



THE PLACE OF LETTERS IN ABDULLA QODIRIY'S COMICS

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ABSTRACT

The article under discussion depicts the place of comics in Abdulla Qodiriy's letters. The author of the article considers that in the comics of Abdulla Qodiriy we see the effective use of the epistolary monologue in order to increase the effectiveness of the work, to express in more detailed way unspoken thoughts of the protagonist. When we talk about the epistolary form of speech, we first consider it appropriate to dwell on the meaning of the word "epistolary."

KEY WORDS: comics, epistolary, speech, personal, storytelling, protagonist, method, absentee, meaning, word.

DISCUSSION

Abdullah Qodiriy refers to letters a lot throughout his career. Letters are a form of epistolary speech. In the comics of the writer we see the effective use of the epistolary monologue in order to increase the effectiveness of the work, to express in more detailed way unspoken thoughts of the protagonist. When we talk about the epistolary form of speech, we first consider it appropriate to dwell on the meaning of the word "epistolary."

"Epistole" is a Greek word meaning "to write essays, to write". The epistolary method is a letter sent by the protagonist to someone, which is written in the form of an absentee address to the interlocutor. M. As Bakhtin points out, "first-person language is one of the manifestations of storytelling".

Epistolary speech is a type of speech used in personal correspondence, letter writing. This type of speech will be intended for the general public rather than for a specific person. Through epistolary speech, a person's inner world, his emotions, the problem of self-awareness, but at the same time, the fate of the main characters, the secrets of daily life are revealed and allows the author to defend himself.

The letters show how fast the writer puts the reader face to face with his thoughts, feelings, and

moods. Letters allow the teacher to create character traits, a wide range of interests, a personal attitude to events. They reflect changes in the writer's destiny, attitude, emotional mood.

Typically, letters are designed to report something and are expressed in the form of a written request. The letters are the inner monologue of the protagonist and play an important role in depicting the spiritual world of the characters. The following is an analysis of a series of letters from Julkunboy from Moscow:

In his letter "Moscow Letters I", Abdulla Qodiriy describes in a peculiar way that his compatriots, who went to Moscow on trade issues, were engaged in unscrupulous activities. He wrote: "...ундан бунга совдо-сотик учун келиб, қаёқдаги тутуруқсиз шилинпоча гўзаллардан шатта еб, Масков кўчаларида саланғлашиб юрган каммерсант акаларимизнинг ҳаётидан ёзайми". [2]

"Moscow Letters II" is logically a continuation of the first letter, continuing the issues raised in the first letter. In particular, he said to his "compatriots" being guests there, who considered themselves strangers, and who took a "woman in their arms" and went on an evening pilgrimage, "Oh, you



who have prayed five times, let your prayers beat your liver," I said: "Эй, ўқуған беш вақт намозинг жигарингдан урсун-дедим ва давом этдим. Эй, туткан рўзанг, ўгирган тасбеҳинг муччангдан урсун-дедим" ("Let your rosary strike from the dust".) Such a bitter irony, the cuts show that the writer hates what his compatriots do. In addition, the statements of Turkestan, which filled the city streets, and their behavior are described in the letter in a very beautiful, clear, truthful way. [2]

It is clear that the first and second letters are the result of adaptation to new conditions, learning and observing new people. Exactly the first "strange" and torturous events were recorded. Qodiriy will continue this situation in his later letters.

"Moscow Letters III" covers the periodicals published mainly in Turkestan and throughout Tsarist Russia. The writer overthrew the Turkiston newspaper and in the 327th issue of the newspaper he saw Elbek's poem "To the Tekinhorlar":

Талаб олмоқ сизларга кўбдан қолма одатдир,

Аммо талаб егувчи, бизча, ёлғиз бир итдир.

Кимки талаб теп-текин еса, билгил, ҳаромдир,

Ҳаромнида егувчи яна ёлғиз бир итдир.

It is not uncommon for you to demand,

But the demand-taker, in our opinion, is a lonely dog.

Whoever is free from demand is knowledgeable, unclean,

The harem eater is again a lonely dog.

Abdullah Qodiriy writes a parody of "Elbek's fiery speech against this call":

Сўксанг сўккил, урсанг урғил, ёлғиз санинг итингман,

Кирлик танинга кирган бўрдоқидек битингман.

Ҳаром танга ҳаром бит, аватиға чавати,

Қичинманғиз, сапчманг, тинчроқ туринг, бир сўрай! [2]

If you swear, swear, if you hit, hit me, I'm your only dog,

I'm done like a fat man with a dirty body.

Haram bit the haram body, avatiga chavati,

Don't itch, don't jump, stay calm, ask! [4.

Page 245]

Through such a poisonous pitching letter, the writer ruthlessly criticizes the plight of the helpless people and the leaders who are starving for free food.

In the series of letters "Moscow Letters IV", the author raises a number of issues, using a unique method of description. Focuses on issues related to the Bukhara University in Moscow. The letter consists of three parts, the first of which is entitled "Madhal: The Flu and the Philosophy of the Three" and focuses on issues related to the Bukhara School in Moscow: "... the fact that his beard is two years old, despite his age; hire four prikazchik with one box; trembling of the abdomen with a glistening surface; The fact that it has a number but no weight is one of the factors for the flu and all three."

It is obvious that although the educational institution looks like an authoritative educational institution from the outside, it is empty, its staff is worthless, and the problems of the time that bring up countless uneducated young people to the society are covered.

The second part describes the dormitory life, the problem of flaps and fleas, the effects of humidity, the condition of the students of the school. This part is called "Introduction: Old girl, cry on your forehead": "For some reason, a desert frog squawked on the floor, and as I rubbed my hand on my face, a couple of squirrels fell from the salty wall ..." We, the Turkestans, have eleven wooden houses, nine hungry awnings and a real estate, a yellow cow, a flat cauldron, a barn, and so on. [2]

The third part is called "End: The value of a donkey's fall." This third section also continues these problems and seeks to shed as much detail as possible:

- Where are these children born, in Bukhara or Moscow?

- In Bukhara.

- How did they come?

- In their blankets.

- What are they going to do?

- They want to study.

"Are their mothers with me?" I asked, and walked forward, deceiving the children who were crawling under my feet. As soon as I lay down in front of the door, seven or eight girls, who were sitting in the middle, suddenly stopped singing and sang "Don't Cry Half" [2]

In the fourth letter, Julqunboy takes his compatriots, who came to study, as the main topic and describes that they have not left their "breast milk", in which case it is very difficult to get an education. These afflictions that tormented him continue in the fifth letter.

The letter in the "Moscow Letters V" series describes the situation of hungry children who moved to Moscow and waited for money in the post office day



and night: "Yes, by the way, tonight your children were in a critical condition due to food shortages. Through these images, Abdullah Qodiriy worries about the futility of the lives of children who come to school and offers a unique way to send money: "Say yes, even if you buy three or four cans of cotton, calm them down, Dad! The cotton is ripe!" [2]

Through his letters, Abdullah Qodiriy sheds light on important issues of his time. The main reason for studying his letters is his creative personality. It is only in the letters that the creative personality is revealed.

When it comes to the personality of the creator, his talent, eloquence, encyclopedic knowledge, sharp observation, deep intellect, high artistic level, inner feelings, observant conscience, faith, knowledge of his native language are seen by the world. The creative personality literally shows itself in his letters.

In short, Abdullah Qodiriy covers important issues of his time through his letters. Through the above series of letters, the creative personality is revealed. The personality of the writer literally shows itself in these letters. In these letters, the writer not only records the events of life in a simple way, but also makes extensive use of imagery as the main tool of literature as a specific means of knowing and influencing life.

Through the letters in Julqunboy's work, we understand that the writer is talented, witty, sharp-sighted, has a deep intellect, a high artistic level, is observant, conscientious, faithful, humane, knowledgeable of his native language.

The peculiarity of epistolary speech in the creation of humorous character is that this type of speech is not limited, in which the writer through ten written wishes reveals the shortcomings of education, press, culture, religion, problems of concern, cuts, pitching, poisoning. using tone to harshly criticize irresponsible government leaders.

The writer uses the epistolary form of speech in the creation of a humorous character, showing the growth and change in the human mind and psyche with changes in social environment, conditions, the ideas of the nation's destiny, unity, national grief, independence, individual freedom, struggle for social justice. revealed the aims and ideas of Jadid literature, which sought to change the way of life and the spiritual world of the people. The humorous critique in this work is to expose social evils such as backwardness, ignorance, and colonial oppression, which are understandable to the public, and whose negative state is seen when measured by universal criteria.

Epistolary speech is designed to convey something and is expressed in the form of a written appeal. This form of speech is the inner monologue of the protagonists and is used to describe the spiritual world of the characters.

Abdullah Qodiriy illuminates important issues of his time through epistolary speech. His sharp gaze was able to see many shortcomings in society, and his ability to reflect these problems in his works in a unique way.

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