

a large number of statistics is accumulated, which eliminates the random irregularities of individual topics and allows you to accurately determine not only the “gaps” in the topics, but also the universal actions that are the worst for students (or an entire class).

Secondly, the service provides the school Director with information on the use of digital content and tools for working with it: you can see which classes are not actively using certain EOR; perhaps the teacher needs technical or methodological assistance, and after it is provided, it will become more active.

It is difficult to imagine teaching using the Internet without depending on the Internet connection itself. As soon as we talk about the exchange of results, about lists of students, about the assignment of works, the Internet, of course, is necessary. However, a unique feature of the online service “knowledge Cloud” is the ability to partially work offline — within a single educational activity. You can download the necessary content to your device in advance, and then you can do the work without the Internet. Sometime later, you will need to connect to the Internet so that the results of the child’s work will go to the “cloud”. This is especially convenient when doing homework: in the subway, at the dacha (country house), or on vacations, where the Internet is expensive or unstable.

One of the main widespread problems that arise in the teaching process is cheating. Several mechanisms have been implemented to solve the problem of cheating in the knowledge Cloud. First, it is forbidden to demonstrate the solution, answer or even the fact that the task was completed correctly before a certain moment. Moreover, the teacher can choose this moment — during the task, immediately after the completion of the task after the entire class has finished, or never at all. Sometimes it is necessary to test the child’s knowledge on “clean” materials, and sometimes it is more important to train and be able to repeat the decision.

Second, it is a “mixture” of elements that are sensitive to cheating (in tasks for choosing a variant, for ordering, for classification — wherever the answer can be passed by a sequence of element numbers); each child will have its own sequence.

Third, some tasks have parametric algorithms that give each student their own set of numerical data. It is clear that this approach only works in the exact Sciences (mathematics, computer science, physics, chemistry); in the Humanities, one of a set of similar tasks is randomly offered in suitable places.

The most critical modules to write off (for example, test papers or variants of the CIM exam) are given in several different author’s versions (the same in terms of labor intensity, CES and UUD, but different in terms of the tasks available there).

It was worth starting to try new formats for conducting the lesson long ago. In the “knowledge Cloud” it is possible to create technological maps of lessons based on models of mixed learning, which involve the division of the class into groups. This is a unique feature of the service: after all, the teacher of each group must create their own trajectory, which they will follow in the lesson, and each trajectory can be linked to their own lessons. Without automation, this would be difficult. Now you can effectively organize lessons on blended learning models — in particular, “inverted class” and “changing work zones”.

But even if you do not use mixed learning methods, technology maps can be useful in that they record the timing of the lesson using EOR: you can see at what point you are lagging behind or on the contrary, you are rushing forward. In simple cases, process maps can be generated automatically based on the EOR linked to the lesson.

It is very important to reduce the amount of time spent by teaching staff on various types of routine, but not to reduce the quality of teaching itself. Verification of assigned home, laboratory, and practical control works is performed automatically. Tasks with a detailed response are checked by the teacher according to the criteria.

In the “knowledge Cloud”, a single electronic journal is created for each class in its subject, which “adds up” all the marks received by students for homework, laboratory work, and control activities. The teacher now has access to all the results of their class from a single page.

Conclusion. Thus, in comparison with e-courses, the presence of a digital classroom will simplify the process of teaching and learning within the framework of educational training, which will increase the efficiency of studying the material in the process of English language learning. Digital tools are the effective means of forming basic and professional language knowledge in the sphere of the English language and they also ensure the development of common cultural and professional competencies of students.

UDC 82-17

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CRITICAL TARGETS OF JAFAR RAMZI’S SATIRICAL POEMS

Introduction. Satire is the exposure of uglinesses reigning in society and the realities of life through artistic laughter. Allusion and irony stands on the basis of each satirical work. It is an allusion and irony that distinguishes it from other examples of poetry, including from pamphlet. The opposing party may not accept the pamphlet, but

everyone, both sage and ignorant accepts satire, satire makes people laugh, and at the same time makes them think. In satire, the main issue lies in the expressed meaning.

Satire as like all genres in the literature, hadn't come into existence suddenly. The reason of its formation had been protest against social injustice, oppression, robbery, torture and aggression, environment causing incompatibility, historical, social and cultural condition. Socio-political events occurring in each period and attitude them also puts new demands to satirical poetry. The development, a call for progress and the future lies in the basis of satire. It has been and will be a great help to people in choosing the good and the bad from each other. Till that time as deficiencies such as hypocrisy, deceit, and perversion in society will manifest itself, satirical poetry examples exposing them to the object of laughter will be formed.

Satire also affects the processes that take place in life. Therefore, the role of satire in the development of society and literature is undeniable. Satirical thinking doesn't stay in the same form at all times, changes for times, acquires new meaning, adds new characters and laughing shades to literature, enriches the literature. Satire should not be limited to a specific period. It maintains its relevance at all times, it is important not only for the period it is written, but for all periods. In each period negatives in society, contraindications to humanity, existence of deficiencies whether in the nature and character of the ruling class or of ordinary people reveals the inevitability of poets, writers' appealing to satire.

Main part. Professor Xeyrulla Məmmədov linking the creation and development of satirical poetry with the period, wrote: "In the first half of the 19th century other area of poetry was satire" [3, p. 14].

Scientific researches on satire in the Azerbaijani literature had been began in the middle of the 19th century, and the first researcher had been M. F. Akhundov. Therefore, satirical style is related to his name as a branch of national literary and aesthetic thought.

There is a great truth in professor Tofiq Hacıyev's following expressively stated opinion: "Mirza Fatali passed an artistic laugh from the test of history. Molla Nasreddin believed that, as Belinski said, laughter is the execution of evil, therefore, it began to cure people's pain with this drug" [1, p. 121—122].

In the second half of the 19th and early 20th centuries, satirical poetry had entered a new phase. In this period, socio-political sharpness in satirical poetry considerably weakens compared to previous periods, mainly minor defects becomes a target of criticism. The main targets of satire of this period were illiterate clergies dragging people to ignorance, backwardness, mullahs, sheikhs, priests ignorant of religion, using the name of religion to deceive people.

Although the formation and development of realistic satire style in our literature in the first half of the 19th century was related to Zakir's name, M. A. Sabir had raised satire to the top. Thus, the peak of satirical poetry in 20th century Azerbaijani poetry is considered Sabir, in later times, poets wrote and created with the influence of Sabir literary school, they have benefited from Sabir's genius.

Jafari Ramzi's satirical poems have many targets for criticism. The poet has seen the future of the people, the true happiness in learning science, gaining knowledge, enlightenment, serving the people, in this sense, he did not hesitate to expose false, hypocritical and deceptive mullahs, priests, clergies, who reduce their way, drag them to ignorance, backwardness, propagate ghost instead of religion.

In "Repentance" we are witnesses how mullah misleads peoples, and drives them to evil by a man's making the mullah a partner himself while listing his evil deeds.

Molla daim deyərđi minbərđə,
Bu sözü həm xeyirdə, həm şərđə
Nə qədər istəyirsən eylə günah,
Tövbə etsək bağışlayar allah [2, p. 28].

(Mullah would always say this word at the pulpit, both in blessing and in evil, sin how much you want, God will forgive if we repent).

In "I don't Know" Jafar Ramzi exposes the Mullah with his own words, and underlines that those, who have tried fifty professions and who have not been able to live in the right way see the output in making mullah, their work-force only in free eat, speak the words that they did not know for free eating and for decimal and actually are illiterate.

Qeyrəti, namusu qana bilmirəm
Hiylədən ayrı dayana bilmirəm,
Əlli peşə əlləmişəm xəlvəti,
Sonra da tapdım bu gözəl sənəti.
Gündə bir az artırırım dövləti
Düz yol ilə mən qazana bilmirəm [2, p. 34].

(I don't understand the zeal and honor, I can't stand apart from the trick, I tried fifty professions secretly, then I found this beautiful job. Every day I am raising a little wealth, but I can't earn by the right way).

Chaos and illegalities that take place in the country, the injustice, procrastination in the offices hurts the poet's heart, and he manifests that there is no justice and mercy in the leaders and directors. With highly appreciating the living by his (her) own labor the poet criticizes those who sell their conscience to wealth. In the poem "Bewilderment" it is almost mirrored to the uglinesses of the negative types who are engaged in bad things in society, have reached their post in a crooked way, drab, have fun with charmers, fill his (her) and his (her) chief's

pockets, don't know good behavior, obstruct to those who put their whole soul, crumple people who don't say "yes" to his (her) every word, make a mischief, slander, ride the high horse by people below him.

In "Nepotist" officials who abuse their posts and while taking post gather around their relatives who are thief, and not realize what is what from the job are criticized in the image of Safar and his relatives Number Asad, Pickpocket Ahad and Sly Samad. In the end, with the arrival of the inspector and his punishment them for fraudulent documents, we are being convinced once again that no evil will be unanswered.

"In Court" the chairman of the court while saying "Where did you know these scams from?" [2, p. 9] to the miscreant's answer "no" when he asked whether he was or no in a group, the Komsomol, in fact, reveals the true face of the ruling circles.

Jafar Ramzi's satirical poems that turn bad actions of various occupational holders as merchants, drivers, fortune tellers, teachers, butchers, and etc. into object of criticism, is also dominated by. In "Announcement" fortune-tellers and their deception of the people by a thousand humbug way, in "Corner seller" shameless, unscrupulous merchants, corner sellers, selling a product by doubling the cost of a commodity, and in this way increasing their wealth, in "Crush" bus drivers who run some routes crowdly, in the poem "What's flavor?" teachers, engineers, butchers, drivers, tea-room workers, conductors and other occupants' disadvantages are sharply criticized.

Jafar Ramzi as he noted in the magazine "Azerbaijani youth" wrote the poem "It's my job" from the tongue of the driver who works between Kirovabad and Dalimammadali on February 11, buys a ticket from the passengers of the bus number AZD 69-15 and gives old ticket instead or doesn't give that if doesn't want, in addition insult the public, and exposed his disadvantages with his own tongue. It is clear from his words that when he has money, he becomes a lion, when he gives a ticket, he becomes lazy, if there are problems with his work he throws a mess, isn't afraid of going to the top material about him and of criticizing him in the newspaper and magazine, it is his own job sell the ticket, or not, to give the old one, or not, even if his pocket is full, he is far from morality, he doesn't care about it.

In "Alimnuma" implacable, unscrupulous scientists are also criticized who sell their honor to rise one step further:

Ar olsun Rəmzi, öylə alimə ki,
Vıddan onda ikinci yerdə qalır [2, p. 54].

(Ramzi, shame to such scientist, that conscience remains in the second place for him).

In "Innocent" the woman exposes her mindlessness in her own words. When her husband asked her if she had done anything immoral for this time, his wife said:

Yoxsul idi ayiləmiş-söylədi
Verməmişəm evli ola, ya subay.
İstəyənə heç nə öpüşdən savay [2, p. 49].

(Our family was poor, whether married or single, I gave them nothing besides kisses).

In the poem "Advice" children's neglectful attitude to parents in the family, disrespect for the adult are criticized. The father repeatedly wants water from his son, the son plays himself the deaf. Although the eldest son considers himself intelligent, he exposes himself with his words.

Böyük oğul dedi: "Yorma özünü,
Çox deyib də ucuz etmə sözünü
Sənin oğlun qanacaqdan məhrum
Bir öküzdür bizə çoxdan məlum
Çün görürsən sözün etmir təsir
Get özün iç, mənə də birni gətir" [2, p. 53].

(The eldest son said, "Do not tire yourself, while saying more do not make cheap your word, your son is deprived of politeness, it's clear us for a long time that, he is a bull. You see that, your word does not affect him, go, drink yourself, and bring me one.").

Neighbors, the relationship and unpleasant features among them have not gone unnoticed by Jafari Ramzi. In "The Neighbors' Quarrelling" the poet criticizes the evil neighbors, their evil deeds. It is clear from the poem that the neighbor has cut down his neighbor's fruit, has poured water on the neighbor's head repeatedly, has talked behind the neighbor, has ridiculed him, has closed the waterway, has noised and has cauterised the vines.

If the poet "Stem and Leaves" spoke of the superiority of one of the family members over the other in the shape of the stem and leaves, but in "The Answer of Plane Tree" he draws attention to the bounce and complacency among various people on the basis of the conversation between two different trees. When the morning glory praised itself while saying "I'm going to go to heaven in a few days, There is little left to reach countries" next to the plane tree which does not grow one inch a year, saying "your rising is depend on the vehicle, not by your own power, it's a part-owner" the plane tree announces, not to boast too much, it will move to the ground from a push with coming autumn, and with blowing wind, but it will hurdle to the fog, frost and torrent because it rise high of its own power. In this fable, Jafar Ramzi emphasizes in the shape of the morning glory that the end of the people who rise with someone's power will not succeed and a person must rely only on his/her own power in each case.

In “Both the Bird and the Camel” those who put on a mask to fulfill their purpose become an object of criticism. In the poem people putting on a mask are being exposed on the shape of the bird that says “I’m a bird” and whirrs when comes the name to transportate goods, and when it comes to ovulation, presents itself as a “breed camel of Arab descent.”

Jafar Ramzi criticized also people wishing to fulfill their dreams and expecting help from the grave in his poems. The poem “The Bald’s Drug” is characteristic in this regard. In the poem a woman praying at the head of a grave and wishing a son from nobleman turns into an object of laughter. When one man approaching woman asked her who was lying in the grave, it turned out that the woman did not know him/her herself, and she heard from neighbors that, despite the man lying on the grave was invalid, uneducated, illiterate and a man who has no name in the world of science, people visiting the grave are healed. At the end while inculcating to the readers the same meaning that expressed in the proverb “The needy cannot be helpful” Jafar Ramzi makes efforts to teach them.

Söylədi: “Kim ki, oldu biçərə.
Dərdinə sağlığında bir çarə
Tapmadı. Olsa həttə Əflatun,
Torpağı dərdə dərman olmaz onun.
Tapsa dərman keçəl çəkər başına,
Razı olmaz ki, daz yeri qaşına
Özünə ovmayan umac aş
Başqaya doğrayarmı xəmrəsi?” [2, p. 36—37].

(He said: “Who has become a poor fellow and not find a cure for his grief in his life, even if he will be Aphlatun, his soil can’t be able to be a drug for his grief, and if the bald finds a drug, he will do it on his own head, he won’t agree the bald place of his head to itch. Will anyone who doesn’t dough umac pilaf (azeri food) for himself/herself to chop noodle for someone?).

In “Camel and Jackal” Jafar symbolizes friends’ apostasy and betrayal on the shape of wolf and fox. They convince jackal and send him to the camel. When the jackal wants to cross the camel’s way and chain its arm, the camel gets angry and crushes its head with its foot. When turning back the jackal wanted to ask for help from its friends, there was nobody to give a voice it.

In “One who cannot Choose a Husband” when the husband asks his wife what her biggest mistake was, his wife states that she considers it the biggest mistake that she had spoiled her life by not being able to choose the right husband.

The Criticism of people who are dreamer, are dying for highness, putting on a mask for work also occupies a special place in Jafar Ramzi’s poems.

In “Raw Dream” one day crusted tortoise spoke to the hawk of its desire to fly in the sky. The hawk took the tortoise to its claw and flied to the sky, when it reached the peak said “Fly” throwing it into the air. After flapping a little heads and feet, it touched to the sloping mountain with hard stone and shattered. In the end saying:

Xəm xəyala düşən-düşər kədərə
İtirər varlığın gedər hədəyə
Bacarıqdır əsas hər bir işə,
Qabiliyyət gərəkdir yüksəlişə! [2, p. 14].

(The man being lost in raw thought will fall into sadness, lose his/her existence, go down the drain. The main thing for every job is the skill, the ability is necessary for rising).

Jafar Ramzi emphasizes the bad consequences of people who lives in the world of dreams, want to rise without the ability, makes people think real.

In some of the satirical poems Jafar Ramzi presents humans in a more greedy form than animals. In “The Price of «For my Sake!»” how much the owner insists, even if he said, “For my sake!” to a horse who drinks enough water, didn’t drink a little more water. The owner himself admits that the horse surpassed him in politeness and if they told him as much as he drank.

Conclusion. In the article looking at Jafar Ramzi’s satirical poems we see that the main critical targets of the poet are mullahs who lead the people to ignorance, managers, sellers, drivers, fortune-tellers, teachers and other different occupational holders, scientists selling their conscience to rise, envy, bribery, theft, cowardice, laziness, and other negative features, negative moments in the family in the relationship between wife-husband, parents and children. Through his satirical poems, the Poet has set a goal to inculcate the reader, the future generation his attitude to the various problems prevailing in society and has provided exceptional service in education of the younger generation.

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