



ON THE LITERARY PSEUDONYM OF SOME WOMEN WRITERS

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ANNOTATION

In the history of Uzbek literature, information about the activities of female poets, their literary nicknames is rare. The reason is that women are less involved in the history of Uzbek literature than men. Nevertheless, the creativity and literary pseudonyms of some poets have caused much controversy by scholars.

Keywords. *Literary nicknames, "rare", "rare", "unparalleled", "priceless", "valuable", "rare", "hidden", "hidden", "secret".*

When we talk about the fans of Uzbek literature, we mean Mavloni Lutfi, Fuzuli, Mir Alisher Navoi, Bedil, Bobur, Fitrat, Muqumi, Ishakhon Ibrat, Oybek, Gafur Gulam, Abdulla Qahhor, Abdulla Qodiri, Mirtemir, as well as many other talented people. Uzbek poets such as Nodirabegim, Mahzuna, Anbar Otin, Muzzamkhan, Nozimakhanim, Dilshodi Barno, Zulfiyaxanim, Aydin (Manzura Sobirova) are also portrayed. Although they make up a small part of the writing community, they have left a huge cultural legacy for the future.

Several scientific studies have been conducted on the study of the work of female poets. Although they are not specifically dedicated to female writers, we can find information on this in some brochures. In particular, Tokhtasin Jalilov's pamphlet "Uzbek poets" [1,341] is about women artists. It contains valuable information about the life and work of more than thirty Uzbek poets who lived and worked until the twentieth century. Many of them are poets unknown to the public. However, there is very little scientific research on the nicknames of Uzbek poets. In this work, we want to focus on the literary nicknames of some of the female artists.

Uzbek poets are also very good at choosing literary nicknames. Of course, with Uzbek humbleness, they saw male artists as Pir, treated them with respect and esteem, and considered them their masters.

Mohlaroyim - Nodira raises her creativity under the guidance of her husband Amir Umarchan. By the time of Nodirabegim, a wide range of opportunities was opened for female writers. The khan of Kokand, Amir Umarchan (Amir), gathered all the artists from near and far in his palace and guided them. His wife, Nodira, continued his work. They have been a source of inspiration and sponsorship for many sources of creativity [2,147].

During this period, everyone was interested in poetry, reciting poetry, in this period, both the king, the minister and the common soldier were poets (Gulkhani was an ordinary soldier). Although Herat was the literary and cultural center of Khorasan in the 15th century, here too everyone from the king to beggar were equally inclined to poetry. Even though Navoi mentions the names of more than four hundred poets in his Majlis un-nafois, he does not mention any female poets. Because there were no female poets in Herat. If there were female poets in Herat, Navoi would have gladly mentioned their names. In this respect, the Fergana of the 19th century surpassed Herat. This period brought to the history of Uzbek literature such great poets as Uvaysi, Nodira,

Mahzuna [3,121]. Suffice it to say that the continuation of this idea is the description of the People's Poet of Uzbekistan Abdulla Aripov "The Kaaba of the Kokand poets" [4,28].

Mohlaroyim opened a wide way for women because she was a great writer. When we look at her work, we see that she has created under several pseudonyms during her career.

The poetess first wrote her poems under the pseudonym "Komila". In some sources, Komila is referred to by her name [5,151]. Nodira's lyrical legacy has come down to us through several Devonian manuscripts. Until 1960, there was only one notable divan containing 109 ghazals up to the letter "dol". In his preface, there is information that she also wrote under the pseudonym "Komila". Kamil (a) is an Arabic word meaning "mature", "perfect". It is obvious that the poet strives for maturity and perfection in her work under this pseudonym.

Mohlaroyim is known and popular among the people by the nickname "Nodirabegim". The word rare (a) in dictionaries [6,288] means "rare", "rare", "unparalleled", "priceless", "valuable", "rare". The word is used both as an anthroponymic unit and as the name of valuable objects and things. We cannot help but acknowledge that the poetess used this word most appropriately as a nickname. It is no exaggeration to say that the nickname is appropriate and unique to the poetess's outlook and unique work.

Nodira is a bilingual poet. She has written in two languages, Persian-Tajik and Uzbek. She wrote a divan of 333 ghazals in Persian under the pseudonym Maknuna. Maknun is an Arabic word meaning "hidden", "hidden", "secret" [7,203]. The meaning of this word is close to the meaning of the word "nickname". One of the reasons for the emergence of nicknames was that the poets were forced to hide from the public or to create under another name in order to hide their identity voluntarily, or to use another name that suited them. Thus the nickname began to become a tradition. We can see that Mohlaroyim also created using this nickname, following the tradition of getting a nickname.

Some sources say that the poet finished her poems in Turkish under the pseudonym "Komila" and her poems in Persian under the pseudonym "Maknuna". In this respect, it is thought that she followed Mir Alisher Navoi, the sultan of the realm of words, whom she considered her mentor. She gave the nicknames Navoi for her works in Turkish and Foni for her works in Persian. Mohlaroyim read a lot of Navoi's works, was influenced by them, learned the secrets of creativity. The devons written by the poet under these three pseudonyms contain about ten thousand lines of lions.

An enlightener, a famous poet, a mentor of Uzbek poetess', who lived and worked in the late eighteenth and first half of the nineteenth centuries, we inherited a great literary legacy from Uvaysi.

In the history of Uzbek literature, it can be said that the activity of poets begins with Jahonotin Uvaysi. Because the works of Uzbek poets were not recorded in the history of our literature before Uvaysy [8]. Jahonotin finished his work under the pseudonym "Uvaysi". This nickname of the poet has caused a lot of controversy by scholars. The original meaning of the word "Uvays" in dictionaries means "strong", "mighty", or "wolf". But for the poet, the original meaning of the word was secondary. Because the artist's purpose in choosing the nickname "Uvaysi" was different. In choosing this nickname, Jahonotin attributes it to Hazrat Uvays Qarani. As his follower, he values his boundless love for Allah, His Messenger. For this reason, the meaning of the word "Uvays" has changed to "absentee teacher." This was the main purpose of the poet in choosing this nickname. This is evidenced by his ghazals that have come down to us.

Mahzuna - real name Mehribon Mulla Boshmon qizi (1811, Kokand -?). The poetess from Kokand created under the pseudonym "Mazhuna". "Mahzuna" is an Arabic word meaning "sad", "sad", "sad", "sad" [9,573]. The poetess was a smart and calm woman by nature, so she considered the nickname "Mahzuna" worthy of her. Later, her life is spent in unhappiness and despair. Mulla Fazli writes that she marries an ignorant man who is not worthy of her. The sadness in the poet's nickname moves into her life. Very little is known about Mahzuna. Only in Fazli Namangani's commentary "Majmuat ush-shuaro" one can find some information about the poetess. Tazkira says that Mahzuna is smart and quick-witted and is a famous poet in Kokand. Fazli says, "Although she is weak, she is superior to men in terms of the content of her speech" [10,157].

Another Uzbek women's activist, the first female journalist and publicist, said she had a place in society and a voice. Nozimakhanim (1864-1924) was born in Beshyogoch district of Tashkent in an educated family. Her father, Mulla Said Ahmad, was a progressive, well-educated man who raised his daughter to be a mature scholar of his time. At the age of 20, the poetess became known as "Beshyogochlik Nozimahonim". She gave her name to her poems and poems. Under the pseudonym "Nozima" she appeared in the newspapers "Sadoiy Turkiston", "Shuhrat", "Taraqiy", "Osiyo umrguzorligi" [525]. "Nozima" in Arabic means "orderly", that is, "orderly", "disciplined", "sarishta" [12,290]. The name and nickname of the poetess had an impact on her life. Despite the turmoil of her time, Nozimakhanim supported the national liberation movement of the working people, wrote about the role and place of women in society, and demanded the national and human rights of Uzbek women who violated ignorance and oppression.

Another poet who used his name as a pseudonym was Muazzamkhan, who was born in 1842 in the family of Khujas in Surkh street, valley of Chorshanba, in the city of Khujand. At the age of 16, the poetess married Mulla Eshankhan from Kokand. She later moved to Jizzakh and remained there for the rest of her life. In 1917 the poet died. The poet uses her name as a nickname in her poems. "Muazzam" in Arabic means "great", "great", "honorable", "honorable" [13,250]. However, in Tazkiriya Qayumi, the author admits that the poet used this nickname in the sense of "suffering" [14,570], contrary to its meaning. For the poet's life passes in the torment of living without a child, in the desire of a child. As she grows older, her eyes become blind. Thus, the poetess lives in misery for the rest of her life. This is probably why the poetess uses her nickname in her poems as a sad woman suffering from the hardships of life.

It is possible to keep going on about such writers. Today, their followers continue the work of their teachers.

In conclusion, although the share of female poets in the field of literary work of Uzbekistan is small, we still have a huge cultural heritage left from that minority as well. We could say that Uzbek poetess' were experts of their time in terms of choosing literary pseudonyms and creating a literary work.

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