



## NEW ARTISTIC FORMS BASED ON FOLK LAUGHTER IN MODERN LITERATURE

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**Abstract:** In this article, the place of folk laughter in the artistic development of modern Uzbek literature and the new artistic forms that appeared under the influence of folk laughter are discussed.

**Key words:** Laughter, episodic stories, "laughter", "laughter", "funny stories", "funny stories", "mutoyiba", "horror", "parodies", "interludes", "lots of laughs", anecdotes and so on.

**Introduction:** The cultural development of any nation, regardless of which period it belongs to, is closely related to the achievements of this nation in the fields of science, economy, literature and spirituality. The spiritual development of each nation is first of all measured and appreciated by its contribution to the universal culture. From this point of view, the culture of folk laughter has a worthy place in the artistic development of modern Uzbek literature. In the process of satisfying the growing multifaceted spiritual demand of the people, explaining the importance of independence, developing aesthetic, spiritual and artistic thinking, creating new, original, compositionally perfect works of art that reveal the image of the hero of our time. there is a need to use the rich treasury of the art of laughter and oral drama. However, the writer must conquer the boundaries of space and time in the depiction of reality, "remove the so-called history, revive the past before the eyes of the reader, and show the spirit of the times."<sup>1</sup>.

Review of literature: In the following years, funny episodic stories, which are used to humor, are called "laughter", "laughter", "funny stories", "funny stories" <sup>2</sup>, They are also published under various names such as "mutoyiba", "shumliklar", "parodies". It should be said that there is no question that such funny stories and jokes will gradually turn into folk anecdotes. Because the anecdote has acquired an ideological essence that represents such humorous oral episodic stories of the people. one of the artistic forms is "Hangoma". The words "Hangoma" or "hangama" are derived from Persian and mean crowd, gathering, buzzing, cheerful conversation<sup>3</sup>. In such works, a cheerful, cheerful, sweet, funny conversation between several people is recorded as "hangoma". It is known that a cheerful conversation between several people, which gives a cheerful spirit to oneself and others, based on laughter, is called "askiya" in folklore. But hangoma means not only sweet, funny conversation, but also telling funny situations experienced by the characters.

Most often, in our language, idioms are used with adjectives such as fun, fun, simple, sincere, interesting, fairy tale. People's communication with each other happens at weddings,

<sup>1</sup> To'laganova S. Adabiy jarayonda milliy roman muammolari // Sharq yulduzi. –Toshkent, 2023. №3. –B. 110- 111.

<sup>2</sup> Қодиров М. Кулки-хикоя. Ўзбек халқ ижоди. – Т.: Фан, 1967. – Б.80-94.

<sup>3</sup> O'zbek tilining izohli lug'ati. 5 jildlik. 5-jild. H-T. –T.: "O'zbekiston Milliy ensiklopediyasi" Davlat ilmiy nashriyoti, 2007. – B.504.

fun parties, and on the road. For example, in this place, we can recall Abdulla Oripov's poem "Hangoma", created in a folk spirit. As A. Hamdamov said; "the culmination of the humorous content of the work coincides with its solution"<sup>4</sup>. Here is an unexpected solution that will cause extraordinary laughter, just like in anecdotes. It is known that in the scenes of laughter, sometimes there is a case of cursing those who caused a sad situation. Because this swearing is aimed at uncovering the truth, it does not cause hatred, but on the contrary, it causes laughter and pleasure. For example, in Abdulla Oripov's "Hangoma", the host of the wedding, who was the cause of the poor situation of the old men who got into a tangled situation, was told, "It will be worse if you don't have a wedding in the dark winter, Gov. "Bachchaghar's verb is cold" is not a random expression of anger. In this swearing, the old men are not only angry, displeased, angry with the host of the wedding, but they also feel sorrow and regret for having lost their way, despite having seen a lot of people.

Hangomams are created in a simple language, with the participation of folk phrases, funny sayings, sarcasm, applause, cursing and insults, and folk jokes, which are the basis for bringing the folk language closer to the literary language. Hangoma describes interesting events that are rare in life, that surprise and make people laugh. From the past to the present, people who are spiritually close to each other have been organizing hangoma circles to spend time talking about interesting events. Such a meeting is organized between two or more people. There is a special category of people who love to make noise in life.

Anvar Obidjon's work "Altariq hangomalari" is also an example of modern folklore, a cheerful work. It has a symbol of the national spirit, living heroes, masters of this day. Exuberance, wit, ingenuity, simple sincerity are the original expression of "Altariq Hangomalari". First of all, like the Jamiki Uzbek, Altariq people do not say the name oddly: of course, they add the nickname. Abjal Kyshikh, Shervoy Duvana, Mamasharif Poppy, Sadiq Bujur, Nazar Piyon, Musavoi Khorozboz, Selkeldi Toga, and Bazar Kantovuz were both the heroes of the game and the hero of the game.

Altariq hangoma - surface side, surface of askiya. Under every commotion, little by little askiyas are ready to raise their heads. "Altariq Hangomalari" is a collection of strange stories about modern Effendi, a guide to nicknames and ambiguous words, a treatise that reveals the essence of askiya, payrovs. The stories in Hangoma are strange, surprising, rich in religious elements. It is an anecdote, not a work of folklore. It is fiction and does not have bright characters. Hangoma talks about unexpected events and incidents. Hangoma is drawing an unusual conclusion from the event, which the reader did not expect. So, hangoma is a unique form of novella. Hangoma is a short story saturated with the tradition of folk art. The poetics of Hangoma - a short story puts a special emphasis on the word, where and how to use it. A single word, used inappropriately, is significant in that it cuts off the volcanic power of the nature of the tumult. Talking and humming is considered a national characteristic of Uzbeks. Abdulla Kadiri, Gafur Ghulam, Abdulla Kahhor, Said Ahmad, Nemat Aminov, O'tkir Hashimovs were gurunboz and skilled song writers.

In Uzbek literature, there are poetic and prose forms of hangoma. Abdullah Oripov's "Hangoma" is his poetic expression, while Anvar Obidjon's "Altariq Hangomalari"<sup>5</sup> created in prose.

<sup>4</sup> O'sha joyda. –B. 66.

<sup>5</sup> Obidjon A. Oltariq hangomalari. – Toshkent: Ma'naviyat, 1999. – B.192.

Shodmon Otabek's "Dormon noises"<sup>6</sup> His work is also composed of interesting, funny and instructive events, anecdotes, wonderful graces that happened in the lives of famous writers. At the same time, they can be evaluated as a unique history of our literature, literary environment, which is made into humorous stories.

Parodies are also "attractive because they are born from the laughter of the people."<sup>7</sup> Parodic literature is directly or indirectly related to forms of folk-holiday laughter, and parody is one of the genres based on laughter. It will be focused on the world, history, society as a whole, worldview. Parodies in world medieval literature, especially ancient (before the 12th century), aimed at ridiculing at least something negative, any specific flaws that led to destruction. The oldest grotesque parody is the Cypriot dinner (it was created in the 5th-6th centuries). Parodies became essential material for depicting a strange clownish celebration, using the most important events of the entire sacred history from Adam to Christ for grotesque purposes<sup>8</sup>. In all of these, the universal nature of laughter is clearly demonstrated.

One of the artistic forms that appeared in modern Uzbek literature under the influence of the folk art of laughter is "shumliklar". Many works of O'tkir Hashimov are full of humor and humor, and the writer himself "he called it a joke. He even categorized some of them as "shumliks"<sup>9</sup>. One of Adib's small stories, which are so innocently written, is called "Shpana". In this story, there is an eloquence characteristic of curiosity and curiosity. O'tkir Hashimov's several short humorous stories, which show the "shumlik" of famous people among the community, their eloquence, resourcefulness and wit, are distinguished by the fact that they are categorized under the name "Shumlicker" and attract special attention. In some of them, the word "operation" is used. "Pamildori" operation, "Toyona" operation, "Ziofat" operation are among them. In the story "Hojatbarorlik" O'Hoshimov's memories of his trip to Bulung'ur with the well-known literary critic and critic Abdugafur Rasulov were expressed. The reality based on it recalls the style of folk praises.

Summary: In short, the writer and the scholar broke down on the road and got stuck until they reached Bulungur. If the belly is the skin of an onion, and the nerves are tense, the owner of the house has decorated the table. Having a cup of tea, the host says with sadness that he has been writing poems for several years, but it is not possible to publish them, and he gets to know each other in newspapers and magazines.

<sup>6</sup> Shodmon O.Do'rmon hangomalari.Toshkent. Sharq. 2016.537 b.

<sup>7</sup> Qodirov M. Kulki-hikoya. O'zbek xalq ijodi. – Toshkent: Fan, 1967. – B.80-94.

<sup>8</sup> Бахтин М.М. Рабле и история смеха. – Москва: Художественная литература, 1965. – С.86.

<sup>9</sup> Ҳошимов Ў. "Икки кара икки – беш". Ҳажвий қисса, ҳикоялар ва Ҳангомалар. – Тошкент: "Янги китоб", 2017 й.

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