it. They live like this until the end of their lives. They take care of the child given by their brother and carefully raise and educate them. They go to the city and study He will work there. He will be called Doctor. They lived so well that everyone envied them. They couldn't do anything without each other. Even when he saddled the horse, my mother would pull the saddle. If he did something, he would do half of it. They always stood together at the same time, ate together, went to the field together, and returned together, as if they were tied to each other by an invisible rope.

Oytoldi always blamed herself for being childless and constantly served her husband because he was living with such a woman. After some time, Oytoldi's husband dies. After some time, a letter goes to the city. It will be written that Oytoldi is in a serious condition. After that, Oytoldi also dies. Another character in this story is the boy's aunt. He will not give a day to Oytoldi for a lifetime. Various insults are thrown at him. She always blames him: Aunt used to remind her that she was childless every other day. If Oytoldi came upon us sweeping the yard and sprinkling water, he would find a reason to tear it off. "When you don't give birth with back pain, you are giving water to children in such cold weather. So that the child does not catch a cold, sprinkle it yourself. You don't have anything to catch a cold anyway!", he used to say. After their death, he did not see my brother again, and said that they would be happy in the afterlife. The child is surprised by these words. A person who never once said it was new during his life is now saying these words. While the child is sitting, his aunt brings him a bunch of papers. His eye falls on something in them. It was the same doctor's diagnosis. If you take a closer look, it is clearly written that it is not Oytoldi, but her husband who cannot bear children. Now everything was clear. A woman always thinks about her family and her husband. He lives by enhancing their good and hiding their bad. Oytoldi also followed this path. She took all the blame for the fact that her husband's head was not bowed down and his pride was not crushed in front of the nation, and all his life he bears all the insults on his shoulders and endures humiliation and insults.

Conclusion, woman is a unique and unique species of humanity. Her elegant beauty illuminates the world. The more we describe women, the less. In particular, Uzbek women have a number of characteristics that distinguish them from women of other nations. We can give several examples of these. For example: loyalty, loyalty, kindness, consequence, dedication, goodness, etc. Therefore, we should always protect and support them in any situation. Honoring a woman, showing respect to a woman is a noble value characteristic of our nation.

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