



The Role of Humour in the Comics

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ABSTRACT

Humor is one of the national qualities of our nation, which testifies to their high talent, sharp intelligence, graceful nature, cheerfulness, penchant for humor. By the oral creativity of our people, great attention is paid to the pilgrimage, which is clearly visible in historical sources.

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The role of humor is very great in comic, as in life. Its forms vary: cheerful and sad, with affection or anger, appropriate and stupid, proud and sincere, complacent and flattering, suspicious and fearful, insulting and inspiring, cheeky and timid, friendly and selfish, ironic and heartfelt, sarcastic and simple, gentle and rude, with many meanings and groundless, triumphant and blaming, cynical and embarrassing laughter can be. Comic-prone creators use a variety of laughter based on their creative intentions.

Humor is one of the national qualities of our nation, which testifies to their high talent, sharp intelligence, graceful nature, cheerfulness, penchant for humor. By the oral creativity of our people, great attention is paid to the pilgrimage, which is clearly visible in historical sources. Because the people know well that the force of influence of laughter is enormous, that a great, powerful force is concentrated in laughter. Therefore, attention is paid to laugh as a sharp, impressive weapon in folklore works. In works of a comic spirit created in folk oral creativity, various facets, colorfulness of folk laughter are clearly visible. In folk Proverbs, matals, fairy tales, anecdotes,

lof, Askia, songs and epics, laughter was manifested in all its facets [1].

The image of a person who has been criticized in oriental pilgrimage is not always depicted with comic image tools. Consequently, ridiculing vices in relation to a comic based on strong criticism, funny exposure will have a strong power of influence. In the drama by Abdullah Oripov "Ranjkom", the argument made under the name Gadoykul is both funny and tragic. The Ranjkomchi forces the godmother to forgive the "godly" part of her name, as

"They called me "unbeliever" and did me upset

And declared me immediately as fundamentalists

As disappointed whithout dope, they sworeed my ansectors who gave my name

So, I give up my part "God", voluntary Let's my name will be half and remain a "slave". [2.205].

If noticed, it can be seen that the comic image in each stanza serves to evoke laughter in the reader. These events, which took place in a somewhat limited period of human rights, are

seen to what extent their interests are razed to the ground, as well as their non-religious freedom, from the rejection of even the name imposed on them. God is not an ordinary person, lector, preacher, abandons even part of his own name to restore his socio-political status, but argues that the name of officials who are not satisfied with this is a political mistake. Against this background, lector, who commands people, completely loses his name. But his cowardice, his insubordination, is brought under bitter irony. The poet was able to find subtle funny aspects characteristic of the comic embodiment and gave them in an extremely touching way. The activities of the hero, taken on the above pilgrimage, are revealed in funny Scenes. Because the spiritual image of any person is clearly manifested in his work activity, the vices in it are exaggerated. The combination of his image, nature, eloquence, senseless and saviourless sword personifies the comic image of the hero. For example, "the image of the image" - the image of the image - the image of the poppy flying in the mood-is making fun of the fact that it resembles a person; the lines "the scolding of the ancestors laid by the noun alternately" - serve to reveal his character, his appearance without spirituality. And his mention "may my name be half and remain slaves" remind us of as agree people of the past periods.

Officiousness in exchange for hurting others (you are religious)-she says that dry rot provokes both laughter and hatred of the reader.

At this point, it was possible to show that there is a similar plot poem in the work of the poet's contemporary, The famous poet of Uzbekistan Erkin Vahidov has his own unique style.

V.G.Belinsky says of a comparative study of the work of two writers: "the value of things is well known when compared. Consequently, there is no other choice but to make a comparative assessment of each other by putting them in parallel places, unless you have some similarity to each other by doing creativity in one round of two writers, the most righteous scales are the same". In this respect, when we compare this same aspect of the work of these two great poets, we see that Hajj occupies an important

place in both. In the poem by Erkin Vahidov "political lesson or the strange adventure of Bekov: "there is such an image: the head of a large office, Bekovich, one day returns home on foot, and not in a service car".

Along the way, he will face various "strange adventures". Residents of the neighborhood spread various suspicions and rumors. When someone says they are out of work, someone else says, "there was a chuckling, or another sight fell on the "salty" head. And the Tea House admonishes him with words that cannot be said to him. In fact, the chief is a modest, simple, honest person. A selfless person who did not live a single day for himself, being free from meetings, elections, lectures. But the talk of people helps him to realize his mistake, feeling that he has moved away from the people. This is expressed by the poet with sarcastic, laughter-awakening words:

Restless head!

Carrying your coffin

After all, the neighborhood!

In this poem, The Poet also laughs at small talk, Gossip people. And in Abdullah Oripov we see a different picture. In "Ranjkom", the leaders are brought under irony. Abdullah Oripov often takes negative vices in the leaders under strong satirical humor.

We are "Ranjkam", we hurt everyone, but

The same-our main task is not to lose heart.

we will not burn in hell without interest but,

Which cat lay in the sun for free (2.347).

For the chairman of Abdulla Oripov, "dishonor is dishonor for us, or impurity is or, the statements of parents, friends and brothers are a bad omen for the good". "The image of the chief, who has earned evil, and their squabbles are subjected to a satirical rush of laughter. The poet's skill is that in order to increase the impressionability of the work, from the language of the chairman, the brothers achieve the exaggeration of their characteristic features, citing a narration about orphans. Even advising young babies on the issue of getting out of the way, he teaches a funny situation in his speech, "shout at the end of the sentence, and tell the child that the condition is: your father is the other person".

While the Erkin Vahidov comedies reflect more light and positive aspects of life in one form or another, the more undeniable aspects of life are reflected in Abdullah Oripov. Comic characters are present in both poets. But if in the works of Erkin Vahidov the priority is to create humoristic images (for example, Matmusa) rather than satirical ones, then in Abdullah Oripov satirical images show the poet talent.

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