

Creation of a Satiric Character in Korakalpok's Prose

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ABSTRACT

The article describes the methods of creating a character in a work of art, the features of creating a character in satirical works of art. In the works of the writer O. Abdrakhmanov, who has a place in the formation of the genre of satire in Karakalpak literature, the ways of creating the character of the hero are analyzed. In the writer's stories "Julliq", "Sadep", "Yuksalim's disease" the artistry of the characters and the connection of events with life are described.

KEYWORDS: *satire, image, character, story, skill.*

A character is a well-developed image of a hero in a work of art who has unique characteristics and rises to the level of a single person. In the desired artistic work, the character of the heroes is brought into contact with the social and public conditions in which he lives, and his unique humanity, signs of courtesy, his concerns with the joy of life itself, and his inner psychological states are revealed. [1.227]

Creating a character in a work of art and connecting it with reality is related to the sharpness of the writer's pen. In a work of art, the image of a person is clearly described with individual characteristics, fully and clearly described. A well-crafted character is embodied as a real person with his actions, actions and words. Creating a character and raising it to the level of a real-life artistic type is a quality directly related to the writer's talent, and it is a very necessary phenomenon that occurs with the ability to deepen life and turn the realities of life into artistic reality.

S. Toshkanov, one of the famous scholars of Uzbek literature, expresses the following thoughts about the nature of character formation in his satirical works: The humor genre differs from other types and genres of fiction by its principles of truth reflection. The main subject of a satirical work is negative vices in life, people who are inappropriate in our society, greedy, rude, stupid, frivolous, morally depraved, people who can't do anything. Therefore, this feature of satirical works in reflecting the truth also gives a certain degree of uniqueness in the individualization and generalization related to the issue of artistic excellence. Creating an individual image of a concrete and specific person in satirical works is directly related to individualization and generalization, which are the characteristics of type creation.

The path of an individual character in a satirical work of art, his activity in society, in short, all the exceptions related to his history define the individuality of a person [2. 69].

The methods of character creation in Karakalpak comic prose were fruitfully used by a number of satirical writers and were used as the main subject. Along these lines, the feature of creating a satirical character is distinctly noticeable in the artistic works of O. Abdirakhmanov, one of the famous poets of Karakalpak literature. The writer's skill in creating the character of the character can be seen in a number of stories included in the collection of comic works "Ko'nis-kobalar".

Comic stories exaggerate the individual characteristics of a person. Rather than telling the story, the reason is to show the action of the hero and, as a result of that action, describe his individual characteristics before the eyes of the reader. Exaggeration plays an important role in describing the

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character's individual characteristics.

The writer O. Abdirakhmanov also pays different attention to creating and exaggerating the character of the hero in his artistic works. Exaggeration in a comic story is not a unique characteristic of the writer, but one of the characteristics of the general comic fiction. However, the degree to which the exaggeration is completed and the process of character creation through it is related to the skill of the writer.

O. Abdirakhmanov sharply characterizes the actions of two older scientists in the story "Julliq". It also reveals the character of people who look at each other with disdain. The heroes of the work, Kaiser Bamisolidalov and Botir Kaitpasov, are devotees of science living next to each other. Qaysar Bamisolidalov is engaged in the science of history, while Batir Kaitpasov is engaged in the science of biology. When these two scientists see each other, they can only clash their chins. He can't do more than that. A single incident of julliq increases the scientific and neighborly closeness of these two people. Historian Kaiser Bamisolidalov takes the boot sole he found to Batir Kaitpasov's house and asks him to clarify that it belongs to women's boots. Batir Kaitpasov agrees with this issue. These two people, who do not say hello to each other when they see each other on the street, have a heated conversation about scientific problems when they see each other.

Both are proud to talk about the importance of their scientific work in their work. At one point, Botyrding's sarcastic laugh breaks the heated conversation. Caesar, who thinks he is right, does not like this action. Now it's time to blame each other. At the same time, the characters of the characters are revealed. The dialogue between the two scientists in this incident is described figuratively:

"... The biologist's bowels froze. After a while he barely restrained himself:

"Hey, isn't your national headdress the same whether it's a hat or a hat?" he said.

- Look here, the national headdress is not the skin of a dead tiger. Well, let my science be useless to the country, is your biology feeding people?
- The biologist woke up a little from the words of the historian.
- Yes, talk with your mouth open. It seems that your actions are similar to those of your ancestors, the monkey. Summer dissertation: Don't make up that monkeys walk with their heads. Ha-ha-ha!

"Shut up, brat!"

Caesar took the sole of a leather boot in his hand and closed the biologist's door without opening it again. Thus, the neighborly relationship between them and the scientific connection that is coming now was severed. [3. 21]

The writer tells the story that they are ordinary people who do not care about each other's science, and by the way, they are no more than anyone else, and describes the character of such stubborn people in marriage, and describes the burning fire of humor.

In the writer's story "Sadaf", slanderous and wicked people are contrasted with weak people. The story of the work of art takes place in an office. Zakeng, the hero of the work, is a man with a pure heart. The image of a person who does not care about anything and only talks about work. As for the head of Zakeng, Jaliy and Togipaldievich, they are people of character who use their positions to oppress subordinates. The story begins with a call on the work phone of the head of the department Jali. Knowing that the leader is calling, Jali orders Zakeng to pick up the phone. Zakeng gently takes the phone and hands it to Yoli. Jaliy starts a good conversation with Topibaldevich, then closes the phone and tells Zakeng that the leader is calling and that he will come wearing his white cloak. The artwork continues in this imitation. Zakeng enters the leader. He talks well with him.

During the conversation, the leader told how the shell of his white cloak had disappeared and asked

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him to give him one shell of his cloak. Zakeng, who has nothing in his heart, quickly gives one of his gifts to the boss and leaves. Jali, waiting for him in the room, notices the absence of his sadaf. Zakeng tries not to notice it. Jali asks him to find the pearl and squeeze it. Days pass, Zakeng wears no sandaf on his cloak, Jali doesn't like this situation and considers condemning him in the meeting. Jali accuses Zakeng of imprudence at the meeting because he is a person who looks for dirt under his fingernails. Topibaldevych, the leader who received the message, did not see anything, and at the end of the meeting, he also accused Zakeng by saying inappropriate words. After the meeting, Zakeng tries to reveal his inner truth. In order to achieve this goal, he tells Jali what is inside.

Jali, on the other hand, contradicts his heartfelt words and uses his authority. In this place, it is clearly visible that Jali's facelessness, invisibility of humanity, and disgust are the owner of character:

"-Jali, shall I tell you where your wallet is?" he said.

Jali and Tursinmurat look at Zakeng wondering where such courage came from.

- Topibaldievich took one of my sadads.
- Topibaldievich!
- Yes, one shell of the elder's white cloak was lost in the khimchist.

"Hmm," said Jaliy, thinking deeply, "are you still begging the elder?" We don't know that. Good, good, but don't spoil the elder's reputation by saying that you gave him a gift. Elder Topibaldievich, he did not sit looking at one of your faces.

Jali threw a two-penny coin to Zakeng. [3. 30]

In the literary work, the writer sharply characterizes the character of people, putting sharp pressure on the weak, using their position to indulge in arrogance.

In the story "Yuksalim's disease", the author describes the bitter truth in the field of education through satire. Through the image of the hero of the work of art, Qulmurat, he explains the conditions for the transformation of fakeness into reality in society. In the story, Qulmurat learns from an ordinary cotton trader and becomes a teacher. At first, everything seems easy to Qulmurat, he prefers to teach children without suffering. After some time, after preferring teaching, he lowers his percentage at the end of the quarter, citing the low level of learning of two children in his class who do not study. The director did not like this situation and called Qulmurat to him and gave him an order saying that no matter what the situation, all the children should be on time for the lessons, there should be progress and development in the schools. As if he were to blow out burnt yogurt and drink it, Qulmurat will give five marks and one hundred percent high marks if the children do not study.

The director, who found out about this situation, called Qulmurat to him and scolded him for his awkward behavior. As for Gulmurat, he begins to feel the hardships of his profession.

In the work of art, the writer beautifully describes the struggle between justice and injustice, with sharp bitterness and a light ironic funny story.

In short, creating a character in satirical prose is related to the individuality and skill of the writer. The well-known writer O. Abdrakhmanov's artistic description of characters in his works of art, the sharpness of his character creation method is the basis of his skill in transferring real-life events to a work of art.

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