

FOLKLORISM IN THE STORIES OF ERKIN A'ZAM

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Abstract. *In this article, the expression of sarcasms in Uzbek art is presented on the example of Erkin A'zam's stories. In addition, thoughts pointing to the place of artistic language in society were put forward through the art of words, such as sharp sarcasm, bitter laughter, irony.*

Keywords: *sarcasm, sharp venom, irony, humor, society, evil, socio-political image, artistry.*

INTRODUCTION

Erkin Azam, who entered the field of Uzbek literature in the 70s of the last century with his unique pen, is considered one of the leading representatives of modern Uzbek literature. Notably, the writer is distinguished by his "freedom" in speaking his words. Erkin A'zam sometimes describes the unforgivable vices observed in people in a satirical spirit, sometimes with sharp venom and sarcasm without trying to hide anything. In the collection of scientific articles and interviews entitled "The Art World of Free Azam", the writer is defined as follows:

"In the writer's prose, there is irony, light laughter, sarcasm, laughter, sarcasm, sarcasm, layers of sarcastic humor, sarcasm, puns, parody, paradox, parodic imagery, masked images. Abdulla Qadiri, Fitrat, Cholpon, G We can say that Afur is a worthy follower and disciple of Ghulam, Aybek, Abdulla Qahhor."

While reading the works of Erkin A'zam, we notice that the problems of the era and man are leading in the works. Erkin A'zam's works show clearly the way of expressing the vices that are embedded in the blood of humanity and cannot be separated from them through sharp laughter and sarcasm. For example, he used humorous irony in the short story "Pakana's Lover's Heart", while in the short stories "Guli-guli, the Country of Hats and Hats", he used a sharp form of irony - sarcasm - to criticize human vices.

Literary scholar Dilmurod Kuronov defines the term sarcasm as follows: "Sarcasm (Greek: sarkaso - to tear the flesh) is a type of humor, poisonous laughter directed at the depicted thing. If in irony the assessment is realized in the context, in sarcasm the negative assessment is understood from the text itself - it is as if veiled with a silk cloth (compliment on the surface or laughter at the core of a normal attitude is immediately noticeable). A degree of veiling distinguishes sarcasm from invective, from angry speech that openly exposes."

First, let's dwell on the meaningful interpretation of the story "Guli-guli". The reader is interested in the question why the title of the work is "Guli-Guli" and tries to find an answer. At first glance, it is not surprising that the thought that this is also a love story crosses your mind. Erkin A'zam is so masterful and demanding in choosing names for his works that the reader cannot find the answer to why they are called that way until he finishes reading the work. The fact that the mystery in the titles of works is one of the unique methods of Erkin A'zam's work is also one of the achievements of Uzbek literature.

The main character of the play is Monkey, who took the phrase "Guli-guli" as his password. This character, whose original name was Momin, was later nicknamed monkey because of his animal characteristics and appearance. The monkey is portrayed as a rather stupid, stupid,

uncivilized, animal-like person with sensual feelings. Although his body was not different from other people, there was no trace of human qualities in him. It is good that such people only participate in works, but it saddens our hearts that they do not exist in our society. Even now, there are people who lower themselves from the high status of human beings and are hated by the people around them because of their actions and behavior, which animals do not care about. In one word, we can call them today's "Guli-guli". We can see the monkeyness of the monkey in the following conversation:

"Has he been cheating on his wife, Mahmoud?" - I ask. - Oh, who would touch him! But he has many children! If you make such a statement, one will come out from every street. It's funny, it's all the same age. It was in one year. Little monkeys!"

Who or what do you think is the reason why the "Flowers" and "Monkeys" become numb and go beyond the boundaries of humanity? Undoubtedly, the environment, the community of people! No one is born a thief, a thief or a mugger. The future character, profession, and interests of a child born with a pure nature depend on the people around him in every way. The author confirms this through life examples:

"The monkey walks in his aunt's house. He is also an orphan: he has neither father nor mother. "Many years ago, the father left his mother with a bang, went to the police station with a bloody butcher's knife in his hand and his own foot, and then there was an open court in the district center and he was imprisoned."

LITERATURE ANALYSIS AND METHODS

Any artistic work reflects some problems of its time, be it domestic, social, or political. Because the creator sees the existence with his own eyes and writes his work based on his worldview, thinking, level of knowledge, feelings, and mood. With this, he draws people's attention to a certain issue," [7;49] says Professor Abdulla Ulugov. If we look at the literature of the world, we can witness that, regardless of the topic, the famous works of art shed light on the problems of the time. We see this situation in our literature as well. For example, if we look at the example of "Otkan Kunlar" or "Night and Day" novels, both works served to reflect the actual issue of their time. Perhaps for this reason, it is still not losing its place on the bookshelves.

RESULTS

They say one evil begets another. Indeed, Maimun's antics, the betrayal of Musallam the Kokildar, and Alma's behavior towards her husband disturbed the peace of the people of Jiydali, whose name is praised in epics. There will be no peace and blessings in the land where honesty, piety, and shame are raised among people. Of course, it is good that the society strives to be educated and live a prosperous life, but the quality of human qualities, in particular, spirituality, loyalty to one's hometown, religiousness, abhorrence of uncleanness, etc. shows his worth. Otherwise, it is almost no different from animals, because finding food and eating, leaving offspring and surviving in a life full of trials are among the tasks that animals can do. In his short story "Guli-guli" Adib skillfully depicts the bitter reality of such a life, the spiritual-ethical, social-political image of the population through the fate of a village.

Erkin A'zam also used a sharp form of irony - sarcasm in the short story "The Country of Hats and Hats". Heroes named Tovarish Erkin and Tovarish Bakhtiyar are sent as a delegation to the country of Chapaklar. Through this journey of the heroes of the writer, he expresses with sharp venom the pitiable condition of the population, who are addicted to vices such as flattery, eye make-up, idolatry, and personality worship. This involuntarily encourages the reader to look at the

rules of the system around him. The short story sometimes calls the members of the society to be vigilant, and sometimes calls them to be grateful so that such unfortunate situations do not happen to us.

As for the title of the work, the author says: "Chapak" seems to me to be an incomplete word with a bad pronunciation and some missing letter. Actually, let's say it was a "chalap"? However, this is a different concept, a different meaning. Chalpak is a thin dough dish that is cooked in some of our regions only during condolence ceremonies and is fried in a pot. There is also the curse "Eat your chalpak" - "die, when you die, I will taste your ass." However, this is not a very warm phrase. "He hit it and threw it in a hat", that is, he stretched out the dead body, let out the thin one; or: "If you wrap it in a hat, even a dog won't look." If the dog doesn't even look, it means that it is completely useless and unnecessary. Well, what if he flipped it? No matter how expensive the fabric is, will it not be stretched, worn, and wrinkled after being patted between the palms? Then even a dog won't look at him? In general, aren't these two words the same thing?..." As we have seen, Erkin Azam's calling the country "The country of hats and hats" is a vivid example of sarcasm.

We can find out the reason for writing this work from Erkin A'zam's speech in an interview. The writer has been on a creative tour in many countries such as France, Russia, Iran, North Korea. Erkin A'zam answers the question of how travel to foreign countries has influenced you and your creativity: "Can I start with the countries that had a particularly strong impact on me? North Kuria with Iran. Iran attracted my attention with some kind of ancient spirit and landscapes that our eyes have not seen. I also wrote an essay called "There is no fear in Tehran". As for Northern Kuria... You have read Hats and Hats. What else can I say? About that ten-day trip, you can write another book of such volume... God forbid we go back there!"

Let's quote a few passages written with strong irony in the work: "The genius didn't stop clapping until he got on the pulpit and started his historical lecture, like the chairman of the meeting, all the hosts did not raise their heads to bow. Look at the power of respect!"

.. "Indeed, these kinds of demonstrations are not alien to us - we grew up in an atmosphere of public applause. Our eyes are used to it, and our ears are constantly trained. O'-o', we saw some clapping, we saw some clapping, the description is full of words! We have played the clapper since kindergarten. Sometimes we got so carried away that after the ceremony, our palms would tingle for several days. It's all hard work. Hard work! Especially if you feel that the words coming out of the pulpit are just flying in the air and will never come true! Especially if these words, which are thrown out in the form of a lofty slogan, are contrary to your beliefs, even if they are the opposite, if you show yourself to be sincere and loyal, and you are condemned to clap your hands with all your might! Hard, very forced labor!"

Bakir, the hero of Erkin A'zam's next story "Days other than Eid", was born and raised in a simple, low-income family. The environment does not support such a mess. Bakir was humble, quiet, learned to work and was brought up in the spirit of Uzbek traditions. However, the family environment of Bargida, whom he fell in love with, is the complete opposite of the Bakir family. They have completely free concepts of morality, relationships, behavior, and family responsibility. Bakir is condemned to live in the environment of these two families. After entering the second environment, the feelings that he considers sacred become like habits left over from a pastime. Bakir tries to get out of the spider's web woven by Bargidalar and his family: his father, sister, son,

Safura and others. But it's too late, man, willpower is gone, you have to wait, life is about patience. But until when?

In these lines, Erkin A'zam laughs at the feeling of pity in his heart and the anger on his tongue with painful and bitter words. The phrase "If I tell, they will kill, if I don't tell, I will die...", used as an epigraph in the work "The year of his father's birth", is a frequent irony, insult, sarcasm, sarcasm in the art of Erkin A'zam`s games, masked characters, poison, laughter, sarcastic humor is equally characteristic of all layers, in my opinion.

CONCLUSION

In conclusion, we should emphasize that we can rightfully mention the works of Erkin A'zam as the masterpieces of Uzbek artistic sarcasm. We will be sure of this once again in the example of the above-mentioned stories. Because in the works of Erkin A'zam, it is not the main goal to simply cause a light laugh, at the core of every work built on sarcasm and irony is to call the members of society and people to awareness, to expose some vices that are not noticeable to them, and the spiritual and moral development of the people, the aim is to improve the cultural image, to ensure peace. It is the main task of us, the readers, to be able to understand human qualities, as well as civic duties, along with the sorrows that you and he want to send to us through his unique works.

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