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ABSTRAKT

This article provides an explanation of the term “satire”, information about the genre of satire. The role of the genre of satire in folklore and literary studies and its significance in the works are explained. The study of satirical and humorous works in the literary environment of Kokan, the uniqueness of Zavqi's creative heritage is analyzed. The opinions of literary experts about satire are discussed. Satire-comic type, understanding the object of the image through the medium of mischievous laughter. It is a unique method of artistic reflection of reality, in which unjustified and unjust events and vices in society are exposed.

Key words

satire, pathos, humor, alogism, Zavqiy lyr.

Fiction is a mirror of social life. Events that are happening in reality, changes in life, hopes and aspirations of the people are reflected to one degree or another through the pen of the leading artists of the time. Of course, how and from which position the artistic expression of reality is influenced by the worldview, talent, character, and certain inclinations of the poet. Being happy with one's fate or, on the contrary, dissatisfaction with the failures of the times, pride in one's own position, or complaining about the injustices of the time, causes the creation of hymn-type lyrical works or, on the contrary, examples of literature in a satirical spirit.

In fact, Akmal, Gulkhani, and Makhmur, the great representatives of the Kokan literary environment, differ from other poets in terms of singing the truth of life. Especially since he did not try hard to win the favor of Makhmur Khan and was far from praise, he could not find his rightful place in the palace. His rebellious nature, tendency to humor, correct speech caused many difficulties in his personal life. This, in turn, caused a complaint about the problems of the times and a critical look at reality in the poet's work.

Zavqiy's lyrics have a different direction. In them, various songs are expressed, such as the suffering of love, the pursuit of the highest beauty, and the escape from the brutality of the times. The poet's ghazal, which begins in the style



of "Kim suhan kim sukhan boldi, asrari nihon boldi" is one of the most popular ghazals, and the role of noble qualities in a person's personality is sung. In it, the advantage of being modest and the harm of being generous are expressed through very impressive symbols. The poet wraps the idea, which is clearly like a simple advice, in a very charming poetic dress, and gives it in an effective and infectious way using various artistic means, so that it rises from a simple didactic to the level of a beautiful poem. The ghazal's appropriate and sensitive observation and unique expression of life situations increased its effectiveness:

Nazokat ortturay desang, misoli g'uncha xomush bo'l,
Nadinkim og'zini to ochdi gul, bargi xazon bo'ldi.

A poet can look at life with the eyes of a practitioner, and at the same time, he can draw poetic conclusions from real life. Therefore, focusing only on the photo, one should not forget the essence, humanity, humanity, that a person should adorn himself with virtues, otherwise, he may be disgraced by life through an effective artistic means. Emphasizes:

Chamanda arg'uvondek suratoro bo'lmag'ing xub yo'q,
Pisharda mevasiz sharmandadur, sirri ayon bo'ldi.

In Zavqi's ghazal, he beautifully expresses the fact that a person should know his own worth, that he should be the owner of a virtue that does not touch people's lives. If a person wants to achieve something, the need to act in accordance with that intention is wisely reflected in the following verses:

Agar izzatalabsan, kamnamolig' orzusun qil,
Qay-u ajnos bisyor o'lsa, sudi yo'q, ziyon bo'ldi.

Indeed, what is increased becomes worthless, and what is scarce increases in value. Also, aspects such as the opening of the mouth of the mother-of-pearl are separated from the pearls inside, and some of them purse their lips, and precious stones appear in it. Therefore, a person who wants his words to be valued should speak as little as possible. Another aspect of the ghazal that is instructive and attracts the reader's attention is evident in its praise. The poet's principle shifts from personal views to significant socio-life conclusions, that is, he emphasizes the need to close the mouth and open the eyes wider. Because people are strange, life is full of unexpected lessons. The poet suggests that the opposite of what he says in the ghazal may be useful:

Ey Zavqiy, xasta og'zing kam ochib, ibrat ko'zing ochg'il,
Ajabkim, qo'l yaqoda yurgudek turfa zamon bo'ldi.

In the poet's ghazal, which begins with the somewhat humorous line "Don't be shy, be rich in the times, be a bazzozi", the description given to the times prevails over the expression of personal feelings and experiences. In it, the poet reflects that he is hurt by the fact that people are moving away from perfection, giving in to lust,

and not knowing and understanding their loved ones. The original intention is stated in the text of the work:

Ahli dil bo'lma, zamonning boyi bo'l, bazzozi bo'li!

Aqchadin langar cho'p ushlab, rastaning dorbozi bo'li!

In the second stanza of the ghazal, in the age when feelings have dried up and people approach each other only on the basis of interests, no one asks for or listens to poetry, people do not wish each other goodness, do not look for hearts, gold and silver are more important to people than the voice of truth. It is described as having a pleasant sound. Therefore, it is more useful to be in the service of gold and silver than to be the representative of the heart:

She'r eshitmaydi birov, davron qulog'i kar anga,

Bir hovuch oltin, kumushning xushjarang ovozi bo'l.

In this way, the poet expresses his displeasure that truth and falsehood and truth and injustice have the same value as a result of the rise of kindness between people. Zavqi was a satirical poet whose language was bitter and his aim was clear. If you have noticed, almost all representatives of the literature of the Enlightenment were engaged in humor. Because a person who interfered with the lyricism of the people and wanted to improve it to some extent could not resort to artistic criticism and burning images. Zavqi, honest and uncompromising by nature, created many comic works. It is interesting that the poet's comics are often created in the comic genre. The poem "Zamona kimniki" is one of such masterpieces of Zavqi. The poet examines the order of the era he lives in. He tries to weigh it with the scales of a healthy mind. he believes that educated, honest, righteous, and religious people should be the owners of the time, but the poem reflects his thoughts.

The poet complains that the society tramples the truly great ones and pays attention to the lowly ones, and that knowledge and deeds are replaced by virtues and virtues. The time of pleasure is not of those who love the truth and the people and serve them, but of those who yearn for it. He expresses his conclusions in a very impressive and memorable way: "The benefit of the era belongs to the ruler." It seems that he is proud of being against, of being in opposition, of his craft.

So'rsalarkim, bu muxammasni kim aydi, deb agar,

Zavqiy degan bir yamoqchi mahsido'z ustoni.

The poet was able to create an impressive poem because he was able to give a new meaning to traditional symbols.

In Zavqi's biography, the poem called "Much a lot" is also of special importance. As a humanitarian poet, first of all, as an enlightened intellectual who appreciates humanity, Zavqiy always strives to glorify human value. It finds true expression in this comic:

Derlar birov ulug', birning past taqdiri,



Biri to'q-u biri och, balolarning sobiri,
Inson sharafli nomida emasmi har biri,
Yoxud ona tug'g'anida bo'lganmidi bir siri,
Yolg'on e'tiqod ila bid'at shior muncha ko'p?

The poet thinks about the order of the world like a thoughtful thinker. After all, man was created equal, right? As social inequality humiliates the individual, Zavqi's time and again:

Inson sharafli nomida xor muncha ko'p?
Inson sharafli nomida emasmi har biri?
Inson sharafila qadrsizdir, ...

there is a reason to suffer. The poet expresses his thoughts about his place in life in this poem. He says that neglecting the poor and humiliating the weak leads to the downfall of a person.

Zavqi's views on the reform of social order are clearly reflected in his novel "Ajab ermas". he believes that hostility is read.

At a time when the people of Turkestan are groaning under oppression and the people are oppressed by the sufferings of life, it takes a lot of faith to see with such confidence that good days will come in the future and that injustice will be eliminated. Zavqi was such a believer. That's why in the closing paragraph of the poem, the spiritual upliftment and confidence in the future become even more intense:

O'tib bir qarn, aqronim, jahon obod ko'rgaysiz,
Jahon ahlini zolim haddidin ozod ko'rgaysiz,
Giriftori alam ermas, hamani shod ko'rgaysiz,
Burungi o'tgan-u ketgan ko'ngulda yod ko'rgaysiz,
Qarigan chog'da Zavqiy bir shabob o'lsa ajab ermas.

The poet skillfully uses the artistic arts of our classical poetry in his work. Especially, a beautiful artistic situation was created by the juxtaposition of the words "qarn" and "aqron", which look like the same word, but express different meanings. He adds a new meaning to traditional symbols such as "Sahob", "Sun", "Hubob", "Niqob", "Hijab", which reflects the transience of oppression, and succeeds in introducing a bright artistic light to the poem. Mukhammas' fighting spirit, expressing faith in the future, was a unique aesthetic phenomenon not only in Zavqi's work, but also in the entire literature of the Enlightenment.

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