



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

Volume: 02 Issue: 08 | August 2021

Poet's Cmle

Pirimkulov Abdurahmon Eshankulovich

Candidate of philological sciences, secretary of the scientific council of the Almalyk branch of Tashkent State Technical University named after I.Karimov.

Received 28th May 2021, Accepted 24th June 2021, Online 18th August 2021

Abstract: This article provides a scientific analysis of the satirical works of the People's Poet of Uzbekistan Abdulla Aripov. The poet's satirical type and image-making skills have been analyzed on the basis of a number of his humorous works.

Keywords: synthesis, satire, space, plot, allegory, phenomenon, motive, poetics, image, hero, national calorie, pathos.

Abdulla Oripov! This name is the honor, pride and glory of the Uzbek nation. He is a brilliant poet of the sunny country, our hardworking and suffering people, who faced independence. The author of the National Anthem of the Republic of Uzbekistan had both good and bad opinions in literature about the multifaceted work, personality, artistic and ideological world. Na chora?! The place is round. After all, it is a natural phenomenon to have different views on the creator who changed the course of poetry of the whole century - the birth of hypotheses. At this point, we will try to give an objective assessment of the poet's humorous poetry.

The main basis of the comedy is a humorous element. There is no reason to call it a separate genre. The elements that make it a separate genre, the formal characters themselves, are not found. It can be observed in the composition of any work. But there must be some paradoxical event in the direction of its plot. An event can happen at different times, times and places for different reasons and excuses. The consequences and conclusions of this cause are sometimes abstract, and sometimes come to a definite conclusion by the author. The conclusion of

the abstract possibilities is referred to the judgment of the reader. So, in A. Aripov's comedies, according to dialectical laws, coincidence does not happen without necessity, and cause does not happen without consequences.

The thematic range of A. Aripov's comedies is diverse, the ideological scale is very strong. Any fan who reads them - the reader can feel the essence of several truths, not one for himself. The protagonist of the comedy is not a "stranger" to the reader. They are ordinary, shabby people who live on our own street or in a neighboring village. Sometimes, as "scientists", they think about the current problems of the time, and sometimes they make a plan to "put water under" the leader, whose prestige is growing. Sometimes, when they can't find a job and look for another job, sometimes they feel the need to "wash" trivial things.

Another interesting habit is that they also worry about the problems of the infinite universe, even though they can hardly find themselves on earth. So, from reading the satirical poems of the national poet, one can distinguish their main quality. A. Aripov's unique feelings in the Uzbek language, which are difficult to translate into other languages: kindness, as a result, it glorifies the virtues of honesty, piety, humility, honor, hospitality, truthfulness and love, and, conversely, condemns and exposes negative vices such as laziness, arrogance, ambition, and jealousy. So it is not difficult to distinguish the leading features in them from the reading of the poet's comics. In our opinion, the general basis of A. Aripov's comics is the national spirit. That is, the idea of national pride is the main feature of the poet's comics - the main phenomenon.

In 1996, A. Aripov's works "Selection" were published. Thirteen humorous poems of the poet were published in a separate chapter "Hangomalar". One cannot be preferred to the other, of course. Each has its own vital essence. A form appropriate to the ideological basis of each was chosen. The humorous imagery, character, auxiliary, and sometimes figurative imagery of the protagonists is revealed through activity. Sometimes figurative emblems even rise to the level of the head-leading image. No detail is automatically included in the scope of the comedy. In it, even a drop of water carries an ideological burden of its own.

For example, the sound "Kult-kult" serves as a very important tool in ensuring the weight of the comedy of the same name. But the poet suffers from the fact that the purpose of hangover is not to expose those who are unwilling to drink, but to eradicate the unique feeling of honesty among members of our society, especially among adolescents, and even among scientists and creators.

Alkissa, a group of "smart scientists" gathers and tapes all the sounds in nature, and briefly explains what these sounds are, and sends them to the sky, as if to the people in the sky. By doing so, they are determined to prove in practice their violence, and the weakness of those who live in heaven and on some planet. Inside the magic box flies blue with letter and ribbon:

Addressless traveler's letter,

The space turned out well.

Eventually, somehow

He became rich on the planet.

Look at the fact that people live on that unknown planet as well. Only their lifestyle is radically different from ours. So, years later, those aliens will find a mysterious box sent by our Uzbek scientists. But they do not understand anything from the letter, the tape. Against the background of the same misunderstanding image, the great talent places the main point in the bosom of comedy. In other words, the quartet reflects the main idea of the work:

By comparison,

Let's not discriminate against everyone.

Let's just say we don't know either!

What is honesty.

That was the original purpose of the poet. He felt the need to call the members of society and the nation to justice

and piety, and resorted to the "violent path - poetry" for his purpose. Finally, when the aliens hear the gramophone several times, only one of them notices an unexpected sound - the sound of the bottle "kult-kult." Interestingly, our "smart scientists" did not record this sound specifically on magnetic tape, nor was there any commentary on it in the letter. They forgot to turn off the phonograph when they "washed" the end of a good deed, a good intention. You see, the fact that our scientists recorded hundreds of sounds on tape is not clear to that side. Only the sound at the end of the tape is useful:

When the last turn,

Patephone burovi.

A sound called "Kult-kult."

Someone caught a glimpse.

Stop, he said, that's it!

Familiar echo found.

Now suddenly depressed

The doors closed.

Immediately across the star,

The news spread:

From universal news

Don't stay, friends are ignorant.

Thank you so much, we are not alone,

There are corners.

What a waste,

There are bottles.

They were also very happy in their world. In particular, when a message came from somewhere, they felt the need to respond immediately. They select a single "kult-kult" sound from a series of sounds on the gramophone, record it and throw it down. This letter is now on the way, and the poet concludes that it is coming towards us.

The form and content of this hangoma, in essence, make a good impression as an integral continuation of the work of the folk poet about the celestial guest. The reason is that the poet, appreciating the work of scientists even in the heavenly guest, skillfully inserts into their works one thing - the lack of love.

The same unique feeling is expressed in the nature of the cleaning lady. The purpose of this rumor is not that any

creature fell from the sky to the ground, or that scientists are arguing about this coincidence. These are just parts of the plot that provide the plot. There, the poet skillfully drew the feeling of compassion, the feeling of compassion, which was becoming less and less among the people, with great skill:

Services of scientists

No, it was not in vain.

They did so much work,

Only Mercy did not

Now let's talk about the famous "Oriental story". The protagonist of the "story" is neither a father nor a child. The "crowd" is also on the edge of the main line in the direction of the plot. In other words, they serve as an auxiliary image to bring out the main idea. But their unique role in the work cannot be denied. This is exactly the kind of controversy that the poet needs. Against the background of this puzzle, the main goal emerges.

The protagonist of the "Story of the East" (the word was used as the main character in the author's idea) - Donkey. The "two-legged donkeys" who by their character, level, sage, ignorance, greed, greediness, carelessness, old age hinder general progress, peaceful and peaceful labor and marriage, are portrayed by the poet in a humorous mirror. By his actions, he can cause a rift in life between a teacher, a student, a relative, a couple, and even a parent, and this is very common in marriage. The most interesting thing is that the poet does not speak it. He only mentions that he is "so careless and fat." It is this beast that puts an end to the million-year-old blood feud between parent and child:

Million years of kinship,

The bond is broken.

A donkey fell in the middle,

The gap is broken.

As mentioned, the ass is a generalized image. He revealed not one, but several motives of the author. You say that there are no people around us who are like donkeys who crush the head of another person for personal gain, money, career. Because of them, a father loses a child, a mother loses a daughter, a brother loses a brother. So, the ideological power of this work is much higher. It describes the father's loss of respect for the child, and vice versa, the loss of affection as a result of the "million-year-old bonds of kinship" with the donkey's activity as a result of the crowd's disunity, the crowd's disapproval, and their noses at things that did not belong to them.

The question may arise: well, why is the donkey to blame? It doesn't require much explanation. First of all, he is old, "rain and sleepless." If it weren't for this donkey, the parents probably wouldn't have traveled, and the crowd wouldn't have been there. But the naughtiness of the donkey does not indicate the unity of the crowd or the parent. They also have their own peculiarities, corruption. That is why we cannot limit this work to one subject. He is educated, impressive and attractive with a wide range of subject matter, with a distinctive national nuance.

The role of the donkey in the art of speech has a long history. It is usually placed opposite the horse. But this recognition does not deny that it in itself can reveal the ideological intent of the creator. It represents a generalizing image of the more oppressed, hardworking, black people in folklore. In the pen of a particular artist, the nature and appearance of the donkey are concretized as a synthesis of the individual.

In Abdulla Aripov's Hangoma, two old men at a wedding are led by a donkey on the way. In this way, the man who is driving the donkey also acts within the comedy as someone close to him in a certain sense in terms of his behavior. This brings to life the saying, "If he does not look like the owner of the property, he will die unclean." But, no matter what I do, that poor ass is to blame for the fact that the two dear interlocutors could not go to the wedding and got lost. Because when the time is over midnight, the returning passengers are no longer driven by a donkey, but by a horse. Because of the wisdom of the horse, the wanderers will return to their homes. Even the heroes who hit the donkey's way are surprised by this coincidence:

Alkissa, this is the horse way

He turned towards the house.

The old man, from his old lady

He was asking for a place

In Abdulla Aripov's pen, the donkey is not only awkward and heavy, but also has the qualities of agile and naughty. In the poems of the poet, the horse, which has been used as a traditional figurative image in our millennial poetry, has a special meaning as a wise man, a donkey-flower, a monkey-mahmadona, a fox-cunning, a poet-landowner.

In Monkey, the monkey's use of little opportunity to be arrogant, to disregard other animals, even humans, is criticized, and thus humility is glorified. The "Legend of Adi-Badi" story is about family quarrels in Uzbek homes.

In it, the poet reveals the vulgarity of our women, but mainly criticizes the man. According to the poet, in a marital dispute in a marriage, a restless wife is not so guilty, her restraint is a sign of weakness. Therefore, the idea is that the man in the play is not a woman arguing, but a man who is not ashamed to talk to her one by one. That is why the poet concludes the poetic narration with an unexpected tragedy:

The woman finally gets tired,

He was fed up with life, even.

Child - child, property,

Satisfied with Bisot, even.

I want to hang myself

Announced word.

That they don't hang like that

Her husband hung himself

So, in comedy, a man's life ends in death. The poet wants the same people, who are arguing with his wife, in general, with an unequal class, to disappear completely

from our society. In this sense, the sense of satire prevails in this comedy, not humor. Thus, in the poet's comedies, the realities of life are sometimes satirical and sometimes wrapped in humor.

In the midst of laughter, the bitter, sad scenes of life are skillfully developed. Unfortunately, this development only happens to the intelligent reader.

The poet's hangovers can be compared to hot peppers. Just as pepper eliminates the flu in the human body, these comic works also gratefully treat the cells of negative vices in human nature.

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