



The Use of Humor in the Erkin Vahidov's Lyrics

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Abstract: *The article analyzes the ghazals of Erkin Vahidov, the greatest poet of his time, in the "Devon of Youth", the laughter and humor used in them. Also, the series "Kulgi Mushairalari" in the poet's lyrics was taken as a research object.*

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In one of his speeches, President Shavkat Mirziyoyev said: "If literature, art and culture live, the nation and the people, the whole humanity, will live peacefully." they said. In fact, the history of Uzbek literature and folklore goes back thousands of years. We can see the attention of our ancestors to the word in the national monuments and literary sources of the Turkic peoples, in particular, the Orhun-Enasoy inscriptions, the work "Devoni Lugotit Turk" and many works from the folk epics of the "Alpomish" and "Goroguli" series to today's literature. These sources, in turn, cannot be imagined without puns, jokes and humor. Humorousness and didactics inherent in the nature of the Uzbek people mixed with each other and caused humor and satire to have an indispensable place in literature. Didactics, that is, setting an example, exposing shortcomings and vices, and in the realization of goals such as laughing sharply or lightly at them, it is natural to "wrap up" the thought on paper, to have meaning and jokes. It would be true to say that this style has become a tradition among artists for tens of centuries. Jokes based on folk epics, proverbs and riddles, and the humorous style were later transferred to the works of poets such as Alisher Navoi, Turdi Farogi, Gulkhani, Muqimi, and continue in today's literature.

In particular, Erkin Vahidov's "Depot of Youth", which we analyzed, is distinguished by its richness of humor, light jokes and quips. While getting to know the entire work of the poet, we will come across humorous works and series. There is probably no Uzbek art lover who has not seen his comedy "Golden Wall". Also, the poems of the series "Wisdom anecdotes" and "Matmusa" won the hearts of readers when they were first published. The reason for this is that the events shown in the series are common among the people in one form or another, and the main characters also live among us with other names. The past time proves that Erkin Vahidov's chosen path in exposing certain evils in society is correct. In fact,

We can witness Erkin Vahidov's humorous laugh not only in the series listed above, but also in "Youth Ministry". As the poet creates unique examples of light humor by means of aruz weight, he collects them in one category and names them "Kulgi mushoiralari". Below we analyze several ghazals belonging to this category. One of them is called "Advice". The ghazal is composed of advice with its name, that is, Erkin Vahidov pays attention to the relationship between the leader and the employee, and does not spare the employees his unique "advice". A total of five advices and directions are expressed in six stanzas. Let's pay attention to the text of the ghazal:

Do not make the hand skilled in work, make the tongue master in speech,

When you have done one thing, do it one hundred times.

If you want to get attention from your boss,

Make your appearance a hundred different, and make your words a thousand colors.

Keep smiling, don't open your mouth to criticism,

If you have an offer, do it slowly.

When he says to stand, stand, when he says to lie down, don't leave the path of zinhor,

Don't think on your own, don't do anything independently.

Know your boss's heart, don't go too far

If you find time, do it together.

Know these five tips, one basic rule:

Do not make your hands skilled in work, make your tongue a master in speech.[1,114]

It is not difficult for a person who reads the advice of the poet to understand that it expresses the opposite meaning. In turn, it would not be wrong to say that this ghazal is dedicated to employees with these qualities. There are such people around us who neither admire any work nor put forward any independent thoughts and ideas. Nevertheless, the secret of their success is sharply exposed by the poet. Such persons seek attention by begging, they do not criticize the leader, on the contrary, they praise him, they do not deviate from the leader's orders, in the words of the poet, they do not go "beyond his bed". It is natural that the poet was not ignored by the fact that such impolite and uneducated employees are gaining a reputation in the society, because he himself did not deviate from the right path.

The next ghazal of the series is called "Kochamen". The surprising thing is that the lyrical hero in this ghazal is a street. This is such a street, with the help of which the poet satirized one of the socio-ecological problems of the time - unusable roads and streets. If we say the street in its own language, it is "Changistan-u in summer, Balkhistan street in winter..." When we read the verses, it is natural to imagine an uneven, unpaved street, dusty in summer and muddy in winter due to rain and snow. The poet himself reflects this in verses in a different way:

How many eyes have I filled with dust,

How many of them I will pull off their boots and move forward.[1,115]

It is natural for strong winds and dust to rise in the spring and summer months. The dust in the eyes reminds us of that weather, and "pulling the boot" in the mud, when the mud sticks to the bottom of the boot, makes it difficult to walk and get stuck in the mud. With the help of this truthful description, the poet shows the condition of the streets forty years ago, and with the help of the following verses, he also reveals the social reason of this dilapidated street:

One side of me is that fog, the other side of me is this fog,

I have a lot of heads, I move around in a lot of arosat.[1,115]

As you can see from the picture, the street is located between two districts. There is a saying in our people that "if there are many shepherds, the sheep will die badly", which means that the heads of these two districts do not consider it their duty to repair the street on the border. As a result, the residents of this street have been suffering from bad roads, dust and mud for years. This ghazal may seem like a simple comic poem, but its essence is to show the importance of virtues such as fulfilling one's duties and thinking about people's sorrows. In the next stanza, the poet finds his own solution to this situation:

Of the two chiefs, who should I cry to now?

Either I will move to that side, or I will move to this side.[1,115]

The only solution for people who are fed up with the heads of the districts is to move to one district or another, that is, it is impossible to fix the two heads without paying attention to their duties.

Another comic ghazal is of special importance in the work of the poet. This poem, called "Boshindadur" and consisting of 6 stanzas, is similar to Alisher Navoi's romantic ghazal entitled "Eighteen Young Wonders" only in form. But in essence, it reflects the actions of an incompetent 18-year-old child and the worries of his father. Below we focus on the definitions:

For example, a man wearing trousers and shoes like a chest,

Her hair is like a swaying basket. [1,116]

This description reminds the reader of the way of dressing alien to our nationality and traditions, which came under the influence of the West and received the names of "popular culture", tradition and "fashion". Despite the fact that it has become somewhat commonplace now, when the poem was written, that is, in 1968, young men wearing tight pants, strange shoes and growing their hair in baskets were not approved by the intellectuals of the time. Even now, there are not many supporters of this style in society. In the image, the poet was able to express the fact that the son is deaf, and that the father is turning his face to the ground with the help of the son's appearance. We can also see the reflection of the father's suffering in the stanzas:

Why don't you hit me, why don't you burn me,

If it's bad, it's all about this. [1,116]

At this point, the reader asks "why is the boy so uneducated?" It is natural that the question arises. The clever author does not avoid this and gives the answer:

No wonder, in his youth, a son is fondled and kissed by his father.

He caressed it and placed it on his head, and it is still on his head. [1,116]

So, the father brought up his son to be too manly and strict, because of this, when the son grew up, he became a widower.

If we look at the history of literature, humor has not always had a didactic purpose in mind. Sometimes light humor was used to share the mood and enliven the atmosphere. But Erkin Vahidov's humor deserves a separate analysis. Because none of the jokes are given just for laughs, at the bottom of each of them there are issues such as exposing the flaws in the society and people in it, human attitudes and character, identifying the causes and finding solutions. This can truly show how high the level of the poet is not only as a poet, but also as a state and public figure, a lover of the people, and a guardian of enlightenment.

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