

ERKIN VOKHIDOV'S SKILLS OF USING ANECDOTES IN HIS SERIES OF POEMS "THE ANECDOTES OF DONISH-KISHLAK"

Dilfuza Adambayevna Khadjiyeva

Teacher of the Department of "Methods of Primary Education" UrSU

ANNOTATSIYA

Ushbu maqolada O'zbekiston Qahramoni, Xalq shoiri E.Vohidovning "Donishqishloq latifalari" turkum she'rlari xususida so'z yuritiladi. Bu turkumdagi ba'zi she'rlar tahlil qilinadi. Ularda shoirning xalq latifalaridan foydalanish mahorati, ularni ijodiy o'zlashtirishi, yangi latifalar yaratishi ochib beriladi. E.Vohidovning xalq latifalaridan foydalanishdagi mahoratining ba'zi qirralari yoritiladi.

Kalit so'zlar. E.Vohidov, "Donishqishloq latifalari", Matmusa, turkum she'rlar, xalq latifalari, tasvir, ifoda, mahorat qirralari, badiiy bezak.

АННОТАЦИЯ

В статье рассматривается цикл стихотворений "Анекдоты Донышкишлака" Героя Узбекистана, народного поэта Э. Вахидова. Проанализированы некоторые стихотворения этой серии. В них раскрывается умение поэта использовать народные анекдоты, его творческое мастерство, создание новых анекдотов. Освещены некоторые аспекты умения Э. Вахидова использовать народные анекдоты.

Ключевые слова. Е.Вахидов, "Анекдоты Донышкишлака", Матмуса, цикл стихов, народные анекдоты, образы, выражения, умения, художественное оформление.

ABSTRACT

This article deals with the series of poems "The anecdotes of Donish-kishlak" by the Hero of Uzbekistan, People's Poet E.Vakhidov. Some of the poems in this series are analyzed. They reveal the poet's ability to use folk anecdotes, their creative mastery, the creation of new anecdotes. Some aspects of E.Vakhidov's skill in using folk anecdotes are covered.

Keywords: E.Vakhidov's "The anecdotes of Donish-kishlak", Matmusa, a series of poems, folk anecdotes, images, expressions, skills, artistic decoration.

INTRODUCTION

Erkin Vakhidov is one of the pillars of Uzbek poetry, and his lyrics are rich in variety of themes, philosophical depth, sincere humor, folk melodies and metaphors. In particular, the poet's humorous and satirical works brought him great fame. Erkin Vakhidov's comedy "Golden Wall", which dates back to the early 60's, shows how talented the comedian is. The poet's series of poems "Anecdotes of Donish-kishlak", created between 1976 and 1991, and his protagonist Matmusa also became popular.

The purpose of the article is to study the skillful use of anecdotes in the poetic works of E. Vakhidov.

Object and method of research. The object of the research is samples taken from E. Vakhidov's poetry. The study of samples were based on the methods of comparative-historical and artistic text analysis.

ANALYSIS AND DISCUSSIONS

As you know, humor, especially anecdotes, reflects the unique characteristics of each nation. Anecdotes are a popular genre of folklore in both oral and written literature, and are short stories with a variety of themes and a small plot. Nasriddin Efendi is widely used in Uzbek literature as a stable image of anecdotes. In recent years, especially in the written literature, the opportunities of the anecdote genre have been widely used and a variety of works have been created. Anecdotes were used in the works of Erkin Vakhidov, Nemat Aminov, Anvar Obidjon, Tursunboy Adashboyev. An example of a poetic anecdote in written literature is the work of Erkin Vakhidov. [1]

In "Anecdotes of Donish-kishlak", based on poetic anecdotes, the poet happily describes the humorous life of the simple, confident and sincere people of the village. Everyone laughs when they read "Anecdotes of Donish-kishlak", - said the poet in an interview with critic N. Karimov. "Although I wrote them with pain." It is not a secret that our irrational actions are causing misfortune and suffering to the people. Is the bowl inverted? Are there few Matmusas who hold the same curtain and play the same tune? Don't we have to look at the sky and see our own way, wearing our own molds like an oven? These are not funny things, sad, catastrophic events"[2]. Indeed, the image of the poet Matmusa, through all his adventures, reveals the flaws and shortcomings in society and in human character. That is why literary critics highly value the work "Anecdotes of Donish-kishlak" as one of the best examples of social satire. The series of poems, consisting of 17 poetic anecdotes, is distinguished by its national spirit, populism,

richness of international humor and, most importantly, the depth of meaning on the ground of humor.

It is known that in the poetry of Erkin Vakhidov the role of folklore is very important, and in the work "Anecdotes of Donish-kishlak" poetic anecdotes are used. Everyone has heard the anecdote about Efendi, who had many adventures on a donkey. In "Anecdotes of Donish-kishlak", the poet, unlike folk anecdotes, chooses the image of Matmusa and enriches Uzbek literature with another humorous hero. "Matmusa's Tandoor", "Matmusa's Hat", "Matmusa's Plate", "Curious Matmusa", "Matmusa's Wheel", "Matmusa's Wedding", "Matmusa in the Tandoor", "Matmusa and His Son" A number of poems, such as "Matmusa's Donkey Sale" and "Matmusa's Hospitality", depict many funny moments in people's lives through folk humor.

This is what the poet writes in the poem "The Village of Matmusa":

Donishqishloq degan joy
Bordir bizning tomonda.
O'sha qishloq ahlidek
Dono xalq yo'q jahonda.

Jo'yak tortib tomiga,
Makka ekkan o'shalar.
Kalishini perronga
Yechib ketgan o'shalar.

Yuz qop ganchni bir yo'la
Suvga qorgan u yerlik.
Echkini sartaroshga
Olib borgan u yerlik [3]

Describing the village of Matmusa, the poet does not laugh at the simple people who compared the towers of this land to an inverted well, who built a gate to a wallless courtyard, who untied their remains on the platform, but encourages to draw the right conclusions from these circumstances in their lives..

The village described by the poet and the people there are so "wise" that they can only imagine planting corn on the roof of the house or unpacking it on the platform in order to keep it clean. The poet skillfully absorbs the fact that our people have a tradition of shearing sheep and goats every year, that only people living in the village of Matmusa can take a goat to a barber.

Through the above verses, E.Vakhidov sings about both nationalism and international traditions.

In the poem "Matmusa's Hat", the simple Matmusa, who bought a hat, and celebrated it with her friends in a restaurant, the party drinkings became hotter and exciting, and he ran out of money to pay for the party, so he handed the hat to the waiter.

Kirdilar,o‘ltirdilar,
Buyurdilar araqni.
Dono Matmusa uchun
Ichdilar bosh qadahni.
Qalpoqqa teri bergan
Suvsar uchun ichdilar.
Shunday qalpoqni sotgan
Ovsar uchun ichdilar [3]
Eslanmagan qishloqning
Itigacha qolmadi.
Maqtalmagan qalpoqning.
Ipigacha qolmadi.

"Matmusa is a simple, funny man. Under the pretext of scholarly anecdotes, the poet speaks of worldly thoughts. Erkin Vahidov's jokes have a balance of thought and expression, nature and appearance. In particular, the poem "Matmusa wearing a tandoor" has a great social thought and philosophical meaning. The plot of the poetic anecdote is similar to the plot of the anecdotes about Efendi. There are many anecdotes about Efendi riding a donkey on the road and wearing an oven. But that's not the case with Matmusa in the oven. In this poem, which is a logical continuation of the poem "Matmusa's Tandoor", Matmusa, who could not afford to build a tandoor, goes to the tandoor market and buys a tandoor. With the advice and support of the people, he gets on his donkey, puts his tandoor on, and sets off for his village. He can't see the road because he is wearing a tandoor, so he takes a risk and asks Allah to guide his donkey:

Bedapoya ko‘rganda
Eshak sho‘rlik netadi?
Qishloq qolib mag‘ribda,
Mashriq tomon ketadi.

Kun botar-u shom tushar,
Yulduz chiqar osmonga,

Hamon borar Matmusa,
Yetmas manzil-makonga.

Deydilarki, to bu dam
Yo'lda emish Matmusa.
Boshi ham yo'q, cheki yo'q
Cho'lda emish Matmusa.

An extremely heavy bell under the joke is given in the conclusion of the poem, the poet urges the reader not to laugh at a misguided believer. In this poem, Erkin Vakhidov entrusts the fate of an entire nation to "wise" leaders, and describes the sufferings of the people of that dictatorial period, who did not see their destination. Poetry not only serves to arouse laughter, but the words of the poet in the context of this laughter awaken the human conscience, the inner world.

Forgetting his own mind and intellect, his worldview, he makes light of the laughter of short-sighted people who seek wisdom and reason from others. Such individuals point to the vices of society.

In the poem "Matmusa's Plate", Matmusa goes to the city and buys a beautiful plate. "Then when I take it home, my wife turns it into a cheese bowl, and my kids think I have to come back to town to limit if the cheese is broken and the plate is broken" he thinks. Then wise Matmusa breaks the bowl and restrains himself in order to avoid any trouble. When the villagers heard this, they were amazed at his intelligence.

In the series of poems "Anecdotes of Donish-kishlak", Erkin Vakhidov depicts Matmusa in different ways, just like Nasriddin Efendi. It is known that in the anecdotes of folklore, Nasriddin Efendi is sometimes described as uddaburon, quv, sometimes ovsar, lapashang. In some anecdotes, Nasriddin Efendi is described as a generous man who helped the oppressed and humiliated people, and a simple man who was sometimes ridiculed even in ordinary circumstances. While creating the image of Matmusa, Erkin Vakhidov incorporated the features of the image of Nasriddin Efendi into the image of Matmusa. In Matmusa's Hospitality, a person is portrayed in one place as a person who is able to do different things, who rushes to help even if he is at risk, and who is otherwise ridiculed for even the simplest things. This is a testament to the poet's artistic skill. Erkin Vakhidov writes:

Mehmon juda azizdir
Donishqishloq tomonda

Derlar, mayli biz o‘lsak,
Mehmon bo‘lsin osmonda.

Mana, shaharlik mehmon,
Qishloq kezib yuribdi.
Unga go‘zal tabiat,
Ma‘qul bo‘lib turibdi....[3]

In turn, the poet refers to a folk saying, "The guest is greater than your father." He instills in the deep thoughts of the poems that there were times when kindness and hospitality of common Uzbek people were perceived by some as laziness. Most importantly, it poetically expresses the fact that it is natural for a human being to fall into the swamp of ignorance if he ignores every step he takes, that is, he falls into the water like an "urban visitor".

In this way, the city visitor, who is a fan of nature, falls into the water and flows away. The drowning visitor asks for help in different languages: "Qutqaringiz", "Спаси меня", "Dast bideh", "O my friend, help me please". Matmusa, like Nasriddin in folk anecdotes, responds to him and pulls him out of the water:

“Shuncha tilni o‘rganib
Boyvaccha bo‘larmiding?
Undan ko‘ra suzishni
O‘rgansang o‘larmiding?” [3].

Until this part of the poem, E.Vakhidov used folk anecdotes and decorated them with art. After that, the poet showed his skill and, if it is possible to say, he composed an anecdote. E.Vakhidov is a comedian who knows folk anecdotes, learns from them creatively and creates good anecdotes. The poet writes:

“Shaharlik shaharlik-da”
Der Matmusa ko‘nglida,
“Kerakli arqonini
Olib yurar bo‘ynida”.

Qirg‘oqqa chiqdi shoshmay,
So‘ng aqlini yuritib,
Arqonidan daraxtga
Osib qo‘ydi quritib [3].

It is clear from the above verses that E.Vakhidov continued the famous anecdote in accordance with modern times.

The modern man dresses really stylish. He has a necklace around his neck. In this small detail E.Vakhidov was able to see a beautiful find. Through the necklace, the gentleman was able to create a ridiculous situation from Matmusa's condition. In this way, the poet once again showed that he is a talented artist.

The main social problems and shortcomings of the time are based on humor, which is the basis of the stories that make the reader laugh in every line of "Anecdotes of Donish-kishlak". It seems that in the play Erkin Vakhidov creatively uses folk anecdotes, reworks them, expands their meanings, invents new ones. As a result, the poet's poetic language becomes richer and more influential, and his humorous skills increase.

CONCLUSION

In the poems "Matmusa's Village", "Matmusa's Hat", "Matmusa Wearing a Tandoor", "Matmusa's Tandoor", "Matmusa's Hospitality", which we analyzed above, E.Vakhidov effectively used anecdotes, a genre of folklore. He created new similarities to suit time and space. He also manages to increase the readability and sincerity of the work by referring to folk proverbs and ancient traditions of our people, along with anecdotes. He gave artistic decoration to folk anecdotes. Simplicity, fluency, and mastery stand out in artistic imagery and expression. This proves that E.Vakhidov is a skilled poet who carefully studied the examples of folklore and used them creatively. The fact that the language of the work is fluent, simple, written in a way that any reader can understand and comprehend, testifies to the fact that the works of E.Vakhidov are not intended for individual people, but for all mankind.

REFERENCES

1. I.Khajiyeva, F.Adambaeva, Kh. Kenjayeva, U.Babajanova. The importance of spiritual values in the upbringing of the harmoniously developed person in teaching and learning process. *International Journal of Advanced Science and Technology*, 29(5), 1496-1499. 2020.
2. Erkin Vohidov. Loyalty of the heart. Works. Volume 5 - Tashkent. "East". 2018. P.243.
3. Erkin Vohidov. Selected works. - Tashkent. "Sharq". 2018. P. 499.