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The importance of Khalima Khudoyberdiyeva and her works in Uzbek modern literature

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Abstract: The role of women writers in Uzbek literature is incomparable. Speaking of prose and poetry, it is permissible to recognize the incomparable language and variety of themes of famous writers such as Zulfiya, Khalima Khudoyberdiyeva, Zebo Mirzo, Khosiyat Rustamova, Khalima Akhmedova, the authors of incomparable works. In the following article, in turn, we will provide more detailed information about one of the representatives of Uzbek modern literature, Khalima Khudoyberdiyeva, and her creative works.

Key words: Literary criticism, Uzbek literature, separation, feminism, traditions

Introduction.

In the late 60s and early 70s of the last century, a new generation of women entered Uzbek poetry. The generation of poets such as Gulchehra Jo`rayeva, Aydin Hajiyeva, Gulchehra Nurullayeva, after a little time Bibisora Turobova, Hosiyat Bobomurodova, Qutlibeka Rahimboyeva united around the master poetess Zulfiya. The fact that so many poetesses appeared in literature almost at the same time is one of the rare events in the history of our national poetry. Among these names, Khalima Khudoyberdiyeva, the owner of a unique voice, stood out with her thoughtful and profound poetry inspired by the national Uzbek spirit. In the Uzbek literature of the first half of the 20th century, the number and weight of female authors was not very high. Aydin Sobirova, Zulfiya, Saida Zunnunova... the arrival of these unique talents, firstly, means that women's literature has been formed, and secondly, it has created a solid foundation for the further development of women's literature.

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Main body.

Khalima Khudoyberdiyeva's poems can be called the biography of her troubled soul. Halima Khudoyberdiyeva's work began in the 60s, and until now she has created more than twenty poetry collections, epics and journalistic articles. In particular, her "Ilk muhabbat" ("First Love") (1968), "Oq olmalar" ("White Apples") (1973), "Chaman" (1974), "Suyanch togʻlarim" ("My Mountains of Support") (1976), "Bobo quyosh" ("Grandfather Sun") (1977), "Issiq qor" ("Hot Snow") (1979), "Sadoqat" ("Loyalty") (1983), "Muqaddas ayol" ("Holy Woman") (1987), "Yuragimning ogʻriq nuqtalari" ("The Painful Points of My Heart") (1991), "Hurlik Oti" ("Freedom flame") (1993), "Bu kunlarga yetganlar bor" ("There Are Those Who Have Reached These Days") (1994), "Toʻmarisning aytgani" ("Tomaris's sayings") (1996) have become the intellectual property of a wide readership.

Khalima Khudoyberdiyeva is not only a poet, but also a passionate publicist. Her articles included in the collection "Yuragimning og'riq nuqtalari" ("Painful points of my heart" reflects on the current problems of our time. Her translations of Fazu Aliyeva, Silva Kaputikyan, Ibrahim Yusupov are also noteworthy. Khalima Khudoyberdiyeva received the State Prize of the Republic named after "Hamza" for her poetry collection "Muqaddas ayol" ("Holy Woman") (1990). In 1992, she was awarded the honorary title of "Oʻzbekiston xalq shoiri", and in 2021, she was awarded the "Fidokorona xizmatlari uchun" order. Khalima Khudoyberdiyeva died on August 17, 2018.

Khalima Khudoyberdiyeva's lyrics are also unique in their ideological diversity. There are a number of images that expand and enrich the poems of the poetess about the Motherland, make it colorful and perfect, and these images move from poem to poem, each time appearing with new aspects. Among these abstract and concrete, animate and inanimate concepts that make the homeland whole and perfect, there are images and symbols such as the glorious past, the bright future, the present Father, Mother, Friend, Brother, endless hills and fields, and high mountains. There are those that give strength to the thoughts of the lyrical hero, serve to ensure the high flight of poetic thought. Khalima Khudoyberdiyeva's lyrical hero is made up of the generalization of the views of various faces, such as mother, sister, friend, in different mental states and moods. That is why the concepts of art in verses are given at the skill level. The poetess often turns her personal feelings and experiences into the main content of her poetry. As a result, autobiographical verses are created.

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Khalima Khudoyberdiyeva's poems are close to Zulfia's poems, which differ from classical Uzbek poets by the same features. That's why in classical women's poetry, the image of the mother appears in the form of a concrete woman. We do not see a generalizing feature in this figure. This is not only a matter of the transformation of "I" into "we", but also related to the era, politics, ideology, and the new demands of the new era. One of the important factors in this regard is the need to attach greater social weight to the artistic word.

Conclusion.

In conclusion, Khalima Khudoyberdiyeva's unique voice is something worth for a reader to come back to her poems again. The topics that she covers in her works have magnetic power, that's why people of all genders and ages can find universal theme while reading her poems. The topics are very usual for Uzbek literature, however, they carry a different message which makes them appealing. Modern Uzbek literature is taking a different shape, and partially it is because of the above mentioned woman writers such as Khalima Khudiyberdiyeva, Zebo Mirzo, Khalima Akhmedova. They will continue to create abundant of works that will encourage young and old generation with the help of poems.

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