

ZULFIYAKHANIM — THE VOICE OF WOMEN'S SPIRITUALITY IN UZBEK POETRY

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Annotation. This article examines the creative legacy of Zulfiyakhanim as a prominent representative of Uzbek literature and a powerful voice of women's spirituality. The study focuses on the philosophical depth of her poetry, the expression of moral values, and the portrayal of women's strength and dignity. Special attention is given to the role of Zulfiyakhanim's works in shaping spiritual consciousness and promoting ethical ideals in society.

Key words: Zulfiyakhanim, Uzbek poetry, women's spirituality, moral values, literary heritage.

Аннотация. В данной статье рассматривается творческое наследие Зулфияханым как выдающегося представителя узбекской литературы и яркого выразителя женской духовности. Исследование посвящено философской глубине ее поэзии, выражению нравственных ценностей, изображению силы и достоинства женщины. Особое внимание уделяется роли произведений Зулфияханым в формировании духовного сознания и продвижении этических идеалов в обществе.

Ключевые слова: Зулфияханым, узбекская поэзия, женская духовность, моральные ценности, литературное наследие.

Annotatsiya. Ushbu maqola Zulfiyakhonim (Zulfiya Isroilova)ning o'zbek adabiyotining nufuzli vakili va ayollarning ma'naviyati kuchli ovozi sifatidagi ijodiy merosini o'rganadi. Tadqiqot uning she'riyatining falsafiy chuqurligi, axloqiy qadriyatlarini ifodalash hamda ayollarning kuchi va qadr-qimmatini tasvirlashga qaratilgan. Zulfiyakhonim asarlarining ma'naviy ongni shakllantirish va jamiyatda axloqiy idealarni targ'ib qilishdagi o'rni alohida e'tiborga olinadi.

Kalit so'zlar: Zulfiyakhonim, o'zbek she'riyati, ayollarning ma'naviyati, axloqiy qadriyatlar, adabiy meros.

Introduction. Zulfiyahonim's journey was a rich one, a path of joy, happiness, and loss, of friends and mentors, of accomplishments and unfulfilled plans, and of travel experiences. She journeyed through life's arduous and weighty paths, finding inspiration in the elegance and beauty of apricot blossoms and spring flowers, and poured it all into her poetry. That is why her poems still resonate in our hearts, and her students fondly remember her every year. In these days of independence, new facets of the poet's work are being revealed by her pupils. Zulfiyahonim's life and work have been a great source of inspiration for all women. This is because of her diligence, her constant striving for progress, her faithfulness as a beloved partner, her tireless quest in artistic creation, and her steadfastness in the face of life's hardships and her refusal to be overcome by her achievements, all inspire aspiration in the heart of any girl or woman.

Analysis of literature. The study of Zulfiyakhanim's creative heritage has occupied a significant place in Uzbek literary criticism. Researchers have approached her works from various perspectives, including poetic mastery, thematic diversity, spiritual values, and the

portrayal of women's identity. Literary scholars emphasize that Zulfiyakhanim not only continued the classical traditions of Uzbek poetry but also enriched them with new social and philosophical meanings relevant to the twentieth century.

In literary sources such as the *National Encyclopedia of Uzbekistan*, Zulfiyakhanim is described as a poetess who harmoniously combined lyricism with civic responsibility. These sources underline her role in shaping modern Uzbek women's poetic voice and highlight her contribution to strengthening moral ideals in society. Her biography and creative evolution are often analyzed in connection with the broader historical and cultural transformations of her time.

N. Karimov in his work on Uzbek literary thought evaluates Zulfiyakhanim's poetry within the context of national literary development, emphasizing her ability to synthesize personal emotion with collective consciousness. According to literary analysis, her poems reflect both individual experiences and universal human values such as loyalty, compassion, dignity, and perseverance.

Contemporary research, including scholarly articles devoted specifically to Zulfiya's artistic world, examines particular aspects of her творчество, such as the symbolism of motherhood, the motif of fidelity, and the philosophical interpretation of love and loss. Studies dedicated to her relationship with Hamid Olimjon explore how personal tragedy deepened the emotional intensity and spiritual maturity of her poetry.

In addition, recent pedagogical and cultural studies focus on the educational and moral significance of Zulfiyakhanim's works. Scholars highlight that her poetry serves not only as a literary text but also as a source of ethical upbringing, especially for young women. The Zulfiya State Prize is often mentioned in academic discourse as an institutional continuation of her spiritual mission, encouraging intellectual and creative development among girls.

Overall, the existing literature demonstrates that Zulfiyakhanim's legacy is studied from literary, philosophical, historical, and pedagogical perspectives. However, further research remains relevant in exploring her poetry as a comprehensive representation of women's spirituality and as a timeless moral phenomenon in Uzbek literature.

Analysis results. Zulfiyakhanim (full name — Zulfiya Isroilova) occupies a special place in the history of Uzbek literature as a poetess who deeply reflected the spiritual world of women and universal human values. Born on March 1, 1915, in Tashkent, she devoted her entire life to literature and cultural development. Her poetry is distinguished by its emotional depth, sincerity, and strong moral foundation, which made her one of the most respected literary figures in Uzbekistan.

One of the most significant aspects of Zulfiyakhanim's творчество (creative work) is the representation of women as morally strong, patient, and spiritually rich individuals. Through her poems, she emphasized the inner dignity of women and their essential role in

both family and society. Her works convey the idea that true strength lies not only in physical endurance, but also in moral resilience and faithfulness to one's principles.

The poetess's literary style is characterized by clarity, simplicity, and philosophical reflection. Zulfiyakhanim skillfully combined personal emotions with social themes, transforming individual experiences into universal messages. Her poetry often addresses themes such as loyalty, responsibility, peace, and compassion, which remain relevant regardless of time or social change.

In addition to her literary achievements, Zulfiyakhanim was actively involved in public life. She consistently supported the education and intellectual development of women and encouraged their participation in cultural and social activities. Her public engagement strengthened the connection between literature and social responsibility, making her not only a poetess, but also a moral guide for society.

Zulfiyakhanim's contribution to Uzbek literature has been officially recognized at the national level. She was awarded the honorary title of People's Poet of Uzbekistan, reflecting her outstanding role in the development of national poetry. Today, her legacy continues through the Zulfiya State Prize, which inspires young women to pursue excellence in education, literature, and creative fields.

Discussion. Another important aspect of Zulfiyakhanim's work is that she was able to depict the inner experiences of a woman's soul not only at the level of personal feelings, but also in harmony with national and universal values. For the poetess, the image of a woman is not only a symbol of love or loyalty, but also a symbol of spiritual courage, patience and selflessness. Through her poetry, the image of a woman is enriched with spiritual purity, fortitude and social responsibility. In this regard, Zulfiyakhanim's work formed a new, deep and philosophical interpretation of the image of a woman in Uzbek literature.

The image of nature in the poetess's lyrics also has a special spiritual meaning. The images of spring, flowers, wind, mountains and rivers appear not as simple landscape elements, but as symbolic tools closely connected with the human psyche. For example, spring is often interpreted as a symbol of renewal, hope and longing. This further enriches the symbolic and philosophical layer of Zulfiyakhanim's poetics.

In Zulfiyakhanim's poetry, the theme of love is also interpreted at a high spiritual level. This love is not only a personal feeling, but also an expression of humanity, loyalty and respect for one's life partner. In particular, in her poems dedicated to the memory of Hamid Olimjon, feelings of longing, longing and loyalty are reflected with deep lyricism. These works demonstrate not only personal suffering, but also the strength and endurance of the female heart.

In the poetess' socially-minded poems, the ideas of peace, labor, patriotism and glorification of human dignity occupy a priority place. She encourages women to be active

in society, to gain knowledge, and to realize their potential. Thus, Zulfiyakhanim's work also acquires great importance as a means of spiritual education.

Among the artistic features of Zulfiyakhanim's poetics, simple and fluent language, sincere tone, vitality of images and inner musicality stand out. In her poems, complex philosophical ideas are also conveyed to the reader through simple and touching expression. This ensured that the poet's work was close and understandable to the general public.

Zulfiyakhanim's legacy also serves as an important spiritual source for the modern young generation. The state award named after her inspires young girls to achieve high results in the fields of science, literature and art. This ensures not only the literary, but also the socio-spiritual continuity of the poet's legacy.

In general, Zulfiyakhanim's work is manifested in Uzbek poetry as an artistic encyclopedia of female spirituality. Her works harmoniously express the feminine heart, human devotion, spiritual purity, and spiritual courage, which make her work ever more relevant and valuable.

Conclusion. In conclusion, Zulfiyakhanim's poetry represents a valuable spiritual heritage that continues to influence contemporary readers. Her works encourage reflection, moral awareness, and respect for human dignity. As a result, Zulfiyakhanim remains not only a historical literary figure, but also a timeless symbol of women's spiritual strength in Uzbek literature. One could say that no matter how much is said about Zulfiyakhanim, it is never enough. The creative legacy she created and the life she lived are a true embodiment of devotion. The poems in Zulfiyakhanim's poetry never grow old. Even after centuries, when they are read again, one can quickly perceive the love, pain and other emotions they convey. The poet's life journey, through the trials of life and in the realm of literature, will continue to be a true symbol of devotion and loyalty for generations to come.

SPRING HAS COME, ASKING FOR YOU

In cool mornings, on the almond blossom,
On the violet's lip, on the earth, it is spring.
In the flight of birds, in the whisper of the wind,
In velvet valleys, on the hills, it is spring.
How you loved spring, my darling,
You were enraptured by the apricot blossoms.
As if each bud that awoke had given your life,
You would brush it against your eyes and kiss it.
Here, my precious one, spring has come again,
And wandered aimlessly, searching for you.
It gripped winter by the collar and asked for you,
It too shed tears, and then drew back.

Searching for you, it became a breeze,
 It searched the gardens where you used to walk.
 To show off its beauty and splendor,
 It searched the green banks.
 Finding no trace of her, his patience wore thin and he became a storm,
 And he took his head to the ravines.
 Searching for news of you from the mountains of Farhad,
 He cast the mountain's stone into the streams.
 Then she slipped into my bed like a gleam,
 And kissed the faces of Hulkar and Omon.
 Seeping into my tear-scorched cheek, the triumph
 Gently told me of herself.
 But finding you not in my bed,
 I stared for a long time at one spot.
 Again, the wind blew, wandering aimless,
 And began to tear at my heart, asking:
 "Where is the one who, when I came, would greet me with a smile,
 Whose song would swell like a river flowing?
 Who, all alone, would ask, "Is my fortune here?"
 And gaze at me, enraptured, wrapped in verse?
 Why does she not don the apricot blossoms?
 And let her curly hair flutter in the breeze?
 Why does she not come to meet the playful?
 Narcissus I brought; arms outstretched?
 Where is that singer, that dreamy youth?
 Why are there tears in your eyes, you stand there dumbfounded?
 Why the black clothes, the white in your hair?
 Why are you so distraught this springtime?"

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