

THE POETICS OF SATIRICAL CHARACTERS**Literature**

Keywords: humor, art, laughter, satire, humor, method, image, legend, folklore, character, poetics etc.

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Abstract

This article describes Abdulla Aripov's skill in creating comic characters. The importance of folklore and written literature is explained in this regard. The satire plays an important role in eradicating the social defects in society, and if it does not cure the emerging maladies of the humorous society, it will not eradicate them can be used to do this. The analysis of several poems by the poet reveals his satirical skills, style, and genre diversity. "Mashrab", "Life of the Poets", "Turgunbay", "The Brothers", "Hangoma", "The Third Man" and etc. through hundreds of satirical poems A. Aripov is well known as a satirical poet who mastered the mysteries of satirical and humorous images. The Poet in the poetry of the poet shows some flaws and defects in the personality and activities of the people through comic strips, comic situations, symbolic images.

Today looking at Uzbek literature, the challenge is to educate individuals who are uniquely identifiable in a society. The use of satire and humor is widely used to expose such flaws and imperfections, thus striving to eradicate its negative traits. Abdulla Aripov's poetry is dominated by the principles of the struggle for the eradication of such defilement as the character of the modern man, bribery, indecency and pride. After all, the purpose of satirical poetry is to educate a person in a moral sense, to humor the shortcomings and to make him an active member of society.

However, when we look at the humanistic nature of all the comics that are portrayed as satirical, critically acclaimed images, our views are one-sided. Sometimes the idea of demolishing rather than bringing up a person exposed in comic poems is put forward. After all, humor exposes the shooters in the community and ensures that they do not have roots in the future. Satire, on the other hand, eradicates existing defects and eliminates them.

The humor of Abdulla Aripov's deep philosophical essence, structure, language, and heroic skill prove that the poet also plays a role in the comics. The poet himself explains the reasons for his comic books: "... even the satirical poems are not artificially created. There are countless people who cheat on me, as do many others. The poems that were still writing bitter poems were, of course, the reason for this" [2, p. 11]. The poetry "Imam" expresses this clearly:

Hazratim, aslida Sizga ham qiyin,
Somelar ko'pincha qilishar o'yin.
Avval ortingizda namoz o'qishar,
Qatiqqa suv qo'shib sotishar keyin [3, p. 113].

The presence of satirical character and types in the comic of the poet is one of the peculiarities of comic poetry. Professor F.Karimov said: “Another important feature of democratic literature is that it is different from the satiricals of other times. The reflection of life in the characteristic activities of a typical character is one of the signs that the literature has reached adulthood.”

Indeed, in pre-democratic literature, the main weapon of humor was through symbolic images. In the late XIX century, Uzbek comics began to develop comic character and type. Abdulla Aripov's humor was mainly exposed to his satirical and ironic tone. The poet himself said: “As you know, the number of people who are in the country for reconstruction is shattered and shouted for their own benefit. Democracy, that is, adaptive egoism, has always been a developmental obstacle. It is particularly damaging to the community, especially in the spiritual realm. I tried to write the poem in a satirical tone. In satire there is a possibility of conditionality beyond precision” [1, p. 2] explains the reasons for the creation of the poem "Ranjkom". The poet states that he was compelled to use satirical power against politics and the defects of society, thus exposing them.

I.Gafurov analyzes the comic of the poet: "The reason why such aspirations are brilliant in poets like E.Vahidov and A.Aripov is that I sometimes associate Goethe and Dante with translation" [5, p. 20]. Creating a masterpiece requires a great deal of skill, talent and, of course, great work. The widespread use of examples of the folklore, the creative work of its predecessors, and the influence of Western culture are immeasurable. Concerning the Divine Comedy, the poet states: “The translation process has been a great school for me. If I put a lot of effort on paper, then I will work on that translation” [2, p. 11].

Qabristonga, demangiz, tirik keldi, yor-yor,
Quvontirib bizlarni o'lik keldi, yor-yor.

Yopib qo'yib ustiga choponini, yor-yor,
Yechintirib olamiz kafanini, yor-yor.

Shu tariqa yomonni tig'laymiz ham, yor-yor,
Yaxshilarni ko'mganda, yig'laymiz ham, yor-yor.
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In life, everyone eats bread and lives after every profession. There is a saying in our nation: "Death of a dog is a dog holiday". There are many articles in the articles, which are considered to be unique pearls of national wisdom. The subject of the poem above is fresh and fresh. "Finding a novel in poetry is not easy", wrote Asqad Mukhtar in his article “Poetry – The Poet's Social Conscience”. The pursuit of novelty, the creative search is the most important feature of every true talent. But "talent needs to be managed wisely", Kant said. In this context, it is understood that the

poet nurtures his talent with a thorough knowledge of all great trades, especially the national traditions of creation” [6]. Abdulla Aripov managed his creative research with “consciousness”. Poetry, based on the creative experience of Aybek, Gafur Gulam, and Maksud Shaykhzoda, has become more poetic in the poetry, based on the socio-psychological picture, consistent with the spiritual values of our people. The farmer sows the soil, produces the crops, feeds the people, educates the teachers, educates the sick, heals the sick, and so on. Wolves often mourn the death of the dead. Of course, just as any profession has its own difficulties, this profession has its own difficulties.

They face daily sadness and sadness, daily struggle with the end of human life, and their deepest sense of helplessness in the face of death.

They are deeply aware of the despair of life. They do not bury the good or the bad, they cry for good. But just as humans are different, insects are different. Among them are points and promoters: "Shut up, put on a robe, shake it off, shroud the shroud, help".

Those who are heartless, unbelieving, heartless, heartless, heart-wrenching, heart-wrenching, who can pull their last bite out of their mouths, unfortunately, are all around us. They do not distinguish between good and evil, nor do they claim to be poor, but only for their own interests. It is horrible that there are even guards who can take away the shroud of bullies. The poet used folklore genres to give an idea.

The relationship between folklore and written literature is enormous, and it covers the role of folklore in the formation and development of national literature, the important aspects of its use of visual aids, styles and forms, the emergence of folklore. In this sense, it is important to observe the style and skills of artists in using folklore traditions.

It is well-known that "folklore traditions" preserve only the folklore, the poetic expression of folklore, the artistic forms and visual means, epic motives and images, rituals and traditions. is expressed.

Our written literature first stylized folklore genres such as poems, proverbs, puzzles, rhymes, collections, and then light and alla. We see the continuation of this tradition in the work of the poet Abdulla Aripov. We see a continuation of these traditions in a number of his poems, most notably in his poem "The Witch's Song." In particular, the song "Yor-yor" is a joyful folk song performed at the wedding. This is a holiday for non-believers. This is exactly why the poet managed to stylize and enhance the content of the wedding song. As we begin to read poems, we understand who is mourning and who is right. The poem depicts the unusual state. Life is full of these contradictions. In this light, it is an expression of supernatural joy, the rigidity of fate, the diversity of human climates, the end and end of life.

The poet has penetrated deeply into the spirit of the folk song, so it is easy to understand the poems presented in the poem. In this poem, the genre stylization has been successfully implemented, and poetry lovers have enjoyed another popular poem. In the poem “tirik-o’lik”; “chopon-kafan”; “yomon-yaxshi” lines served to deepen the imbalance in human nature.

Like the poetry of A.Aripov in his creative legacy, his philosophical reflections are reflected in his comic poems. Even in their jokes, the jokes that make people laugh are the appropriate conclusions. This can be seen in the poetry "Water".

Juda ajoyibdir inson udumi,
 U suvni juda ham, juda ham suyar.
 Deylik, biror joyda nihol ko’rdimi,
 Albatta, tagiga suv quyur.
 Chanqab kelganda-ku, biror tashna lab
 Albatta suv ichar, miriqar, to’yar.
 Ortib qolganin ham hatto avaylab
 Egnidan yo boshidan quyur.
 Suv omborlarin-ku, aytib o’tirmay,
 Inson bunday ishni joyiga qo’yar.
 Uchragan puchmoqni kovlab erinmay,
 Albatta, u yerga suv quyur.
 Xo’sh, undan keyin-chi,
 Xo’sh, undan keyin, inson suvdan yana zavq tuyar?
 Bekor qolganida, ba’zida sekin
 Bir-birin tagiga suv quyur.

The national poetic thinking is characterized by humorous and insolent laughter of the people. In most of his poems, Abdulla Aripov makes clear the title of "humor" after the title. The poem "Water" expresses this feature. Naturally, the poet's humor lies in the light and soft humor. In the poem, he cites a person's water-related situation, which concludes his statement, "When it is idle, sometimes it slows down and submerges it". The old world is full of rules. There are such things as hatred, envy, ignorance, malice and slander. There are envy around us as well as good and bad people, just as white and black are good and bad. They can't give up, they can't see everything. When someone succeeds, they do not get enough sleep and they want to hurt him. But they do not know, "Envy does not devour the envy".

From the beginning to the end of the poem, the reader will enjoy a pleasant ending. When he laughed, he didn't even realize he was thinking about the work again. Everyone knows that Abdulla Aripov is a serious poet. However, this poet is no stranger to expressing his sympathy for the people, in the light of humor, mild humor and innocent laughter.

As it turns out, the poet effectively uses social situations, situations, and epic elements in the poem to create a satirical image in this poem. Although the poem does not have a holistic plot, it is clear that these tools are the basis for the comic. In the poem "Two Poets", the poems in the lyric-epic context of poetic, empty, math-stricken poets, whose lifeless and poorly written poems are not read by the fans:

Bir shoir arz etdi ikkinchisiga,
-Do'stim shoirlikdan endi voz kechgum!
Qancha intilmayin xalqning ichiga,
She'rimni o'qimas, o'qimas hech kim.
Ikkinchisi uni yupatib dedi:
-Oldinroq ketibman men sendan ko'ra.
Xalq-ku o'qimasdi meni ham, endi,
O'zim ham o'qimay qo'yganman, jo'ra.

In the case of unlucky poets, this poem gives readers a sense of humor and a laughing stock. The satire created by the poet during his creative work became more and more intense as the years went by. The main theme of A.Aripov's humor was the brutal, insulting laughter of officials, from the common people, to the negatives, their interests, and their interests, which hinder the lives, destinies and hopes of the working masses. Although, instead of educating the younger generation with their own masters, the poet tries to direct the hero who is in need of it:

Jindakkina fe'lingizni
Kengroq qiling, domlajon.
Shunda sizga ko'ringaydir
Ko'p g'alati bir jahon.

The first part of the poetry analyzes the thoughts of the hero, illuminates the ups and downs of the so-called ocean, and emphasizes that man should never forget his identity, and finally:

Ruhingizni chulg'amasa
Nogahoniy bir balo,
Miyangizning tarxi endi
Ochilgaydir inshoollo.

The second part describes a master's character traits, aggression, and negative behavior. He's always unhappy with her, and she doesn't like anything, even when the wife's standing up, her children, the teahouses in her eyes seem to be offensive.

Bolalar-chi, oh bolalar,
Tarbiyasiz, quv, suyuq.

Shox bilan dum bitsa agar
 Shaytondan hech farqi yo'q.
 Xotini-chi, u xotin emas
 Dam so'zlab, dam to'xtaydi,
 Supurgini minib chopgan
 Alvastiga o'xshaydi.

The homeowner, the neighborhood, and his colleagues are all too busy to blossom, and the spider is ready to throw himself in the shelter. Scrolling through the newspaper again becomes even more irritating: "The award was given to the father and mother" [2, p. 11]. When you read the message again, the plot is triggered. The aim of the literature is not only to show goodness and good behavior, but also to educate and guide people. This poem is written directly in the form of an appeal to the satirical object, and it is led by the confession of ridicule, ridicule, and ridicule. To this end, the poet advises, "If you open your heart, all people will love you". At the end of the poem he addresses the teacher and calls him honest:

Endigi so'z... xullas, fe'lni
 Kengroq qiling, domlajon
 Sizning ko'rgan bu kun esa
 Kun emasdir hech qachon.

As a novelist, A.Aripov was able to take the humor to a new level and used various literary means. The literary works of our literature condemn and discredit habits that do not conform to the moral and aesthetic beliefs of the people, but the essence of this is to educate a person with a very humane character and character that is worthy of high humanity and humanity. He will do it. In our literary studies, the birth of satire comes from ancient times. As N.A.Dobrolyubov points out: "our literature began with satire and continued with satire. It still stands on the ground of satire" [4, p. 138]. After all, poets like Alisher Navoi, Turdi, Gulhaniy, Makhmur, Zawkiy, Avaz Otari, who have written in the classical literature and satirical writings, have created strong criticism of hypocritical clergy, tyrannical officials, and dishonest judges. There is a sense of urge to these people to be just and educated about the people.

In the Pilgrimage, they are often ridiculed, humiliated, and humiliated by the humiliation of the oppressors, whilst ridiculed and whipped. Tearing off the veil on their faces, they portray how dirty and disgusting their world.

"Mashrab", "Life of the Poets", "Turgunbay", "The Brotherhood", "Hangoma", "The Third Man" through like these satirical poems A.Aripov is a satirical poet who masterfully mastered the mysteries of satirical and humorous images. Poet in the poetry of the poet shows some flaws and defects in the personality and activities of the people through comic strips, comic situations, symbolic images. Symbolic satirical poems like "Pleased", "Hangoma", "Philosophy of the Fox",

"Elephant and the ant" have become original. For example, in the "Pleased" he criticizes the ignorant, ambitious ones who put themselves above the genius. And let's not even shout, "Gulkhaniy and Krylov are both gone". The poet exposes such people with a strong grip.

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