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## THE PORTRAYAL OF WOMEN IN EASTERN AND WESTERN LITERATURE AND THEIR ROLE

**Abstract:** As far as we know, the role of women in science, literature, politics and in other fields is quite prominent today. The role of women is being promoted not only at the present time, but also they also contributed a lot in the eastern and western literature. We can point to the women such as Jahonotin Uvaysiy, Nadira, Zulfiya who were famous for their true masterpieces in the scientific literature. The portrayals of women were vividly described through songs, poems, ghazels in the eastern and western literature. In this article, I shall discuss the role women in poetry as the feminine soul is important factor in the literature.

**Key words:** world literature, poetry, ghazals, dominant feudal lords, feminine excellence, eastern and western literature, love, human rights.

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### Introduction

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We know that many of the best representatives of world and Uzbek poetry are women. Nadira, Jahonotin Uvaysiy, Zulfiya whose great literary works are great examples for us. These poetesses made a significant contribution to the development of literature and art. We do not know enough information about the life of Jahonotin Uvaysiy, however, it is not difficult to comprehend her life experiences through her poems.

Uvaysiy concludes that her time was a prison for women, she says:

“*Bu kun rizo bo'luram o'lmakimga, ey oqil*”.  
(Uvaysiy, Devon 1963, p 12)

Meaning: *Hey wise man, I will agree to die for this day.*

In this poem, the poetess expresses her "agreeing to death" on behalf of the oppressed women, as the women were treated poorly at that time. Despite being deprived of human rights and living in captivity for the rest of their lives, she contributed greatly to the development of literature. This is an evident in her works.

“*Uvaysiy nola qilma, shodlig' o'rniga g'amdur deb,*

*Bu dunyo mo'miniga qulli zindondir, nechuk aylay*” (Uvaysiy, Devon 1963, p 12)

Meaning:

“*Uvaysiy, Do not lament, but grief instead of joy,*”

*The believer of this world is a dungeon.*”

(Uvaysiy, Devon 1963, p 12)

“These ideas can be found in almost all poems of Uvaysiy whose poems also echo the pure heart of mother's love, human love, kindness, and hatred for tyrants.

For example:

“*Ko'zim sarchashmasidin dam-baland obi ravon jori,*

*Nechukkim ul sitamgardin manga jabri nihon jori.*

*Ko'ngulga qoni tamkin o'ldi obi zamzamidekkim,*

*Anningchun zohid ahlin ko'ngli soridin gumon jori*”. (Uvaysiy, Devon 1963, p 12)

Meaning:

“*Fluid flow of my eyes,*

*What a sad man!*”

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*The blood of the soul has died from the smoke;  
For the sake of the unaware,  
it is a question of suspicion*" (Uvaysiy, Devon 1963, p12)

Uvaysiy's poems surpassed those of the poets of the Kokand Khanate Palace in terms of ideological and artistic superiority." (Uvaysiy, Devon 1963, p 12)

It is clear that even in these tombs, despite the feudal system, women's scientific creativity was much higher than men. Uvaysiy was one of the most prominent poets of the 19th century in Kokand literary environment. Her poems have been considered a factor in the people's life, because they would not be without the poetess' work at weddings, holidays and other mass gatherings. Specifically:

*"Zaboningni keturgil, ey sharaqlab, to'ti guftora,*

*Nechukkim marhamat bo'lsin necha mendek dilafkora*" (Uvaysiy, Devon 1959, p5)

Meaning:

*"Get off your tongue, you roaring and dangling,*

*No matter how sorry I am... "* (Uvaysiy, Devon 1959, p 5)

This beautiful ghazal was composed by Uzbek singers. In addition, Nadira who was one of the prominent figures as Uvaysiy of that time. Both poetesses were close friends. Nadira's works are not difficult to understand. For example:

*"Bu chamanda, ozor gulidan boshqa gul hargiz unmade,*

*Bu gulzorda bitta ham rohat guli unmedi.*

*Bu past dunyo bir uyda har kuni yuzta kasalni o'ltirdi,*

*Yuz bemor iloji uchun bitta ham tabib kelmadi."* (Nodira, Devon 1971, p 203)

Meaning:

*"It has never blossomed except flowers,*

*Not a single flower blossomed in this flower garden.*

*This low world puts a hundred sick people in one house every day,*

*Even a doctor did not come to a hundred patients for a feasibility."*

(Nodira, Devon 1971, p 203)

Another great representative of the literary genius is Alisher Navoi. The poet's work is mainly devoted to love.

*"Tushimga kirdi jannat ichra huri, to'biyu kavsar,*

*Magar kuyida topqum orazu, qaddi labidan bar.*

*Men ettim ishqi tarkimhamul etti vaslidan va'da,*

*Ne andindur manga bovar, ne mendinduranga bovar."* (Navoi, I did not find, 1975 p 131)

Meaning: *"In the garden of Paradise, in the garden of the garden,*

*Except for my dream and my lips.*

*I promise to love seven orphans,*

*What a say, and what you can believe in."* (Navoi, I did not find, 1975 p 131)

Navoi's works provide a clear indication of the human nature. His highly written ghazals dedicated to expressing "love for woman".

*Bag'rimni tig'i hajr ila pora qildilar,*

*To yor kuyidin meni ovora qildilar.*

*Butgudek erdi vasl to konglim jarohati,*

*Hijron qilichi birla yana yora qildilar*

Meaning:

*"They brutally bribed my luggage,*

*I was worried about my fiance.*

*As with a deadly wound to my heart,*

*The Hijran sword struck him again."* (Navoi, I did not find, 1975 p 131)

"The poetry of Navoi describes pure and sincere love and devotion are expressions of loyalty and friendship, compassion and affection, love for the people, homeland, love for humanity, human beauty, human beauty and dignity.

*"Olamu odam fidoing o'lsinki borsen, ey habib,*

*Sen g'araz insondin, al olamdin insondur*

*g'araz"* (Navoi, I did not find, 1975 p 131)

Meaning: *Let the world go to death, oh dear one,*

*You are a woman of prejudice, a woman of every kind.*

As we all know, scientific issues concerning women are not left unnoticed by world literary scholars. A striking example : Annemarie Shimmel who is one of the famous German literary critics. Despite being of German woman, she created beautiful works of Islamic women. She deserves a great praise, as the Muslim women were adequately reflected in her works. One of these works is "Janon is in my soul." (Shimmel 1999). Ms. Shimmel says: "In order to properly understand Muslim women's issues, one needs to look at their literary activity. A large collection of women's poems and ghazals can be created". (Shimmel, "Janon is in my soul, 1999 p 8). I would like to cite an example of the poems of the poetess Sanoi, who died in Ghazna in 1331.

*"Qizlar, juvonlarga to'la bu dunyo,*

*Ammo Hayrinuso Fotim qayda?"*

Meaning: *"Girls, this world is full of women,*

*But where is Hayrinuso Fatima?"*

Obviously, the title " Hayrinuso " meant "the best of women," was granted to Fatima, later this rank was given to Khadija who was a daughter of Fatima" (Sheikh Muhammad Sodiq Muhammad Yusuf . p24]

There are many hadiths and hadiths about the believing women of the Quran. The Prophet (peace and blessings of Allah be upon him) said: "Whoever believes in Allah and the Last Day should not oppress his neighbor and always do good to women as they were created from the ribs. The most curved part of the rib is the upper part. If you try to fix it, you break. If you leave it, it will remain curved." Sheikh Muhammad Sodiq Muhammad Yusuf , Happy family 2002, p 224]

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In another narration, "a woman is created from a rib. It does not stand in the way of you. If you enjoy it curiously, you enjoy it. If you try to fix it, you will break. His fracture is a divorce." (Sheikh Muhammad Sodiq Muhammad Yusuf, Happy family 2002, p 225). It is clear that a woman is respected and accepted as much as possible. It is also believed that the first woman, Eve, was created from Adam's crooked ribs. The great German poet Johann Wolfgang Goethe was fascinated by this story.

"Don't oppress women, be cruel,  
They are the ones made of crooked ribs.  
Oh, God created them so  
If it breaks, try to fix it.  
If you leave it alone,  
it will bend to you,

Son of Man. make your own choice.

Fight, even if they attack you.

If it does not crack, just fry it." (Shimmel, "Janon is in my soul, 1999 p 29)

### Conclusion

To conclude briefly, most of the poems and ghazels of women in Eastern and Western literature are currently being carried out by young literary scholars. The poems and ghazels of women's peninsula show similar and different views. I would like to conclude with the following narration from the German scientist Annemarie Shimmel's work "Janon in My Soul". It has been reported that the Prophet (peace and blessings of Allah be upon him) said, "I saw that the majority of the inhabitants of Hell are women."

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