

FORMATION AND DEVELOPMENT STAGES OF KORAKALPOQ COMIC PROSE

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The issue of satire in Karakalpak literature is one of the scientific theories that has not yet been openly discussed. Only in the next decade, serious efforts were made to develop satire in our fiction literature. The basis of the genre of satire is related to folklore. We know that humor-satire in oral literature was formed not only by the Chechen word Omirbek or Jiyrencha. We can find it in epics, legends, fairy tales, folk songs, riddles and other literary genres. This is expressed in the works of Yu. Pakhratdinov, who carried out scientific work on the genre of satire in Karakalpak literature with a special approach, such as "Man, society, satire", "Satire of Karakalpak", "On the issue of Omirbek laqqi and humor-satire" [1]. In the scientist's work "Man, society, satire", the emergence of humor and satire in Karakalpak folklore, humorous words in the conversations of our ancestors, folk satire in speeches, humor and satire in folk tales, symbolism with the participation of animals, the secrets of laughter in fairy tales, satire in fantasy tales It has been studied from all sides on a deep scientific basis. The scientist K. Yusupov [2] about the scientific works of Yu. Pakhratdinov, who sought satire in a special form in Karakalpak literature: in Yu. Pakhratdinov's monograph entitled "Satire in Karakalpak prose of the present time", the emergence, formation and development of satire in Karakalpak prose is a special scientific-theoretical phenomenon, its clarification emphasizing that it is one of the most important issues in literary science. It is a useful search for a famous scientist to enrich his thoughts by relying on the researches of scientists who were searched before him in order to develop his opinion. - he says.

The scientist evaluates Yu. Pakhratdinov's contribution to the development of satire in Karakalpak literature and concludes his scientific work on satire.

In the science of Karakalpak literature, Yu. Pakhratdinov, a scientist who shed light on the diversity of Karakalpak satire in the 19th century, estimates that satire in written literature appeared in the 19th century from the work of Kunkhoja. Before Kunkhoja's work, Jiyen Jirav's works also contain satire. Satire is always considered as a type of literature that reveals something specific: be it a person, thing, pain. In Jiyen Jirav's work, satire often took on a sad, sad, eternal aspect. He reveals the misfortune that befell the people, its pitiful appearance, and the causes of this event.[3]

The strength and sharpness of Jiyen Jirav's satire can be seen in the fact that he can clearly show the fact that is attached to his satire without hesitation. Jiyen became

the poet Kunkhoja who sang about the inequality of time after the giraffe. We can see examples of bitter satire in several poems of the poet. Kunkhoja's works were full of advanced satirical works against tyranny in the 19th century Karakalpak literature, which fully exposed the evil intentions of the upper classes that gave power to inequality.

The main problem in Kunkhoja's satire is built on two foundations: the first is that he directed satire and laughter against inequality through the pitiful attitude of the local working people to the events taking place in the process of oppression. The second one, who considers the khan, biy, otaliq, eshan, and mullahs to be the evil and common enemy of the people, while expressing the hateful feelings of the people and himself, throws the unstable types in them into the fire of the fire. These two views in the Shari'ah are held equally. The ideological characteristics of his works are determined in this way. [3.56]

Kunkhoja writes down what he sees in his life. He does not divide his works into satire or humor. He imposes the issue of injustice that he describes on his poems. Ajiniyaz Kasibay was one of the poets who bitterly laughed at the fact that the place of a person in society is not normal, social inequality is the enemy of ordinary people, and the actions of representatives of the upper class. One proof of the skillful use of folk satire in Ajinyoz's works is that every poem is full of heart-warming, sarcastic words that inspire, human eyes, didactics that lead to laughter, and his works combine satire and didactics. constitutes the majority.

We see that this principle is fully preserved in Berdak's satires. No matter what topic satirical laughter is used, his satire clearly conveys the poets' ideals, play, thoughts, and goals to the reader. We can clearly understand the position of the poet by reading each of his works. It is clear why he wrote the satire, what he meant, and what the concept ends with. These are problems related to the satirist's talent. That is why we know that Berdaq was an accomplished poet in satire. The poet's "Aqmaq Patsha" epic with "Kalan Usta", "Khojam", "Úpik Mahrem", "Toyda", "Adil Kandak" is built on satirical elements that assess the reality of the times.

Scientist Yu. Pakhratdinov showed the first examples of satire in Karakalpak written literature through the works of the classics of the 19th century. After that, the stages of development of the poem in Karakalpak literature of the end of the 19th century and the beginning of the 20th century are scientifically and theoretically proved by Otesh, Omar, Annaqul, Saribay poet and other works.

In the Karakalpak literature of the 20th century, satire is often seen in conversations and feuilletons. The first dialogue in Karakalpak literature was written in the middle of the 20th century, and after that, scientific research in this genre is developing. True examples of satire appeared in Karakalpak literature in the 20s of the

20th century. During this period, special satirical songs of A. Muwsaevt, S. Majitov, A. Matyakubov, and J. Aymurzaev appeared. Great satirical poets and writers appeared on the topic they wanted to talk about. For example, highlighting some Qatari satires of T. Jumamuratov, what are the symbols such as "Ton menen tóbeles", "Másmambettiń túsi", "Tractor hám ketpen", "Iyt", "Sulıw maymıl", "Asqabaq hám sekrepara" by D. Aytmuratov hsm does not lose its importance if it is a society. True, even if we understand that satire-humor in Karakalpak literature appeared in his poetic poems, sayings, and prose tales, all of them were preserved because they were passed down orally from generation to generation. At the beginning of the 20th century, because the language skills of the collectors of folklore samples or informants were at different levels, some of the fairy tales and epics came in order, while some of them were written in a form with important words missing. we will witness its arrival. From this point of view, written literature in prose, which conveys the writer's talent in this way, began to develop from the 1950s-60s of the 20th century. The first prose satires and humors written in these years appeared in the books of the writer and scientist Q. Ayımbetov "Kıyly-kyly kılwalar" and "Khalık danalıǵı". However, these were still works of oral literature that were gradually turning into written literature. The reason is that "Kyyly-kyly qylwalar" consisted of small conversations, sarcastic words, events that happened to prominent contemporaries who lived or are still living in those years, or sarcastic words through them.

On Karakalpak literature, N. Davkaraev's "Ocherki po istorii dorevolutionnoy karakalpakskoy literaturi", K. Ayımbetov's "People's wisdom", M.K. Nurmukhamedov's "Kratkiy cherk istorii karakalpakskoy sovetskoy literaturi", S. Akhmetov's "Essays on the history of Karakalpak Soviet prose", K. Maksetov's "Poetics of Karakalpak Heroic Epic", "Karakalpak Roman" by J. Narımbetov, "Karakalpak Novel" by A. Kozhikbaev and other satirical works related to the character of the subject are researched. However, in these scientific works, we cannot see separate sections on the types of satire. Only in the work of Yu. Pakhratdinov "Satire in modern Karakalpak prose" is the issue of satirical type and character in early Karakalpak novels widely covered [4].

Despite the fact that the development of great Karakalpak prose covers a very short period of time, Karakalpak classical and Soviet satire brings before our eyes a piece of the whole made up of the reality of life, embodies the life of the people in the past and today. The embodiment of news in society in literature remains the main issue. "The main line in the development of literature and artistic work is to strengthen the connection with the way of life of the people, to depict the reality in society at the correct and high artistic level, to show the new and previous things brightly with a high spirit, and to prevent the society from moving forward. It consists in revealing

everything you do with sincerity" [4]. In performing this task, it is the best that our writers can find the connection between classical satire and the satire of the independence period, so that every talented person can diligently try to study the people's life, show the high quality of our contemporaries and introduce the history of our nation. invites to write works.

In our opinion, in the Karakalpak literature of the 80s of the 20th century, the novel genre was highly developed in two genres - historical and satirical.

It is noticeable that our writers often try to write novels on historical topics. The historical novel, that is, the historical novels of Karakalpak, is the true successor of classical literature, and it is clear that it has been shaped only by extensive assimilation of its experiences.

After getting to know the important issues of satire in their scientific works, and showing them in the theoretical and methodological aspects, we will get to know some important scientific and theoretical aspects of the characteristics of the development of satire in modern Karakalpak prose, the issues of its identity, conflict and character problem. We believe that revealing its aspects is a great contribution to the science of Karakalpak literary studies.

Books:

1. Pakhratdinov Y. Man, society, satire. - Nukus: Karakalpakstan, 1991
2. Yusupov Q. Life, society, satire// Literature of Karakalpak. April 2018 #4 (88)
3. Pakhratdinov Y. Satire of Karakalpak. - Nukus: Karakalpakstan, 1992.- B.40.
4. Pakhratdinov Y. Satire in contemporary Karakalpak prose. - Nukus: Karakalpakstan, 1988. - B.136.