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ARTISTIC FEATURES OF M.NYZANOV'S WORKS IN KARAKALPAK LITERATURE

Abstract: This article examines the work of Muratbay Nizanov, a writer who has made a great contribution to Karakalpak literature today. He also analyzed the thematic direction of the works created by him, his skill in revealing the theme. The article also covers the author's biography.

Key words: Karakalpak literature, writer, skill, work, genre, publication, journalism, story, narrative, satire.

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Introduction

Muratbay Nyzanov, who has been working in Karakalpak literature in recent years in various genres of literature, differs from other writers with his unique style and skill. He has been active in Karakalpak literature and journalism since the 1980s. Initially, he has widely been known in society for its humorous journalistic output, but today he creates works in almost all genres of literature. Due to valuable contribution to literature, he was awarded the "National Writer of Karakalpakstan" and the Berdakh State Prize. He is also a member of the Writers' Union of Uzbekistan and Karakalpakstan.

Muratbay Nyzanov was born on February 8, 1951 in Kegeyli district. After graduating from high school, he studied part-time at Karakalpak State University (1977), then worked as a laborer (1968-1971) in the neighborhood named after Mateke Jumanazarov, Kegeyli district of the present-day Republic of Karakalpakstan, and were in the army in 1971-1973. From the military service he worked as an instructor in the sports department "Pakhtakor" (1973-1976), the district newspaper "Kegeyli Turmishi" (newspaper "Kegeyli Life") (1976-1981), the central

children's newspaper "Jetkinshek" (newspaper "Teenager") (1981-1982), then "Erkin Qaraqalpaqstan" ("Free Karakalpakstan"). In 1982-1983 he worked as a senior editor and editor-in-chief of the Karakalpak Television and Radio Company. At the same time, he worked as the editor-in-chief (1991-1994) of the independent magazine "The Aral", which he organized. Since 1994, he has been the director of the Karakalpakstan publishing house and the director of the Karakalpakfilm film studio, and now he is the director of the Karakalpakstan publishing house.

From the second half of the 80's of the twentieth century, the talented writer was quickly recognized by the student community as a sharp satirist, an active TV journalist, and showed a time-honored professionalism, political society and literary national publication "The Aral" magazine, attractive and interesting "Mawrit" (time, turn) (A combination of the words- culture, literature, events, advertisements, information, anxiety) in the term television, organized a large number of comedies.

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The main part

The satirist's works include "Usinday da boladi" ("Also happens"), "Nyshana" (Target), "Ku'lkim keledi" ("It makes me laugh"), "Sizge bolmaydi" (You can't), "Adam kuldiringeni ushin" (For making people laugh), "Jat jurttag'i jeti ku'n" ("Seven days in a foreign land"), "Adam jamanlasan' zeynin' ashiladi" ("Slandering someone makes you glad"), "Irasin aysan uradi" ("You will be punished if you tell the truth"), "Eki qanxor" ("Two bloodthirsties"), "Ghaziyne" ("Treasure"), "Jaqinda qiziq boladi" ("It will be interesting soon"). The collections, which are well known to the readers of our republic, are "Jat jurttaği jeti ku'n" ("Seven days in a foreign land") (1995), "Jaqında qiziq boladi" (It will be interesting soon) (1999), "Aqshagu'l" (Aqshagul - the girl's name) (2005). In addition to the satirical poems and poems of the author, the stories "Jat jurttagi jeti ku'n" ("Seven days in a foreign land"), "Para" (Bribe), "Eki qanxor" ("Two bloodthirsties") were staged at the National Theater of the Republic. The comedy "Eki dunyanin' a'weresi" (The hustle and bustle of the two worlds) (this comedy was staged in 1994 at the Hamza Academic Theater under the name "Noyob Nusqa" (Unique Sample)) has been repeatedly performed on radio and television in Uzbekistan. Numerous interludes, parodies and parables are of special importance. The writer is actively involved in the multifaceted spheres of our public life, literature and culture: poetry, prose, drama, theater, radio and television, journalism, and the development of his talent. He has managed to introduce diversity in his works.

Muratbay Nyzanov, a sharp satirist, is known for his quick and effective delivery of life-threatening events to his readers, in the form of composed poems by means of oral speech, radio and theater.

The author's works are included in the collections "Ishek silem qatti menin' ("It makes me guffaw"), "Ku'lkim keledi" ("It makes me laugh"). Then there is bureaucracy, arrogance, bribery, greed, usury, and misunderstandings between husband and wife in life, disagreements, ridicule, and unwarranted harassment of men are ridiculed by the unbelievable personalities of women. The satirist puts the paintings in such a way as to expose such unbelievable things, and puts them to sleep.

In the Karakalpak literature of the 20th century, the role of O.Abdirahmanov, S.Jumagulov, M.Nyzanov in the development of the genre of satire in realist prose was significant. Among them, in particular, M.Nyzanov is a person whose sons are performed by singers and amateurs in theatre and on TV. Realism in the form of prose, satirical and humorous methods of important issues of our social life, and in this regard, his skill and activism, his own arrogance are highly regarded by people. His "satirical stories" and his "truthfulness, light humor, good humor - irony draw the attention of readers with their

irony. In the author's satirical poems, the oral history of these or other heroes is often told, without procrastinating on the inappropriate distant events that do not obscure the realities of life in a particular period of life. By means of written letters, reminiscences and imaginations in short dialogues, the inner character of the left images, the qualities of decency were revealed. In his well-known novels, such as "Isi kelispegen adam" ("Unlucky man"), "Tus" ("Dream"), and others, the realities of life are portrayed in a humorous and satirical way.

If we talk about weakness of the writer, even if readers cannot remember the character as in his best works, it is necessary to strengthen the image of the character, which will always be remained. However, the most selected issues of M.Nyzanov's satirical genres can be used to address many issues of this genre of our national literature through the selection of literary aesthetics in all its aspects. Undoubtedly, this is luck of a talented satirist, and if we define it as one of the highlights of our national literature in the twentieth century, then it is not boastfulness" [1].

In fact, M.Nyzanov is one of the most prolific writers in Karakalpak literature. In each of his poems, he vividly depicts and exaggerates the complexities and challenges of the century. The great truths of the time and of society are reflected in all his works.

M.Nyzanov became known among the people not only for his satirical poems and stories, but also for his vivid descriptions of life. His short stories "Para" ("Bribe"), "Jat jurttagi jeti ku'n" ("Seven days in a foreign land"), "Eki qanxor" ("Two bloodthirsty"), "Adam ku'ldiringeni ushin" ("For making people laugh"), O'lim aldingag'i iyt" ("Dog before death"), "Aqshagul" (Aqshagul - the girl's name) are also read by readers and also was highly praised by writers. Recently, the story "Aqshagu'l" presented to the audience in 2004 was one of the achievements of realistic prose. The translation of this story into Uzbek and the high appreciation of well-known Uzbek writers has become one of the most convincing phenomena in the study of literature.

The short stories written by M. Nyzanov are not only humorous and satirical, but also depict real life. M.Nyzanov also writes literary critical articles about his writers as the true soul of our modern literature. His article on S.Jumagulov's humorous works "Saylawbaydin' ku'ldirgish qalemi" ("Saylawbay's pen of laughter") ("Amudarya" magazine, 1987, №7) and the poems of the talented young poet P.Mirzabaeva of "Shertilgende ıshqi tari" ("When love appeared") have been published, and it is important that these literary criticism articles are attractive and appear as genre-style aspirations in literary criticism.

Even today, good satirical works are created by M. Nyzanov's sharp pen. The author creates works that vividly depict the realities of life and presents them to readers. Many volumes of his works have

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been published and are now in the works. These collections are full of vivid descriptions of modern life [2].

Nizanov has been contributing to the development of Karakalpak satire for more than 30 years. Many of his stories and short stories have been published in newspapers and magazines in Karakalpakstan and Uzbekistan, and have reached readers in book form. His comedies have been staged not only in the theaters of Karakalpakstan, but also in a number of theaters in the Central Asian republics. His books have been translated into other languages and published. In the years of independence, the books "Jat jurtagi jeti ku'n" ("Seven days in a foreign land"), "Biypul g'arbiz" ("Free Watermelon"), "Aqshagul", "Aqwiret uyqisi" ("Sleep of the Hereafter"). His stories have been published in the "World Literature" magazine and are well-known to Uzbek book readers, as well as to his readers. The publication of his poems in "Mushtum", "Yoshlik" magazines, "Literature and art of Uzbekistan" newspaper proves his valuable contribution to our national prose.

In his poems, satire has an essential role. This quality is especially evident in his stories. Additionally, in his some stories defects in people's personality are manifested with humour. "Pashshayi ko'ylegim" ("My Pashshayi dress") [Pashshayi - Karakalpak national women's clothing] is a funny poem of this kind. The story has become well-known among our people. It is translated into Uzbek. The Uzbek actors performed for the people of Uzbekistan through the Television Miniature Theater. The story is dedicated to an important topic. If the singer does not enrich his repertoire by searching for himself, if he once brags about the song he has learned, then they lose respect. Some singers sing only one song in their whole life and make the audience bored. In "My Pashshayi dress", the lazy singers are ridiculed. The protagonist of the story, Totigul Tajieva, is a representative of this type of singers. He has been performing "My beautiful dresses" for thirty years. On foreign trips, he also takes the stage. It will be celebrated on the day of his jubilee. She also wrote "My Pashshayi dress" on the radio. Because she has no other song. The other one doesn't even come out of nowhere.

In recent years, M. Nyzanov's short story "Aqshagul" ("Aqshagul" – girl's name) (2004) (published in the magazine "World Literature", well known to Uzbek readers), the story "Aqwiret uyqisi" ("Sleep of the Hereafter") and the novel "Dushpan" ("The Enemy") are of particular importance. In the story "Aqshagul" the imaginary image of the owner of the house, who, in spite of the pain of the citizen, took on the heavy burden of the family, is illuminated. It is often said in our mentality that in recent years, many women in the guise of professionalism have gone to distant or near foreign lands to earn money, to earn a living, and to think about their families. Unlike them,

Aqshagul prepares cakes and mantis in her castle without leaving for other lands, and in the early morning she puts them on a plate, walks around and sells them, and at night she barely returns home. A bitch is beaten by her husband for being late to bring cigarette. If something happens to me, Nurjan does not care for the house. "Even if you don't have anything to eat, you can still come in and run around the house," he said gratefully. Aqshagul's mother brought him up as a patient and grateful person.

In his work, the author notes that some people are raising their children in their homes, their dreams are going to all sorts of fortresses for money, the sufferings of their children, the forced torture of husbands and wives. The honorable Aqshagul wrote that her dreams had come true, and raised the issue of marriage. In the story, the author reminds us of the times of heartbreak and grief about the consequences of the mistakes that take place in our daily lives. He describes the events that are taking place on the path of hard, tumultuous life, and strengthens the sanctuary, which is sacred to all of us.

Unexpectedly, Aqshagul, who made a mistake in the story and makes infidelity to her husband, could not forgive her sins. In this way, the writer emphasizes that there are many honest people in life, whose goal is not to accumulate worldly possessions, but to earn a living, and not to sell his conscience, even if he is hungry. Seeks to deepen the image of human beings. Today, fiction has a responsible task - to influence the morality and aesthetic feelings of the reader.

The sophisticated reader of our time seeks in literature not only the realities of life, but also the artistic truth. In particular, it distinguishes between journalism and fiction and defines their mission.

M. Nyzanov's story "Sleep of the Hereafter" is a work based on true psychology. In Karakalpak literature, in recent years, no such work has been written, which has a strong influence on the spirituality of the person through the depiction of the hero's feelings influence people's spirituality. As we have already mentioned, even if a work is rich in real-life events, it cannot become a spiritual treasure of a book reader if it does not reflect the spiritual world of a person, his emotions, and his psychology. This is because it is possible to enrich and expand a person's mind with science, education, pedagogy, but only art and literature can enrich the heart and the soul. Therefore, the writer seeks a way to the heart of the reader by deeply illuminating the psychology of the protagonist. The story begins with a description of the daily life of the old woman Bazar, who is said to be old, very old, and mad. Her life does not arouse anyone's envy. On the contrary, it is difficult for a person to realize that he has accomplished his mission in this world, rather than to become a physical body that no one needs... But the other side of the issue, which reflects his true personality, is humanism. If the Bazar is treated by saying, "You have done your duty

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in life," will man be different from animals? These human virtues are concentrated in the old woman Genjegul. Just as a mother wants to take care of her child in infancy, so Genjegul takes care of her mother-in-law Bazar. This shows that the humanistic feeling prevails over the feeling of kinship. The story begins with the protagonist Utemurat's childhood memories and is connected with his old age. Utemurat is not a person who preaches that young people do not like it. He is a doctor of science. He is a man who has seen his place, his respect, his lot. Even so, owning one is still beyond the reach of the average person. At weddings and celebrations, he has an important attendance, the honor was high, and everyone receives blessing from him. But in a big meeting, it seems that he is alone, he wants to go home, because he still has no peers. As soon as Utemurat's brain ruptures and he falls into the middle of two worlds, the story begins. He felt so relieved and flew into the sky. The first in the celestial realms was the old woman Bazar, who had long since passed away, followed by Embergen, and then ... She began to see other people who had passed away. He met them and talked to them. Utemurat travelled to the other world through the sky, and returned to the trail. In Sh. Aytmatov's novel "Dunke", his protagonist, Avdiy, went to the other world by the ocean while hanging on a saxaul and returned several times later. Therefore, we do not fully understand the essence of what is happening around us in the course of his work. We understand and make sense of it by observing it from afar, in infinite space...

The story creates the image of people living among us, and prevents a series of events that may occur in our world. The author skillfully uses the methods of artistic depiction, turning the reality of life into an artistic reality. The work is valuable despite the fact that a number of images were created and the concept of artistic thinking was realized.

The idea is that whoever commits a sin, in the end he will be punished accordingly. This is evident in the personal destinies of several of the characters in the story. Utemurat also wanted to sin once in his youth. And, of course, this sin makes him be self-inflicted. In the work, Utemurat's mother Anjim reminds us of all our mothers as a sacred image, dedicated to their children, a faithful wife.

This man, whose moral virtues were high, did not surrender to the difficulties of life. Although the brigadier boss shouted, cursed and abused him, he did not swear at him. He did it on the principle of "whatever I marry, good for myself, bad for myself." Anjim was able to find the strength to tolerate himself, even though Rambergen trampled on the orphans and widows, cut down the trees in the yard, destroyed her harems, and left them in the spring without water. She was afraid that her son would be harmed, so she did it, considering that if she was upset, her son would be depressed. The philosophy of the old woman Anjim is based on everyday life. Family is a sacred place. She

raises her children to make a living. She is loyal to the morality in her heart, to the deepest human feelings and virtues. For her, the homeland is her own home. She believes that if her son studies well, he will not be a bad person in the future.

The story serves to enrich the spiritual world of man, to encourage him to take every step of life carefully, to show kindness, support and do good deeds.

The author's novel "The Enemy" is one of the largest works in his career. The word "enemy" sounds powerful, frightening and disgusting to anyone. The events of the novel take place in the vicinity of Dawitkol, where the story of Kudaynazar, who served as a janitor, from his youth to the end of his life, is full of troubled and complicated struggles. Despite the scarcity and famine of the 1930s, the taxes that took away even the last of the chickens, and then the hardships of the Second World War and the hardships of rural life, are illuminated by reality.

During the war, the elders hand over the heavy troublesomeness of delivering the "black papers" to their parents, as well as informing them. Kudaynazar was old enough to speak to the district authorities.

His son Rysnazar was wounded in one of the battles and was left in the trenches. A girl named Margarita got him out of the ground and brought him home. The girl's father, mother and Margarita treated the wounded man for a week, helped come him to his senses, and then took him to the hospital. Rysnazar served in the army until 1947, taking part in the liberation of a number of Western countries from the enemy. After returning from Russia, he began to search for Margarita. He found out that the girl was born and raised in Russia, the government shot her guerrilla father as a traitor because he was of German descent, and deported his mother and daughter to Kazakhstan.

Love brings any long distance closer. He finds Margarita and brings her home as a bride. The Kazakhs named Margarita Maryam, who was a Muslim. However, when Rysnazar brought a girl from an enemy nation as a bride, a sharp turn took place in Kudaynazar's village. Zholdas, who had hired Margarita as a Russian language teacher, wrote a letter to the ministry out of fear of her literacy and self-esteem, claiming that she was an "enemy," which led to Margarita's dismissal. Both Kudaynazar and Rysnazar and Margarita patiently endure the attacks.

Her lessons and upbringing, which she taught with sincerity and devotion to the children of the village, were in vain. He cannot get rid of the "enemy" label. Increasingly, the father-in-law, who kept the enemy at home, decided not to invite his father-in-law Kudaynazar to the party. Seeing that her father-in-law was suffering because of this, Margarita decided to leave the country ... Her husband searched for her day and night and brought her home.

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In order to save the family of his son Kudaynazar, who did not see any harm from his daughter-in-law, he went to a place far away from where he was born, built a hut and began to live alone. His value will be known to the villagers after his departure. But no one dares to go and bring them back to the village. Because the "enemy" in the house had put an invisible iron in their hands and feet. While working in the country, Kudaynazar misses his village and homeland. Even though he is with his family, he feels alone. He thought about that his son Rysnazar who was rescued by his daughter-in-law from 'enemy' nation and also his friends' and acquaintances' actions.

In the work, the author puts forward the idea that because of these "enemies" of God, readers need to know who the real enemy is. It is not fair to consider the whole German people, and even the Germans who have nothing to do with the country, as enemies when the Nazis start a war. On the contrary, the inner enemy, who walks beside you, enters your heart, and acts hostilely with his seemingly believable actions, portrays you with five more horrible and evil plots than the enemies who carry weapons and invade. The creation of this work is the result of the breath of freedom in Karakalpak literature in recent years. It would have been impossible to even imagine these events, let alone write them down, if the old system had been preserved. And it is a great skill to respect our impartiality, to show its open potential, its

greatness in works of art through the feelings of the heroes. When the villagers heard about the death of Kudaynazar in the novel, one day they moved his family to their old place of birth. When the villagers saw Margarita weeping and mourning for her father-in-law in Karakalpak, they recognized her true human virtues and high morals and regretted their actions. But it was too late because he did not appreciate it at the time. After all, Margarita-Maryam was not an enemy ...

Conclusion

In short, in recent years in Karakalpak literature, the emergence of free, far from political pressures and influences, has appeared in front of public. From these methods we can see that in the works created by M.Nyzanov, literary trends such as extensive, comprehensive and in-depth study of human psychology, understanding of the person, the ability to feel his emotions are predominant. The images he creates do not leave readers indifferent, they strive to be a partner in their joys and sorrows, to share their difficulties, to be motivated, to be worthy of them. The ultimate goal of literature is to find a way to the human heart, to enrich his spiritual world. This means that Muratbay Nyzanov is a talented satirist, master prose writer, comedian, playwright, realist-writer, who today comes from every opportunity in every genre of literature and strives for innovation. one of the well-known writers'.

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