



## The Archetypal Images of "The Old Man" and "The Old Woman" in the Works of Shukur Kholmirzayev

**Sitora Odil qizi Malikova**

Researcher of the Department of Uzbek Literary Studies,  
Uzbekistan, Andijan State University.

### ABSTRACT

The archetypal images of "Chol" (The old man) and "Kampir" (The old woman) are studied in the article. The images of the elderly in Shukur Kholmirzayev's stories were analyzed. The characters in the writer's stories "Podachi" (Shepherd), "Qariya" (The Old Man), "Tabassum" (Smile), "Qaytish" (Return), "Odam" (Human) are compared with the characters in folk tales. The functions of the archetypal images of "the old man" and "the old woman" in a realistic work are revealed.

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### Introduction

The writer Shukur Kholmirzayev is a creator who made a great contribution to the development of Uzbek storytelling. After Abdulla Qahhor, he gained attention as a short story writer in Uzbek storytelling. Sh. Kholmirzayev's stories skillfully revealed the character and character of his contemporaries. Also, in a number of his works, the images of the elderly were created, and through these images, qualities such as wisdom and contentment, characteristic of the older generation, were depicted.

In the stories of Shukur Kholmirzayev, we often find archetypal images of "The old man" and "The old woman". Among such stories, we can list the stories "Podachi" (Shepherd), "Qariya" (The Old Man), "Tabassum" (Smile), "Qaytish" (Return), and "Odam" (Human). The characters of the elderly in Sh. Kholmirzayev's stories perform various artistic and aesthetic tasks. In the listed stories, the characters of the elderly have been the main characters.

### Research Object And Methods

In researching the problem, the fairy tales "Chol va kampir" The Old Man and the Old Woman", "Ur, to'qmoq" (hit, mallet) , and "Zumrad va Qimmat" were used. Shukur Kholmirzayev's stories "Qariya" (The Old Man), "Odam" (Human), "Once upon a time" served as an object in researching the given issue.

The research used the method of comparative-typological analysis.

### Results And Their Analysis

If we compare with Abdulla Qahhor's stories, Sh. Kholmirzayev's stories often have separate "The old man" and "The old woman" characters. In the stories of Abdulla Qahhor, the image of an archetypal couple "the old man and the old woman" is often depicted. As an example, we can mention the stories "O'g'ri" (Thief), "Asror bobo" (Asror Grandpa), "Mahalla" (Neighborhood). Sh. Kholmirzayev's stories "Qariya" (The Old Man), "Smile", "Once upon a time" depict the archetypal image of "the old man". In the stories "Qaytish" (Return), "Odam" (Human), "Qushlar qishlovdan qaytdi" (Birds have returned from wintering), the archetypal image of "the old woman" was created.

The roots of the images of "the old man" and "the old woman" in Uzbek literature go back to folk epics and folk tales. Qualities such as wisdom, rich life experience, and patience characteristic of old people in folk tales are also characteristic of Shukur Kholmirezayev's heroes. Usually, heroes pass a test in fairy tales and epics. Shukur Kholmirezayev's stories about the elderly also test the elderly. The writer's elderly characters' experience various difficult situations. In the stories "Qariya" (The Old Man), "Tabassum" (Smile), "Qaytish" (Return), "Odam" (Human), characters of old age go through such trials.

The events in the story "Qariya" (The Old Man) are similar to the events in the stories "Chol va kampir" The Old Man and the Old Woman" and "Ur, to'qmoq" (Hit, mallet). In the fairy tale "Chol va kampir" (The Old Man and the Old Woman), the old man's valuables are exchanged by his friend. In the fairy tale "Ur, to'qmoq" (Hit, mallet) the children on the road steal the old man's a boiling urn and open table and put another one in its place. In Sh. Kholmirezayev's story "Qariya" (The Old Man), the old man Qo'ziboy spends his living doing small jobs in the market, in this way he saves money for his death. The old man Qo'ziboy's wife died eight years ago, they had no children. The old man has no other relatives. That's why the old man Qo'ziboy (the name of boy) gives the money he lost for death to the butcher Qobil (the name of boy) to save it. In the autumn days, when the old man Qo'ziboy fell ill, Qobil reminded him of the money he gave to the butcher, but Qobil did not admit that he had received money from the old butcher. The old man Qo'ziboy, who was very upset by this, could not prove his right, he could not get his money back from the butcher Qobil. This event was a test for the old man Qo'ziboy. He concludes from this test: "How can I die in this situation?" It's impossible, sirayam... I have to work again. I need to earn honest money. Now I have to make a money for ceremonies after a die... If I die after that, it's another matter" [3. P. 292].

So, the events in this story do not end like in the fairy tale's tale "Chol va kampir" (The Old Man and the Old Woman) and "Ur, to'qmoq" (Hit, mallet). Qobil the butcher goes unpunished. The test in the story is different from the test in the fairy tale. No matter how many times they are deceived, the heroes of the fairy tale wait patiently and finally receive their reward. And in the story "Qariya" (The Old Man), the trials of the hero continue again, which means that the trials do not end during a person's lifetime. Because the impunity of bad people in life is also a test for good people, this situation motivates a person to be patient and expect more good from life.

In Sh. Kholmirezayev's story "Qadimda bo'lgan ekan" (Once upon a time) the events of the fairy tale "Qari bilganni pari bilmas" (A fairy does not know what an old man knows) are described in a modern form. The images of the father and son in the fairy tale "The fairy knows what the old man knows" are also present in the story "Once Upon a Time". However, in this story, the king does not order the old men to come to the mountain, the son himself makes such a decision. In the fairy tale, the son disobeys the king's order and hides his father. In the story, we see the opposite - no one ordered to abandon the elderly, but the hero of the story wants to abandon his father. However, he soon regrets what he did and sets out to bring his father back home.

The writer's story "Odam" (Human) describes the whole life of a person. In the story, the life path of the old woman Rahima (the name of daughter) is reflected: "The next day, the old woman Rahima lived like several people, in different guises: sometimes Rahima became a girl, sometimes Rahima became a bride. Suddenly Rahima became a mother. Then to grandmother Rahima... Then again to the girl Rahima." In the play, the life of the old woman Rahima is similar to the trials of fairy-tale characters. The heroes of fairy tales are often young men or women, who are supported by wise old people - an old man or an old woman. The life of the hero of the story "Odam" (Human) is shown from a young girl to an old woman. In fairy tales, the hero who has passed the tests and reached his goal remains as a young man or a young girl. And Rahima in the story "Odam" (Human) goes through the trials of life and reaches old age. Rahima's mother dies when she is fifteen years old, a year later she is married to Shodman, a wrestler from the city, her husband betrays Rahima, Rahima continues to live patiently, Shodmon (the name of boy) wrestler dies of cholera after returning from the Afghan war as a wrestler, Rahima and her three children becomes a widow, escapes from the "reds", goes to the mountains with her three children together with others, lives there for a year, her youngest daughter dies of hunger, comes back down from the mountain and joins the collective farm of the "reds", son He goes to war and suffers from depression, and his daughter-in-law leaves her three children to her mother-in-law and remarries. Sister Rahima raises and educates her grandchildren. Rahima,

an old woman, overcomes such trials of life, but when she overcomes it, she does not remain a young girl like in fairy tales, she grows old and loses strength.

The story of "Odam" (Human) can be read in one breath. The life of the person in the story has passed very quickly, and Rahima has turned from a fifteen-year-old girl into an old woman in the blink of an eye. In fairy tales, old people are depicted as wise, experienced people. The old woman Rahima in the story "Adam" returns to the past for a while, becomes a young child in her imagination, remains like a young child. Of course, his daughter Adolat is worried about this, and she tells her husband about it. Adolat and her husband have already become grandparents. We understand that remaining like a young child in old age is another test for Rahima and for humanity in general. The old woman Rahima also passes this test: "After three days, the old woman Rahima suddenly came to her senses. Anyone who looked at him and heard what he said would not believe what he did yesterday" [3. P. 298].

Reading the story "Odam" (Human), we are sure that the life of a human being consists of trials. In many fairy tales, the characters are either young men or young women. Sh. Kholmirezayev's story "Odam" (Human) is not a fairy tale, but a realistic work. In this story, the writer shows the real trials faced in human life through the fate of Rahima the girl - Rahima - Rahima's sister - Rahima's grandmother - Rahima the old woman.

In this story, the writer also shows the continuity of life. Fairy tales have the characters of a young girl and an old woman. For example, in the fairy tale "Zumrad va Qimmat" (the names of daughters), a kind old woman living in the forest patronizes and helps Emerald. The kind old woman rewards Zumrad (the name of daughter) for being an intelligent and hardworking girl. It can be said that the duration of life is shown through the images of old women and girls in fairy tales. In the fairy tale, Zumrad is depicted as hardworking and polite, Zumrad patiently passes the tests of life. The story "Odam" (Human) also has the characters of a young girl and an old woman, these are fifteen-year-old Rahima and her mother.

At the beginning of the story, Rahima's mother is depicted on her deathbed: "That night, her mother committed suicide, before her death, she called her grandchildren to her side and received their consent. "Don't forget if something good happened to me. If the bad is over, forget it. Be honest, brave, honest!" he said. ... Then a year later, Rahima passed away, appointing her eldest daughter to marry to Shodmon wrestler" [3. P. 293]. At the end of the story, Rahima herself is depicted on her deathbed, full of life and old age, and she, like her mother, says: "My children, be pleased with me. Don't forget if something good happened to me. If the bad is over... forget it. I am satisfied with my life, and I am satisfied with you. Be satisfied with me too" [3. P. 298].

## Conclusion

In short, human life consists of trials. In a number of Shukur Kholmirezayev's stories, the image of the elderly was skillfully created. In his story "Odam" (Human), the fate of a person who has passed the trials of life is skillfully described through the image of Rahima, an old woman. The story of "Qariya" (The Old Man) shows the patience typical of the elderly.

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