

ERKIN VAHIDOV'S THEME OF WOMEN IN THE COMICS OF THE PERIOD OF INDEPENDENCE

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<https://doi.org/10.5281/zenodo.10043674>

Abstract. This article discusses the topic of women in Erkin Vahidov's comics. In this regard, the author's poems "Karashma", "Hazrat Xizr va zamon ayoli", "Qo'lingni pardalar qilding...", "Yomon deb bo'lmas" were referred to.

Key words: "Karashma", "Hazrat Xizr va zamon ayoli", "Qo'lingni pardalar qilding", "Yomon deb bo'lmas".

ЖЕНСКАЯ ТЕМА ЭРКИНА ВАХИДОВА В КОМИКСАХ ПЕРИОДА НЕЗАВИСИМОСТИ

Аннотация. В этой статье обсуждается тема женщин в комиксах Эркина Вахидова. В связи с этим были упомянуты стихотворения автора "Карашма", "Хазрат Хизр ва замон айоли", "Коллингни пардалар килдинг...", "Йомон деб болмас".

Ключевые слова: "Карашма", "Хазрат Хизр ва замон айоли", "Коллингни пардалар килдинг", "Йомон деб болмас".

The theme of women occupies a special place in the works of Erkin Vahidov. Especially noteworthy is the artist's cartoon about the character of girls called "Karashma". In this, the creator humorously showed the words of girls that have become a habit in the relationship between a boy and a girl in his poem:

Qiz bolaning rost gapi ozdir,
Yolg'onlari bisyor adashma.
"Tengmang menga", degani – nozdir,
"Nari turing", desa – karashma.

Ishva bilan "Qurib keting", der,
Ko'ngilga hech qattiq olmagin.
"O'ling" desa, yashnab yuraver,
"Qoching" desa, qochib qolmagin.

Hech gul bormi axir tikansiz,
Tikaniga fido qilgin jon,
Bir kun aytar: – Yomon ekansiz,
Ma'nosi: – Siz eng yaxshi inson!¹

Now let's pay attention to the artist's next comic poem "Hazrat Xizr va zamon ayoli" created on the theme of women. According to the poem, Hazrat Khizr meets a modern woman and

¹ Vohidov E., Tanlangan asarlar. – T.: "SHARQ" nashriyot-matbaa aksiyadorlik kompaniyasi bosh tahririyati, 2018, 639-bet.

says, according to his custom, what you wish for, I am Khizr, I will ask for what you want and I will provide it. But the woman is not surprised by this situation as Hazrat Khizr expected:

Ertak haqiqatga aylangan davron,
Hayratni unutgan bizning ayollar.
Ayniqsa, ularga xush kelar har on
Tila tilagingni, deb tursa chollar.²

The young man begins to tell Hazrat Khizr his wishes. After listening to this long list, Hazrat Khizr was so tired that he reached a state of "death" and regretted being Khizr a hundred thousand times.

Shoʻrlik koʻkka qarab hasratda, dogʻda,
Dedi: ishingni ol, yo parvardigor.
Yoʻq esa, ey tangrim, yorugʻ dunyoda
Meni ayollarga duch qilma zinhor.

While reading the poem, we involuntarily begin to compare the women of ancient times and modern times. The lives of our grandmothers, who were thankful for everything, lived contentedly with a single piece of bread, wore a simple gray dress, but with beautiful patience, can be an example for today's women. Isn't it a pity that nowadays, in the age when all the conditions are provided, even though women live a full life without knowing what hunger and poverty are, they are angry with the worldly cloths, and because of this, sometimes flowery families are broken and children become orphans? ! Haven't we reached the time when the value of a person is measured not by his good character and humanity, but by his position and wealth?! How sad it is! Our beloved poet skillfully described this situation in humor.

Another of Erkin Vahidov's humorous poems on the topic of women is called "Qoʻlingni pardalar qilding...". Have fun

Yuzingni bir koʻray desam
Qoʻlingni pardalar qilding
stanza was chosen as an epigraph to the poem.

It is known that from ancient times the women of the East were distinguished by their modesty, manners, elegance, loyalty, and loyalty. Uzbek women looked more beautiful and glorified with these qualities. These Eastern beauties are the subject of poets' poems, lovers dream to see their moon-like beauty once, Majnun's Laylis and Farhad's Shirin. Diloromi, who has no equal in wisdom and beauty of Shah Bahram, and Bibikhanim, the intelligent and virtuous wife of a great master like Amir Temur, are also the beauties of Turan. Many legends and legends of the people were created about them, and they are still living in different languages and works. The author regrets that their generations changed completely when the new era came, and now they are losing the beautiful qualities of the past:

Yor yuzini bir koʻrmoqqa zor,
Faryod qilib oʻtdi ustozlar.
Zamon oʻzga endi, oʻzga yor,

² Vohidov E., Tanlangan asarlar. – T.: "SHARQ" nashriyot-matbaa aksiyadorlik kompaniyasi bosh tahririyati, 2018, 642-bet.

Na parda bor, na ishva-nozlar.³

The poet does not dwell on what exactly has changed in them. Only if the poet of the past returns to this time, he will see these beauties and say that he will cover his face with his hands because he is ashamed. This meaning alone is enough to understand the situation:

Mumtoz shoir qaytsa tirilib,
O'zga baytlar aytib ketardi.
Qo'lni yuzga pardalar qilib,
Zamoniga qaytib ketardi.

Let's pay attention to the comic "Yomon deb bo'lmas". True, backbiting and complaining are negative. But when we say gossip, we often mean women, and when we see a woman complaining about her marriage, we are not at all surprised by it and take it for granted. But what if a man complains, what if a man gossips?! It seems to us very rare. Because our ancestors, who knew how to program bravery, were far from this situation. They were wary of such people. A real brave man will never watch his wife and family talk among strangers. He himself will never get involved in such a trivial matter as gossiping about a woman. This poem presents the image of such a man. Although he is tired of his wife a thousand times, he never disrespects her in front of strangers. This poem, written in a humorous way, is significant for its educational value:

– Shang'i xotiningdan mahalla bezor,
Nega churq etmaysan, bardoshing to'lmas?
– Ne qilay, meniki o'sha dilozor,
O'z xasmingni esa yomon deb bo'lmas.

– Mana, qutulding-ku, xotining ketdi,
Ko'rgan kunlaring ayt, ichga solma, bas.
– U ayol birovning xotini endi,
Birovning xasmini yomon deb bo'lmas.⁴

"The poem expresses the vital feelings born in the poet's heart and thus calms the reader's heart. If the poet does not burn himself, he cannot burn others, if there is no fire in his feelings, he cannot give warmth to other hearts. "Without this magic fire, all poetic silences, artistic tools, and skills are useless" said Erkin Vahidov. Every poem of the artist is an expression of his feelings from his heart. That's why it is natural that these feelings will move to the heart of the reader who reads them. Being able to feel poetry is actually happiness. Because the human heart is a world, poetry is its sound. As the poet noted, "That's why, when we read one poem, we are happy, our chest is filled with feelings of pride and joy, while reading another poem, we get lost in imagination, we become familiar with human pains. Poetry is the ability to convince the poet of the naturalness and authenticity of those feelings. The ability to persuade is the beginning of talent". No matter how many times you read Erkin Vahidov's poetry, which springs from these

³ Vohidov E., Tanlangan asarlar. – T.: "SHARQ" nashriyot-matbaa aksiyadorlik kompaniyasi bosh tahririyati, 2018, 647-bet.

⁴ Vohidov E., Tanlangan asarlar. – T.: "SHARQ" nashriyot-matbaa aksiyadorlik kompaniyasi bosh tahririyati, 2018, 643-bet.

sources of talent, you will not get bored, on the contrary, every time you read it, new facets of meaning will open up. That is why Erkin Vahidov's poetry is immortal poetry.

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