

## **SPEECH GENRE "JOKE" IN ENGLISH AND UZBEK AS AN OBJECT OF SOCIOLINGUISTIC RESEARCH**

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### **Annotation**

The article examines the sociolinguistic characteristics of the humorous speech genre in English and Uzbek. This humor reveals the differences in the social worldview of the English and Uzbeks. It is proven that their national and cultural views are reflected in the humorous speech genre.

### **Keywords**

humor, social society, mood, cheerfulness, addressee, social topics, frivolous, etc.

The speech genre of a joke is a phenomenon that has become firmly entrenched in the linguistic consciousness of society, characterized by the presence of stable social and national-cultural ideas. The speech genre of a joke is considered as one of the speech genres that informs about the characteristics of the speaking and listening society and the existence of a collective culture belonging to this society.

The speech genre of a joke is an event or incident that is told only to raise the mood and raise the consciousness of people, but is not said or done seriously. The speech genre of a joke improves people's mood and gives them pleasure. The speech genre of a joke further expands their knowledge within the framework of a certain topic, encourages them to sharpen their minds and thinking, to show intelligence and resourcefulness.

In the English and Uzbek linguoculture, there are stereotypes of the behavior of the English and Uzbeks in behavior associated with the speech genre of a joke. The similarity of the speech genre joke in the English and Uzbek linguoculture is that in both languages the humorous speech genre is a frivolous statement made only to raise the mood, and has a unique organizational and content-compositional structure. In both languages there are artistic, folklore, cinematographic and pictorial forms of the speech genre joke, in which there is a speaker, a listener and

an object of humor. Based on observations, it can be said that there are cultural differences in the manner of performance (formal / informal), as well as in the volume and theme of the speech genre joke. In the English linguistic culture, the specific sociolinguistic characteristics of English jokes are mainly that they are funny, like the English, that English humor is considered one of the national units that show the national cultural identity of the English people, that humor is a way to make a conversation cheerful, make new friends and avoid awkward silence, that the English are a people who love humor and that they are far from any feelings of resentment, malice or personal hatred in humor, that they accept this phenomenon as a healthy phenomenon, that they believe that this genre, which is considered half serious and half false, sometimes contains humorous truths, that sometimes the use of humor means that the speaker wants to avoid a serious conversation, the presence of humorous poems (limericks) in English humor, that the English have a higher level of emotional self-control in the process of humor, that the English are more open to topics that are difficult and closed for Uzbek people, that is, shameless or religious insults, in the ability of the English to bring love and family relationships to the stage of humor, the glorification of love in the English national and cultural character and upbringing, the primacy of individual personal desires in the family, the fact that the English come up with their own jokes to please the interlocutor with an unexpected ending, the fact that it is not customary for the English to laugh before listening to the joke to the end, the fact that English jokes do not affect the life values of the addressee, that is, the joke is not aimed at changing the listener, and the listener does not believe that this joke applies to him. In Uzbek culture, jokes are most often aimed at the addressee. English jokes contain realities, myths, precedent texts, ethnocultural taboos and idioms that reveal the English national character. The English have their own "personal space" by nature, and they do not like it when others invade it, and therefore do not allow others to interfere with their personal life. That is why in English jokes the speaker and the listener often do not want to put themselves in the arena of the "joke" as an experiment. They hardly perceive humor as a threat, intimidation. They perceive humor as something almost ordinary, perceive the situation positively, perceive the speaker's jokes as an opportunity to share an interesting event with the listener, and if they make the listener laugh, this indicates his achievement and the value of the joke. In English humor, one can observe the ability to restrain emotions, not to laugh out loud, individual independence (not we, but I), human activity in one's own destiny, devaluation of sacred religious ideas and worldviews. The main topics of English jokes are often work, family, holidays, leisure, pets, driving, shopping, history, music, sports, hobbies, politics,

Christmas and news channels. They love to joke around with their friends, teammates and family members at various parties, in various text messages and similar communications, in their speeches and on night outs.

Popular jokes that are widespread in English-speaking culture are divided into such types as white jokes, black jokes, red jokes, exaggerated jokes, ironic jokes, inconsistent jokes, classic jokes, curtain jokes, graphic jokes, traditional character jokes, clever jokes, anomalous jokes, stereotypical jokes.

In the English, World Joke Day has developed as a special custom. In European countries, the main purpose of jokes that have become official is to embarrass, confuse or make the person being joked about feel awkward. During the prank, the victim has the opportunity to find out whether the prank is a joke or not by giving him money or valuables, and this is allowed. However, actions that are not jokes and pranks are considered violence and fraud. The most popular types of humorous speech genres include irony, sarcasm, wit, self-deprecation, joke, pun and absurdity. In Uzbek linguoculture, the word "khazilkash" denotes a person with a sense of humor, good-natured, cheerful and sincere. People who like to joke, make fun of each other and use humorous words are considered to be in friendly, close relationships. The word "Askiyachi" in colloquial speech also indicates that a person is cheerful, simple and modest. But the word "masharaboz" has a number of negative meanings, such as sarcasm, causticity, discrimination and insult. Religious beliefs of the Uzbek people play a primary role in the formation of Uzbek moral standards. In the religious culture of the Uzbek people, Muslims must enrich their souls with humorous and pleasant words, interesting statements throughout their lives, ensuring that their life will be pleasant and fruitful, but at the same time it is strictly required that the words and situations during jokes are used appropriately. Islam requires not to harm mutual respect and respect between people through humor. In Muslim traditions, humor has its own norms, and excessive humor should not turn into mockery, mockery or insult. In Uzbek linguoculture, such social norms are observed as not going beyond the limits of humor, not causing harm in humor, avoiding lies in humor.

It is said that mockery through humor kills the heart, generates enmity and encourages younger people to show disrespect to elders. Umar (peace and blessings of Allah be upon him) said: "He who laughs a lot loses reverence, and he who jokes a lot becomes a fool."

It is forbidden to ridicule people, their shape, skin color or any other shortcomings. (Scientists say: "Man is a structure built by Allah Almighty. Cursed is the one who destroys this structure." In this case, humor is equated with mockery not only of man, but also of his Creator – Allah Almighty.

The issue of avoidance lies in humor. It is believed that there are many types of lies, and all of them should be avoided. Some of those who are in the circle of people tell funny stories and fables to make those who listen to them laugh and share their joy. Religion turned away from this lie, and the Prophet (peace and blessings of Allah be upon him) strongly condemned it.

The spread of lies in religious books is condemned. Therefore, the celebration of April Fools' Day is condemned and is considered a widespread bad habit called "April Fools' Day". In the Uzbek linguoculture, there are restrictions on the topics chosen for humor, and there is a strict definition that humor should not violate the rules Sharia. In this regard, the metaphorical saying, "Sharia is thinner than a needle, sharper than a sword," is not without foundation. There are rules in our religion that are true even if you say them in jest. Mocking people of knowledge is equivalent to belittling and ridiculing the quality of knowledge of Allah Almighty.

In Uzbek linguistic culture, the use of obscene and vulgar words, as well as indecent behavior, is unacceptable in jokes. The Prophet (peace and blessings of Allah be upon him) said: "A believer is not a gossip, a swearer, a person who speaks obscenely, or an immoral person." (Narrated by Imam Tirmidhi)

Regardless of whether a person is telling the truth or joking, he should not forget that angels are present to record his words, and that good words will be rewarded, while idle and bad words will be punished.

In Uzbek linguistic culture, the question of who and how should be forced to joke is also determined by religious rules. For example, the Prophet (peace and blessings of Allah be upon him) joked with these words, comparing our mothers and women to crystals. Thus, according to Islamic law, a man is allowed to tell his wives jokes to cheer them up. A person should not joke with everyone. Saad ibn Abu Waqqas (may Allah be pleased with him) said to his son: "Do not joke with respectable and honorable people, for envy and hostility will arise between them. Do not joke with a low and insignificant person, for he will become bolder towards you."

In the genre of humor, there are types of humor that are created on the basis of non-verbal, that is, a set of gestures expressed without language. When they are directly elevated to the level of art, they form the genres of pantomime and comedy. In the Uzbek language, there are humorous actions expressed through gestures and gestures. However, this custom is condemned from the religious side. It is also not permissible to take someone else's thing without asking. In a hadith narrated by Abdullah ibn Sa'ib (may Allah be pleased with him), the Prophet (peace and blessings of Allah be upon him) said: "None of you should take his



brother's cloth, whether jokingly or seriously. Whoever takes his brother's staff, let him return it" (narrated by Imam Tirmidhi).

Scaring or frightening someone is not a joke. It is forbidden to frighten a Muslim, even if it is a joke. While the Prophet (peace and blessings of Allah be upon him) was sitting with his companions, one of them fell asleep. A man, resembling a snake, touched his sleeping companion with a rope. Then he woke up in fear. The Messenger of Allah (peace and blessings of Allah be upon him) said to him: "It is not permissible for a Muslim to frighten another Muslim." (Narrated by Imam Abu Dawud).

In the Uzbek language, jokes are often used on the following social topics: For example, holidays, children, relationships between husband and wife, driver, internet, hospital, studying, school, nations, crimes, office, animals, master, in-laws, fairy tales, eating, shop-market, sports, friends, pianist, health, seasons, lovers, military, DAN employees, daredevils, youth, taxes, dark humor, Uzbek, parents, money-wealth, neighbors, elderly, weddings, boasting-lying, bosses, truth-justice, in transport, men, meetings, scammers, teacher-student, students, police, crazy people, friends, telephone, doctors, wishes, debt, king and rich, quarrel, in court, travelers, gossip, family, television, prices, brides, patients, waiter, cafe-restaurant, acquaintance, guest-host, health, meeting, gathering, play-record, pharmacy, computer, teacher-preacher, celebrities, poetry, hunter-fisherman, etc.

In Uzbek linguistic culture, the custom of divorcing for trivial reasons in husband and wife relations is almost non-existent. Uzbek national religious education calls on husband and wife to be patient in their husband and wife relations, and this encourages husband and wife to tolerate each other in any circumstances.

From the above, it can be concluded that in English and Uzbek linguistic and cultural behavior, there are specific norms and requirements for formal and informal jokes. Understanding jokes created on the basis of the linguistic and cultural behavior of the English and Uzbek people helps to understand the English and Uzbek linguistic and cultural world.

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