

The Interpretation Of Women In Oybek's Stories (On The Example Of The Story "Nur Chydrib")

 Mukhlisa Davronova

Doctoral student at Fergana State University, Fergana, Uzbekistan

Received: 22 September 2025; **Accepted:** 13 October 2025; **Published:** 18 November 2025

Abstract: This article presents a scientific approach to the important aspects inherent in the image of women in Oybek's story "Nur chydrib", in particular, courage in overcoming ignorance and achieving enlightenment, feelings of patience and perseverance, selfless and pure love found only in Muslim women, loyalty to family, respect for loved ones, as well as patriotism.

Keywords: Image, idea, enlightenment, spirituality, motivation, hero, psyche, character, will, captivity, light, woman, ignorance, religion.

Introduction: No matter what genre Musa Tashmuhhammad oglu Oybek writes, his future dreams, aspirations, feelings, goals and tasks find their expression through images. Whether it is dramaturgy, poetry or prose, the hero created in all of them is a representative of the ideas and views put forward by the writer. From this point of view, the images participating in Oybek's prose works are also supporters of the concept of will that lives and flourishes in the writer's heart, but is stifled by the influence of the environment. One of the works that can provide great motivation to the reader in every way is the writer's story "Nur chydrib". The work was written in 1955, and the story features social conflicts in the Pakistani state, nationalist heroes such as Ahmed Hussain, Iskander, poet Muhammad Jamal, and Sharif Sulaiman who dream of leading the people to progress, peace, and freedom. Each of them has their own opinions and views, and they are supporters of communism, dissatisfied with the unjust policies of corrupt, lying officials against ordinary farmers, workers, and artisans.

"It is true that in the art of words there are dozens of themes such as love for parents, the beauty of nature, honesty, love for children, and hatred of enemies... each of which has been deeply and comprehensively developed in the art of words of hundreds of peoples

for thousands of years. However, none of them occupies a position like the image of a woman. In this sense, literature, which is a human science, is primarily a science of women, that is, the study and development of women. If we observe, even the oldest works are dedicated to women, and their conflict is formed by women and things related to them. It can even be said that the development of literature is closely related to the artistic study of the theme of women, its deepening" [2,29]. Therefore, the study of this topic is also one of the urgent issues.

METHODS

"The sun of revolution pours its generous rains on Oybek's entire life and work. Oybek cannot imagine his development as a writer, the social and cultural development of his people without revolution. Therefore, this important point of the people's life found its bright reflection in his work – both in poetry and prose," says Naim Karimov in his collection "Oybek". [3,186] In the story "In Search of Light", the writer tries to convey to his reader the unparalleled struggle of the supporters of this revolution and the prosperity of the people that it can bring. In particular, by the time the work was written, ignorance, illiteracy, and ignorance of their rights were rampant throughout society. People are hungry, sick, and helpless. And officials are ready to take advantage of this and turn

them into something worse than slaves for their own benefit.

Sharing his memories from 1956, the writer writes: "I have no doctor. But even though I worked a little, in 1955 I finished writing a story about life in Pakistan..." [3,187]. Even illness could not stop the writer from describing the suffering of people and serving as a herald of truth. Because during his trip to Pakistan, Oybek saw with his own eyes the hardships suffered by the people, witnessed them, and decided to write a work about what he saw. In Pakistan, representatives of the intelligentsia lived in unemployment and poverty, but they tirelessly campaigned for freedom, peace, and justice. The high-ranking officials, who were puppets of the British government, were constantly harassing them through the police and religious fanatics, and the liberals who were caught were imprisoned and subjected to severe torture or executed. In particular, the existence of the female class in society was almost invisible, because they could not even go out on the street, let alone get an education or rise in status. They were simply servants, unable to get rid of household chores and family worries. They were almost always forced to wear a black veil, and according to religious rules, they were forced to marry a person their parents approved of, even without even seeing their future spouse.

In fact, religious works, myths and legends played an important role in the introduction of the image of women into literature. "In the pre-Islamic period, there were images of women, fairy-tale old women, while in the Islamic religious society, the most respected person is a married woman, that is, a mother." [4, 247]. From the beginning of the 19th century to the present day, women have been depicted as mothers, sisters and spouses, and this image has been approached in literature from the same perspective.

One of these delicate creatures, Iskander, when she starts fighting for her freedom, initially feels helpless and helpless. She cannot go out without her father and brother's permission, and she is afraid to even dream of becoming an independent woman with a higher education. Although her father and brother are educated, they make a living by bowing to the forces of the times. Her father wants to educate his daughter, but his financial situation does not allow it. This can be seen from the following passage: "I paid a meager salary and educated your brother; I am a prikazchik, that is, a servant, who does whatever the master says... If I had money, I would send you to study medicine in London, not in India or Pakistan," says my father. "My father understands the value of knowledge," says Iskander [1,210-211]. By this time, almost all women were superstitious and preferred to stay at home and

seek the approval of their masters rather than seek knowledge. Because the fact that it is a great sin to take off the veil, go out on the street without a veil, communicate with a man, make friends, study secular sciences and distance oneself from religious sciences was deeply instilled in their minds by fanatics who used Islam as a weapon. But there were also women, who wanted to improve their lives, get rid of ignorance, develop their worldview, move freely and see the world. Through the image of Iskander, the writer wants to show the public the pain and hopes of such representatives of the people. The girl goes through various adventures while collecting signatures from those who are committed to the struggle for freedom. Every day she meets different people and faces dangers. From the very beginning, the girl had an endless desire to write stories, and in the stories she wrote, she tried to express the pain of the people, to believe and convince them that the only solution was to rise up and rebel, to destroy false officials, religious fanatics, and supporters of the British colonialism, to achieve enlightenment, to achieve the "light" that was becoming increasingly invisible in the darkness. When we read the story "In Search of Light", we can see from beginning to end that people are lost in life and in their hearts, longing for "light", and that the hope of finding it someday moves them. One of the peculiarities of Oybek's work is the idea that is the main idea in each of his works and the image that serves to express it. This is a call to the people, humanity, to freedom, to truth, and this idea is expressed through the image of the sun (light) [7,40]. The characters in the story, such as Iskander, Aisha, and Zulaikha, who dream of bringing the workers of Pakistan, especially women, to the light, directly affect the main plot of the work. The emergence of this passion in Iskander is largely due to her lover, former teacher Ahmed Husayn, and the prolific poet Muhammad Jamal, who has taken a place in hearts with his poems that strive for truth and encourage humanity to goodness. In particular, the sincere love that arose between Iskander and Ahmed Husayn gave them even greater strength. It is not for nothing that they say that love can melt even a stone. At the beginning of the work, both Ahmad and Iskander were representatives of the younger generation who were afraid of their father, did not dare to speak their minds openly, and rarely communicated with those around them, unaware of the world. Later, Ahmad Husayn realized how far behind he had fallen in life after being unfairly expelled from school, became close friends with Muhammad Jamal, and learned about the plight of the villagers, and shared these thoughts with Iskander. Gradually, feelings of goodwill and love not only for the young man, but also for his people and homeland began to grow in the girl's

heart. The signs of his rise can be deeply understood from the speech he gave when his first work was published, in response to his brother's claims that women and men can never be equal, that equality strikes at the root of the sacred family: "- Lie! - Iskander glared at his brother. - New history proves the opposite. There is such a great country in the world where all women have equal rights, absolutely equal rights. I saw their wonderful life in honest books.

Yesterday's maids of the East today demonstrate their talents and abilities in all spheres of life so brightly that one is truly amazed. So, true freedom, like the spring sun, has beautifully blossomed the creative spirit of women. Yes, at the same time, the family there is on the strongest, healthiest basis. There, equality and friendship, love and work are the sources of family happiness." [1, 231]. But progressive state officials, especially their father and brother, do not like it.

RESULTS AND DISCUSSION

The mother of both Iskandaro and Ahmed Husayn is a good housewife, a good spouse and a good mother to her children. Because "In the East, and in Uzbek literature, there are many works that are depicted through the images of a woman - mother, a woman - wife. This indicates the situation in our society when the main tasks of a woman are connected with the family and the care of children in the family. But if we look at modern literature, we can see that a woman's role is not limited to family and household chores, but is also depicted as a part of society." [6,157-158]. The story "Nur Chitrib" is one of such works, and it depicts the contrast between women who were raised and lived in the old spirit, or rather, mothers, and girls with a modern worldview. The mother is worried that her child's becoming an agitator may disrupt the peace in her family. For her, her own peace, a full stomach, and the health of her loved ones are more important than unrealizable mirages such as freedom and enlightenment. Like Iskander, she is not interested in jewelry, beautiful clothes, luxury, idle gossip, false courtesies, and arrogant conversations. This is evidenced by one of the stingy and unjust landowners in the work, Fazilhaq. We can see this through the banquet at Azizulkhan's house. When he goes to the banquet, he sees the various decorations and golden royal clothes of the women there, and he is satisfied with his cheap, simple clothes. This is characteristic only of those who are truly humble. The writer thus points out that the beauty of a person is not measured by expensive clothes or gold jewelry, but by the height of his spirituality and a pure heart.

As we approach the end of the story, we finally see Iskander come out of his shell and take a public place

among the brave protesters. She quotes the following sentences from her most important and decisive rally: "Arise, my friends! Demand your freedom, your rights, throw down your tent, take your place in society, and follow the progressive women of the world! Life is terrible," Iskander paused for a moment and continued. "Mothers, daughters! The bourgeoisie, the landlords do not care about this. The government, the league has nothing to do with the freedom of women. Where is justice? But gentlemen, let it be known that no country can achieve civilization with captive women. Workers, peasants, women are illiterate, deprived of school, education is a terrible problem. This is life, this is reality!" [1,301] For the hero of our story, such reproaches and insults as "dishonorable", "uneducated", "shameless" no longer have any meaning, the people's pain bursts from his heart and tongue. It makes one happy to see that there are women among such patriotic nationalists. Today, no one, be it a man or a woman, young or old, can evade the sacred duty of fighting for the rise and development of the country, for its liberation from captivity and misery.

In the story "In Search of Light," another character who shares the same views as Iskandero as courageous women is Ahmed Hussein's sister Aisha. Although she does not appear in many places in the story, she stands out as one of her closest friends who encourages and supports her brother. She learned to read and write from her brother. Initially, the books and magazines that served to improve her literacy later blossomed in her heart the buds of hope for freedom. The girl is interested in reading daily news and learning about the news around her, even if she does not go out on the street. She is happy that her brother is among the progressives. Even though she cannot speak to her father openly, she sincerely wants to encourage her brother and help him. Although Ahmad's mother is a supporter of her son reconciling with his father, standing firm in his religion, praying five times a day, and building a family without worries, Aisha tries to explain to him that her brother is also on the right path, that if his goals are realized, workers' salaries will increase, farmers will have land, even if it is just a piece of land, and most importantly, schools and hospitals that serve everyone equally can be opened. But for the old mother, who has never seen anything further than her home in life, who has held a needle and thread, a ladle, a broom and a bucket in her hand more than a book, and who lives only with the pain of her children, these dreams and goals were like trying to pluck a star with her hand. Aisha only dared to share her innermost desires with her brother and mother. Let us quote one of the girl's painful laments: "You are trying in vain to

threaten my brother. It is noble to stand up against injustice and to share the people's sorrow. You know the saying that the voice of the people is the drum of God. My life is passing by in a narrow cage. No reading, no knitting; I am like a black curtain, wrapped in a blanket... If I were free, I would plunge into the struggle with the progressive youth. You are spinning around in a cage like a cage. You have no idea what is going on in the world. The whole world is fighting against tyrants and evil people to establish peace and tranquility, to eliminate the threat of war, and to bring the poor, oppressed peoples to a life that will satisfy their hunger..." [1,147] The girl was not as courageous as Iskander, so she expressed her feelings of rebellion in her heart. Always tries to push. There are many women like this, and the character of Iskander was born to make their inner voice heard by the whole world as a force that pushes them forward.

CONCLUSION

To conclude, "If talent, as L.N. Tolstoy said, consists in love for work, labor and people, then this quality, in my opinion, is one of the most important and pleasant signs in the life and work of our beloved writer Oybek." Reading the story "In Search of Light", we see that the writer was not indifferent to the lives of ordinary workers and laborers. At the same time, we are reminded once again that not only men, but also women have a broad outlook, a burning heart, and great courage. In the work, girls are depicted not only as wives who bow their heads in shame and do not deviate from their husbands' path, as mistresses who charm people with their endless grace and beauty, but as fighters who strive for knowledge and dream of becoming a spiritually, physically, and spiritually free person.

REFERENCES

1. Oybek. Complete collection of works. 19 volumes. Editorial board: M. Nurmammedov and others. T. 10 T., "Science", 1977.335 p
2. Isomiddinov Z. Two women.//Tafakkur, 2007, issue 4
3. Karimov N. Oybek. [Fragments from the life and work of the famous Uzbek writer]. – T. "Young Guard", 1985. – 200 p. – (The life of wonderful people)
4. Q. Jamolov. The image of a woman in literature. International scientific journal "News of education: research in the XXI century". No. 11(100), part 2 June 2023 p. 247
5. In memory of Oybek's contemporaries. Compiled by: L. Kayumov and R. Ibrohimova. – T.: Publishing house of literature and art, 1979. – 224 p.

6. Umarova F. Artistic depiction of the image of a woman in English and Uzbek prose. Scientific-methodological electronic journal "Foreign Languages in Uzbekistan", 2022, No. 3(44), 155-166
7. Oybek's creative method and artistic skills. A.S. Pushkin Institute of Language and Literature. Tashkent, "Fan". 1985. 207 p. 40 p.