


APPEAL OBJECTS IN UZBEK WOMEN'S POETRY (BELOVED, GOD, NATURE...)

Nabiyeva Nodira Saidovna

Denov Institute of Entrepreneurship and Pedagogy
Department of Uzbek Language and Literature, Lecturer

UDC: 821.512.133

 **Email:** saidovnanodira9@gmail.com

Abstract: This article explores the objects of appeal in the poetry of Uzbek female poets, focusing on the themes of beloved, God, and nature. Through the works of renowned poets such as Zulfiya Isroilova, Saida Zununova, Xalima Xudoyberdiyeva, and Halima Ahmedova, we analyze the emotional depth, delicate feelings, and unique expressions of women's poetic creativity. The selection of female poets in this study is not incidental, as the concept of appeal is often associated with vulnerability and delicacy—traits traditionally linked to women's nature. Therefore, women's poetry plays a leading role in expressing these appeal objects. As you read this article, you will further realize this perspective.

Keywords: Appeal, beloved, God, nature, loyalty, Zulfiya Isroilova, Saida Zununova, Xalima Xudoyberdiyeva, Halima Ahmedova.

Zulfiya Isroilova, who left an indelible mark on our poetry, who took a place in our hearts with her loyalty, devotion and oriental beauty, will live forever as a singer of loyalty. The poetess' poems depict all her heartbreaks. If we look at her work, we can see that the image of "lover" is at the center of her poems. The "lover" at the center of her work is not just a "lover", but the main source of her life and creativity. The creator elevated "lover" to a divine level, prayed to her, asked her to hear the words of her heart. If we analyze the poet's poem "In the Days of Hijran", we will once again be convinced of the subtleties of the words in it:

Oh, my dear love, oh, my beloved lover,
Don't leave, never leave my sight!
Although seeing you even in my dreams—
A thousand times better than the days of Hijran.

The poetess's heartbreak is heartbreaking. The poet implores her "lover", "Oh my dear love, oh my beloved love," every word in this sentence is skillfully used. By using the exclamation "oy", she was able to strengthen and elevate the appeal to her lover, and convey it to the reader's heart. In this verse, she made her lover close to her heart with such beautiful qualities. "Love is dear, beloved" - these qualities show that "lover" has a unique place for the lyrical hero. In the second verse, "Don't go, never go away from my eyes!" - in this, the appeal to her lover, the begging, becomes even stronger. The repetition of "don't go, never go away" in the verse further strengthens the appeal for love in the poem, and the exclamation "!" at the end of the sentence allows her to express her feelings for "lover" in a loud voice. In the following lines, "Even if I see you once in a dream—It is a thousand times better than the days of Hijran."—these two lines are skillfully combined into a single whole. "Friend" is begging the lyrical hero to be present in his soul, in his whole body, in his mind and in his dreams, only then does he convey that he is alive, breathing.

Zulfiyakhanim transferred her feelings, love, devotion, and spiritual world to her creation. We can see in her poems that trust and faith in the creator are at the forefront in her



soul. Let us pay attention to the following excerpt from the poetess' poem "Yana Bahor Hokim":

Yana Bahor Hokim! O God-life,
My eyes, my blood, my day, the strength of hope,
I am a peasant, peace, languor are gone,
My dress, my honor, my glory are strong!

These lines express love and affection for God. The lyrical hero turns to the creator "God" and asks Him to fulfill his desires. "Oh my God," he prays to God, once again emphasizing his belief in His greatness. Then, giving Him the attributes of "life, my eyes, my blood, my sun, the strength in hope," he tells Him that He is the source of life, that He is not capable of anything. In the following lines, he tries to justify himself before "God" and explain his difficulties through the sentence "I am a farmer of the pen, peace, and tranquility," thereby creating the basis for God to fulfill his requests. In the last line, by saying "Be my garment, my honor, my glory!", he openly asks God to fulfill his desires and dreams, and also instills confidence in their fulfillment.

As we study the work of Halima Khudoyberdiyeva, who left an indelible mark on our literature with her unique creativity and style, we can see that life has tested the artist with its trials and increased her love for life. She conveyed through her poems that the main source of her creativity is "love". She caused the feelings of "love" for her people and homeland to come to the fore, and the writing of the stanzas. If we dwell on the text of the poem "This is the homeland":

Allah, Allah This is the homeland of the emigrants
The words of the emigrants

The homeland She asks "Allah" to protect her homeland, elevate it, and ensure its peace. "Allah" lists several reasons for doing these things.

Khalima Ahmedova burst into the world of creativity with her fiery words. The creative spiritual world, united with life, poured out onto paper. We would not be wrong to say that the world of creativity enchants and captivates every reader. In the lines she writes, the reader finds his inner world. For this reason, her poems are close to the heart. The basis of any love is love for the Creator. This idea is at the top of her work. Let us analyze the following excerpt from the poetess's poem:

Innocent Lord,
I am a sinner in front of you..
If I turn into grass,
Will I remain in your memory?!

In this passage, the greatness of Allah is impressed upon the reader by the single adjective "innocent".

In the following lines, she asks "Allah" to forgive her sins. She expresses her hope that whatever she does with her prayer, her sins will be washed away, and that she will be able to answer to her conscience through this line: "If I turn into grass, will I remain in your memory?!"

Halima Ahmedova's life path was guided by faith and purity. The artist skillfully expressed her love for every leaf and grass in nature. In the eyes of the lyrical hero, the grass dreams of being so pure and innocent. As if, if there is grass, she feels that she will be worthy of the love of "Allah". She reflects this in the following lines:

"Allah, in your palms one day

Will I bend over into grass?"

The artist Saida Zunnunova, who is familiar and valuable to all of us with her work, left a great artistic legacy to her descendants. A significant part of her work is poetry. However, she also wielded an effective pen in prose. She expressed her love for the Motherland in her stories and tales. If we analyze the poet's poems, we will see that the poet's heartfelt lamentations are reflected. Let's pay attention to the following lines written in the radifli masnavi of Saidakhanim "O'tdimi":

The face of the flowers is a ditch - has the light passed through this garden,
Has it passed away again, without a trace?

These two lines are rhymed in the form of -a, -a, reflecting the lyrical hero's plea. He asks the "flowers", which are a miracle of nature, to tell him that his light has passed. That is, he laments to nature, saying that the flowers in this garden have bloomed in a hurry, and the reason is that the light has come. If we look at the following lines:

Why do the winds wander, they cannot go away,
Has the moon-shaped eye of my heart passed away?

These lines are rhymed in the -b, -a style, and through the couplet they further strengthen their plea to nature, saying that because my soulmate has passed away, the winds have also lost their way, and this garden has become a place for them, and they are appealing to nature. If we analyze the following lines:

Jealous of the basil, the flower, the blood in the heart is full,
Smell the basil again, has it passed again?

In the above couplet, the lyrical hero tries to convey his rebellion to nature by making a plea. Has my soulmate come to the garden again, the basil is spreading a fragrant fragrance, has my soulmate touched it, and the flowers are burning with jealousy, turning crimson and opening, showing his jealousy to nature by rebelling.

In conclusion, we can see that the objects of prayer are at the top of our creators' descriptions of women's nature. The creator pours his soul and the longings of his heart onto paper with his pen. He expresses his love for his homeland, God, and nature through his poems.

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