



ADDRESS AGAINST INJUSTICE IN THE CONTEXT OF UBAYDULLAH ZAVQI'S POEMS

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Annotation

This article examines the life path, creativity and content of Ubaydullah, a great representative of Uzbek classical literature, who wrote poems under the pseudonym Zavqi. The poet is shaken by the injustice, lawlessness, and hard life of his time, and in particular, he expresses his strong protest against the endless suffering and humiliation of the working people in his sharp verses. Also, the topic of truthful depiction of the prevailing injustice in the colonized society is analyzed in a popular spirit in a number of Zavqi's poems.

Key words

Ubaydullah, mukhamas, colonization, ``Zamona kimniki'', ``Many many'', comic poems.

Zavqiy is one of the great artists who lived and worked in the second half of the 19th century and the first quarter of the 20th century. Ubaydulla, who became famous with the nickname Zavqi, was born in the family of Usta Salih Maksidoz in the city of Ko`kan. Since his youth, Usta Salih attaches great importance to his upbringing, despite financial difficulties, he teaches first at a local school, then at Madrasa Oliy and Madrasa Chalpak. Madrasah education and personal constant reading will be a solid foundation for Ubaidullah to develop his talent and deeply study the creative heritage of the great representatives of Eastern literature. Zavqiy, who wrote his first poetic exercises while studying at the madrasa, soon joined the circle of advanced poets of the literary environment of Kokand, such as Muqimi, Muhyi, and Furqat, and established strong creative cooperation with them. Zavqi did not give up the craft of maksido until the end of his life. At first, in one of the rooms of the madrasa, and later in a small shop that he opened at the market stall, he took care of his parents and supported his family. At the same time, this skill was very useful for Zavqi, who always lived side by side with the working people and was directly aware of the living conditions and dreams and aspirations of ordinary people. Zavqiy became a popular poet in the 70s and 80s of the XIX century, took a prominent place in the literary life of the time, and gained fame among poetry fans. Zavqiy, who started his creative activity by writing romantic ghazals and epics, soon turned his attention to social issues and current problems of the time, began to analyze scenes from the life of the working people, the life of the oppressed class of the city and the countryside. A critical assessment approach to the colonial reality and negative events in social life, a comic attitude to the signs of mischief, lowliness, impurity, fraud in the activities and nature of individuals rose to the level of the leading ideological content of the poet's works. The merits of Zavqi, who wrote many comic works, were very great in the wide development of the comic direction in which Muqimi was the leader in our national literature of the time. In a number of works of the poet on social themes and in a humorous spirit, serious considerations and firm conclusions are expressed about the most pressing issues of the life of the country that was turned into a tsar's colony, including the existence of sharp stratification in terms of human rights and ownership of material wealth in the existing society and its immediate consequences. such works were a novelty in our period literature.

``Whose is the time? ', Zavqiy expresses his advanced socio-political views in high artistic verses in an extremely impressive and sharp manner. According to the poet's firm opinion, in the current system

dominated by the administration of the Tsar colony and local oppressors :

Davlagu izzu sharaflar mard bodunyoniki!

Bu zamona g`arch kavush kiygan silliq salloniki!

Davru davron hama joyda hokimu mirzoniki!

In the same poem, the poet wrote, "Wherever the reaper and the farmer go, there is blood !" Because of this, the widows and the poor have a kebab ! The topic of honest depiction of the injustice in the colonized society is analyzed in the same folk spirit in a number of other poems of Zavqi, including "Kajdar zamona", "Ajab zamona", and "Abdurahman Shaitan". Zavqi's mukhammas beginning with the rhyme "Mucha kop" and the verse "Ajab zamonadur, ahbab, baş katebzali" are among the sharpest social works of our poetry of the beginning of the 19th century . The injustice, lawlessness, and hard life of his time shakes the heart of the nationalistic poet, in particular, the strong protest against the condemnation of the working people to endless suffering and humiliation is transferred to the mind of the reader from the sharp verses. forms hatred towards the regime, pity and sympathy towards the helpless masses. It should be noted that in the adverbial phrase "Many many", the tone of affirmation and exclamation is more important than the tone of question:

Zolim falak bisotida ozor muncha ko`p!

Inson sharaflari nomida xor muncha ko`p!

Tarxi jahon binosida badkor muncha ko`p!

Ho`qand aro baloga griftor muncha ko`p!

Zavqi was a satirical poet with a bitter taste and clear purpose. If you have noticed, almost all representatives of the literature of the Enlightenment were engaged in humor. Because a person who intervened in the people's livelihood and wanted to improve it to some extent could not avoid artistic criticism and burning images. Zavqi, honest and uncompromising by nature, created many comic works. The puzzle "Zamona kimniki" is one of such puzzles of Zavqi. The poet examines the procedures of the time in which he lives. He wants to weigh it with the balance of common sense. The poet believes that in order for life to be more meaningful , for justice to be found, educated, honest, truthful people should be the owners of the time. But in his essay, it is expressed that what he thinks is the opposite:

Shahr-u qishloq demangizkim, fisq ila to`ldi jahon,

Ahli dunyo qoshida yolg`onchilardur nuktadon,

Yo`q rivoj kasb-u hunarga, sovriubdur xonumon,

Xoh kosib, xoh dehqon qayg`a borsa bag`ri qon,

Holo (holo – hozir, shu payt) har yerda suxan sharmanda-yu rasvoniki.

The poet complains that the society tramples the truly great ones, pays attention to the inferior ones, and takes the place of science and practice with wealth and power. The time of pleasure is not for those who love the truth and the people and serve them, but for those who want it. He expresses his conclusions in a very impressive and memorable way: "Era-u-dauran belongs to the governor-u-mirza in every place." It is worth noting that the poet does not hesitate to oppose the oppressors of the time, but seems to be proud of being against them, of standing in opposition, of his craft . This situation is clearly seen in the following stanza taken from the last paragraph of the poem:

So`rsalarkim, bu muxammasni kim aytdi, 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 this regard, the above-mentioned plot called "Mucha kop" in Zavqi's comic book is of particular importance. As a humanitarian poet, first of all, as an enlightened intellectual who appreciates humanity, Zavqi always strives to glorify the human value. The fact that a person is being humiliated and the value of a person is being trampled on makes him deeply saddened. This situation finds its expression in this comic. The poet thinks about the order of the world like a thinker in deep thought. After all, man was created equal, right? As social inequality humiliates the individual, Zavqi repeatedly:

Inson sharaflari nomida xor muncha ko`p?

Inson sharaflari nomida emasmi har biri?

Inson sharaflari qadrsizdir,...

Suffer . The poet fully expresses his thoughts about his place in life in this poem. He says that neglecting the poor and humiliating the weak brings down the person. Zavqi's views on the reform of social order are

clearly reflected in his essay entitled "Ajab ermas". He is an enlightened poet, a Muslim looking to the future with hope, an intellectual who knows the need to reform the social order, and believes that good days will come and oppression and enmity will disappear. This situation is reflected in the first paragraph of Muhammad as follows:

Bu kunlar boshimizda bir sahob o'lsa ajab ermas,
Munavvar zimnida bir oftob o'lsa ajab ermas,
Bu davlat suv yuzinda bir hubob o'lsa ajab ermas,
Ko'rinsa surati asli niqob o'lsa ajab ermas,
Ochilsa pardalar yuzdin hijob o'lsa ajab ermas.

At a time when the people of Turkestan are groaning under oppression and suffering from the sufferings of life, a person must have great 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, spiritual upliftment and confidence in the future become even more intense. The poet skillfully uses the artistic arts of our classical Shariat in Muhammad. Especially, the juxtaposition of the words "belly" and "rope", which are similar to one word but have different meanings, created a beautiful artistic situation. He added a new meaning to traditional symbols such as "Sahob", "sun", "hubob", "niqob", and "hijab", reflecting the transience of oppression, and added light to the poem. achieves an artistic light input. another amazing creative work in the work of Zavqi, son of Ubaidullah, which will always be remembered and even become the decoration of today's topic. As a representative of Enlightenment literature, the poet, who considers himself responsible for the protection of the oppressed and the restoration of justice, does not hesitate to speak the truth to the oppressors of the times even after returning from pilgrimage. In the peak summer of 1905, Zavqi wrote the poem "Hajvi ahli rasta" in large letters on a special piece of paper, in which he exposed forty-six swindlers who betrayed the rights of others by engaging in trade. hangs it on the poplar tree in the most crowded place. In the poem, merchants, rich people, and moneylenders who do not enjoy uncleanness were openly criticized and skillfully ridiculed. These people, who were shamed by Zavqi to the whole Ferghana Valley, certainly did not keep silent and wanted to arrest the poet.

The state of villages and the life of peasants also play an important role in Zavqi's creative heritage. It's not for nothing. The fact is that Zavqi organizes trips along the Fergana valley alone, and sometimes accompanied by Muqimi. Such trips gave an opportunity to get to know the condition of the village, the life of the peasants, their hard work and poor livelihood. These impressions found their artistic expression in a number of Zavqi's works. In this series, the miserable lives of the peasants, "who work day and night in winter and summer," "who have not eaten even a single ounce of sadness in their life," and "skinny, yellow, and their stomachs are swollen from hunger," are full of them. described with strong pity in the spirit of benevolence, sympathy. The poems "Yangikurgan Village", "Water Quarrel", and "Shahimardan Journey" belong to this category. During such a trip organized in 1898, Zavqi told how the tsar's administration, under the pretext of suppressing the Andijan uprising, inflicted calamities on the entire people, took cruel punishment measures, hanged many people and intensified the persecution. He was a live witness to the fact that many villages were razed to the ground. As an artistic fruit of the same impression, the poem "Eshon" was published.

ermas", which is believed to have been written in 1916, was a great event not only in Zavqi's work, but also in the entire Uzbek socio-political poetry of the early 20th century. In this, the poet talks about how to forget the difficult days of mother Yut, who is oppressed by colonialism, about the happy fate of the people who are living a difficult economic life, and predicts about the upcoming big social changes.

O'tib bir qarn arqonim jahon obod ko'rgaysiz!

Jahon ahlini zolim zulmidan ozod ko'rgaysiz!

Griftori alam ermas – hammani shod ko'rgaysiz!

In short, Ubaydulla Zavqi has entered the history of our literary literature not only as the author of social-political and comic poems, but at the same time, as a talented humorist, honest, lyrical creator with a delicate taste. Some of his humor, mixed with a warm smile and sweet humor, indiscriminately laugh at life's ups and downs, problems encountered in everyday life and negative habits of people's nature, provoke light mockery, create a good mood and cheerfulness in the reader, at the same time encourages intelligence.

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