

Open and Closed Satire in Abdulla Oripov's Poetry

Orzigul Aliyeva,

Independent Researcher at Termez State University

E-mail: orzigulaliyeva798@gmail.com

Abstract: A creative individual writes works that reflect irony toward the imperfections and vices of society. Through satire, they express their attitude toward events that have stirred, excited, or angered them. In this article, we discuss the role of satire in the poetry of Abdulla Oripov and Shavkat Rahmon.

Keywords: Poetry, Satire, Tradition, Artistic Spirit, Sarcasm, Creator, Humor.

Abdulla Oripov's poetry includes traditional forms of the comic genre. In her research, G. Ravshanova, Doctor of Philosophy in Philology, analyzes Abdulla Oripov's satirical mastery, observing his use of satire, irony, sarcasm, and humor. As is known, satire delivers a harsh judgment of the flaws in human behavior and negative societal conditions. The poet uses satire to express a sharp, critical view of the negative phenomena that occur in life, often with anger.

Satire is traditionally understood as the space between humor and satire, or more specifically, between humor and sarcasm. In satire, negative traits are met with a sharper reaction compared to humor. When this reaction is even more intense, it is referred to as sarcasm, which is one of the primary forms of satire.¹

"**Sarcasm** (from the Greek word *sarx* meaning 'flesh') is a form of biting mockery, a harsh irony that proves every point, especially the socially dangerous consequences it entails. Thus, sarcasm is the highest form of irony, which, unlike irony's mere negative judgment, is distinguished by its merciless and destructive force." In many of Abdulla Oripov's poems, we can clearly see the use of irony, sarcasm, and sharpness.² As noted, "In artistic literature, the expressive devices of language that serve a stylistic function are one of the most important indicators of the status of a particular functional style." This is because, while figurative language is used across all functional styles, its use is most flexible, perfect, and widespread in artistic style.

Reading Abdulla Oripov's poetry reveals instances where the expressive tools are not just casually used, but are the result of special creative effort. The poet's work employs a wide range of artistic devices, and these devices are central to creating artistic imagery and conveying emotional-expressive subtleties. One stylistic device successfully used in his poetry is irony.³ In irony, the poet's negative attitude toward another person, object, or event is expressed not with direct statements, but through ordinary words and phrases that take on different meanings. This often leads the reader to laugh because the qualities depicted in the object of the description are not present.

¹ Равшанова Г. Абдулла Ориповнинг ҳажвнавислик маҳорати. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Қарши, 2020.-Б. 76.

² Равшанова Г. Абдулла Ориповнинг ҳажвнавислик маҳорати. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Қарши, 2020.-Б. 78.

³ Каримов С. Бадий услуб ва тилнинг ифода тасвир воситалари. Самарқанд, 1994.-Б.33.

Let's look at his poem *"The Song of the Gravediggers"*:

"Do not say they came alive to the cemetery, oh yes,
They came to bring joy to us, dead, oh yes.
Covering them with their coat, oh yes,
We'll strip off their shroud, oh yes.
Thus, we strike at the evil, oh yes,
When good people die, we cry, oh yes."⁴

The song *"Yor-Yor"* is typical of folk oral tradition, and in the above poem, the stylization of this folk song genre generates humor, highlighting the greedy flaws in human behavior. Humor is an important tool in written literature, as it can lighten our lives, ease our spirits, and simultaneously serve as a weapon that brings attention to social vices and challenges wrongdoers.

The very title of the poem *"The Song of the Gravediggers"* evokes humor. As you start reading the verses, you realize that there is an element of irony embedded in the lines. The subject of the poem is unusual and striking. It's rare to find poems about gravediggers in any poet's work. As Asqad Muxtor wrote, "Finding something new in poetry is not easy... the quest for novelty is a vital characteristic of every true talent." There are many professions in the world. Allah has scattered the sustenance of mankind across the earth, and everyone earns a living through hard work. For example, farmers grow crops, teachers impart knowledge, doctors heal the sick, tailors make clothes, and so on. Similarly, the job of gravediggers is an essential profession—burying the dead. It's a difficult job, one that faces grief and sorrow daily, understanding the ultimate end of life more profoundly than anyone else.

However, in the poem, the gravediggers are portrayed with negative qualities: they are portrayed as greedy, heartless individuals who care only for their own profit. This societal type of person is depicted with skillful irony, and the poet uses the melody and style of a folk song to create a completely new atmosphere, making the satirical message clear to the reader.

Yet, not all irony leads to laughter. Very serious, painful events can be depicted with irony in a way that leaves a deeper impact. For example:

"As things go on,
More and more relatives appear.
Even the monkey,
Clutching Darwin's book, says, 'Uncle!'"⁵

In this poem, the poet uses irony to satirize the opportunistic nature of human behavior. People often act with sincerity when things are going well, but when challenges arise—such as illness, poverty, or misfortune—those same people vanish. The poet uses irony here to highlight the absurdity of such behavior by comparing it to a monkey calling someone 'Uncle.'

The poet has many other poems in this satirical vein, such as *"Monkey Business," "Philosophy of the Fox," "The Elephant and the Ant," "Acquaintances," "Life," "Rumors," "The Fox's Monologue," "To the World," "They Say the Dog Barks,"* and *"Time's Wagon,"* among others. In

⁴ Абдулла Орипов. "Шарқ" нашриёт-матбаа акциядорлик компанияси бош тахририяти. Тошкент–2019.- В. 680.

⁵ Абдулла Орипов. "Шарқ" нашриёт-матбаа акциядорлик компанияси бош тахририяти. Тошкент–2019.- В. – 618

his poem "*The Ballad about Compassion*," Abdulla Oripov addresses the decreasing sense of compassion between people.

"Do not say compassion is rising,
There is only one way out in such times.
As long as you have breath in your body and words in your mouth,
You should start with compassion to yourself."⁶

Here, the poet emphasizes that one should not wait for compassion from others—be it from family, friends, or even strangers. He points out that everyone is busy with their own pursuits, and even in times of hardship, one should show compassion to oneself.

In conclusion, while humor and satire often bring lightness, they can also reflect the seriousness of the global issues we face—such as the lack of compassion, the breakdown of social bonds, and the dominance of self-interest. Abdulla Oripov's poetry skillfully blends humor and satire, using them not only to entertain but to provoke thought and critique societal flaws.

References:

1. Абдулла Орипов. Танланган асарлар. 8 жилдлик. Ғ.Ғулом номидаги Адабиёт ва санъат нашриёти. Тошкент. 2001.
2. Абдулла Орипов. Ишонч кўприклари. Ғ.Ғулом номидаги Адабиёт ва санъат нашриёти. Тошкент. 1989. 238 бет.
3. Абдулла Орипов. Нажот қалъаси. Ғ.Ғулом номидаги Адабиёт ва санъат нашриёти. Тошкент. 1980. 277 бет.
4. Абдулла Орипов. Танланган асарлар. Тошкент: Шарқ нашриёти. 2012. – 784-б.
5. Навоий А. Мукамал асарлар тўплами. Йигирма томлик. Учинчи том. Ғаройиб ус-сиғар. – Тошкент: Фан, 1988. – 616 б.

⁶ Абдулла Орипов. “Шарқ” нашриёт-матбаа акциядорлик компанияси бош таҳририяти. Тошкент–2019.- Б. 367.