

The Attempts of Current Karakalpak Poetry to Achieve the Level of World Poetry

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Annotation: The article discusses and analyzes common opinions, humanistic ideas, positions of citizenship between Karakalpak poetry of the period of independence and the poetry of the world. In the Karakalpak poetry of the period of independence, the national-spiritual worldview of poets, their activity in society and a high level of civic position are reflected in ideological and humanistic consonance with poets in the poetry of world literature.

In the second half of the 20th century, phenomena such as the development of the civic position in poetry rose to the forefront of world literature in the literature of Latin American countries. This was clearly seen in the following factors. For example: the revolutionary spirit, artistic activity, social responsibility, humanistic attitude, rational worldview were strongly developed in the literature of Latin America.

Proceeding from this, the civic position was able to lead to the highest orbit of literary artistic and aesthetic development. Pablo Neruda from Chile, Alejo Carpentier from Cuba, Jorge Amado from Brazil, Julio Cortazar from Argentina, Gabriel Garcia Marquez from Colombia and others. Among them, four people - Nobel Prize winners of the highest international rank (Gabriela Mistral, Miguel Angel Asturias, Pablo Neruda, Gabriel Garcia Marquez) were valued for their social activity, enthusiastic attitude, high patriotic thinking.

"... the author's position and the civic position are two different factors that are usually talked about a lot. It is impossible not to have an author's position in a single word, phrase, work. It is good to take into account that this is compatible with objectivity or subjectivity. In short, the author's position in a work of art is not a civil position.

The scope of the concept of civic position is much wider. It is good not to forget that its second meaning is social, social position. Therefore, mixing them is not only inappropriate, but also a consequence of theoretical inadequacy"¹.

In the literature during the independence period, attempts to raise Karakalpak poetry to the world level are especially noticeable. We tried to analyze the poetry of poets who distinguished themselves by their research on the path of lyric development: H. Dauletnazarov, B. Seytaev, O. Satbaev.

We can clearly see the loftiness of philosophical concepts in his poetry, aesthetics and citizenship in his lyrics. Civic position is connected not only with the provision of material assistance. In the first place is spiritual wealth, loyalty to the people's consciousness, truth, loyalty to the Motherland. If a person reading you can do what you are not capable of, then this is the true civic position of this poet, shows the breadth of the concept of his intellectual searches on the way, his desire for justice and happiness, his ability to talk about the pressing problems of the people, serving the national goals and etc. In the works written in the spirit of nationalism of H. Dauletnazarov "How

¹ S. Ashimbaev Loyalty to citizenship - Almaty. Rarity. 2007. - P. 329.

to spend life on your knees?..”, “Never settle for slavery!..”, “Singing about the motherland”, “Karakalpakpaks from all over the world”, “Karakalpakstan”; B. Seytaev "If I do not tell the truth", "Invitation", "Termite"; O. Satbaev "Explosion", "I return from the village with tears", "Song of ice on the mountain", "Barrier" are used two different methods of analysis, anger and rage, as well as force and stimulation, shows the extraordinary skill of our poets. The use of such an artistic method creates an opportunity not only to express the reaction to the events that happened in the society with the help of artistic means, but also to show the ways to get rid of such strange problems.

Ideas and concepts were formed in accordance with the political, social, socio-historical stages of the Karakalpak people. The ability to think in a European way, to adapt to our mentality is noticeable in the lyrics of poets with deep aesthetic and philosophical ideas. Thus, folk poetic traditions are productively used. Poets not only skillfully transformed the traditions of folk poetry, but also interpreted it in a new way in a new era.

If in folk poetry the deeds of people and heroes on the path of peace and freedom were covered, then in today's poetry we saw that the heroism and valor of our lyrical heroes became a tool, the pen of poets became a tool, joining the position of courage, courage and citizenship. Like the ancient poets, they especially show a way out to the problems of society and man.

"O. Satbaev is a poet who gave his spirit to the poetry of the period of independence. He tries to draw great social and social conclusions from the small details of everyday life, inspire his students with deep thoughts and, on this basis, promote the ideas of truth, happiness, humanity and love"². In the composition of the poet " Explosion "we see a deep philosophy, we learn the personality and civil position of the poet. Let's see:

Conscience wakes up after a strong explosion,

The spring dies from a strong explosion.

Use it for great things

But don't use it for bad purposes!

In your heart if you're angry

Blast it, don't keep the dream

Come on... Be fair, but

Don't harm humanity!³

The breadth of the poet's mental culture, the presence of a civic position, is probably the result of his tireless work on himself. From the lines of O. Satbaev's works, we see a new example of the mastery of thinking in the world of thought, this is due to the author's high level of thought culture, and thanks to his depth of thought and security and support for humanistic values, he actively serves to build dignity and humanity.

In the world literature, there is not a single poet who has not written about the feeling of inner turmoil. B. Seitaev is a painter who is able to show his thinking and psychological character in connection with the nature of feelings. Like the phenomena of nature, human feelings do not want to hide secrets. It would not be wrong to say that Bazarbay Seytaev was the poet who proved that it is impossible to hide the true feeling, that it is a dialectical phenomenon that does not yield to the will of a person.

² K.Turdibaev Karakalpak poetry in the period of independence. – Nukus. Karakalpakstan. 2011. – P.142.

³ Satbaev O. The moon looks imperceptibly - Nukus. Karakalpakstan. 1993. – P.12

Let the unscrupulous wave their hands.

Let no one help me

I am a shield from the stones of blasphemy

I live believing in the truth...⁴

It is possible to forgive a bad writing of a poet, but it is not possible to forgive a false writing. This is due not only to the lack of skill, inefficiency and low artistic quality in the poet's work, but also to the fact that his writings are not correct and deceitful. A poet must be able to do what he says in life. The creativity of B. Seitayev, based on truth, acting as a shield from slanderous stones, shows the depth of the culture of thinking, one of the main attributes of a civic position.

Our attention was drawn to the fact that each poet has his own style of expressing the high level of the human spirit, the harmony between nature and human feelings, love for the second half, homeland, the ability to cause joy and sadness of love for the homeland and native language.

Over time, we realized that we could not break away from folk poetry, because it was determined that the totality of our language and the preservation of the national code are firmly connected with the traditions of folk poetry.

One can see an inseparable connection between the epic, aitys and other folk poetry, which were widely developed in the Middle Ages.

We realized that these folk poetic traditions found artistic harmony and fruitfully served in the lyrics of H. Dauletnazarov, B. Seitayev, O. Satbayev, and showing

Inner psychology, sensitively looking at the changes in society, deeply worried they sing them.

A sufficient understanding of folk poetry with the past history of the people influenced the improvement of the poet's pen and the fact that their poems were easily assimilated by the people.

The leading idea of the lyrics of H. Dauletnazarov, B. Seitayev, O. Satbayev is also raised from the aesthetic to the practical, in a short and clear way of conveying the main idea. It is distinguished by the ability to connect with today's poetry, light humor and sharp satire, a unique style of conveying inner feelings, and the ability to create philosophical thoughts, using the images of words in the forms of folk oral literature, traditions of folk poetry. The idea of staying loyal to the values of the people of Karakalpak, which they inherited from their mother, was put forward.

In the lyrics of the songs, there is a mission of renewing the society on the way to its development, expressing faith in our young children, encouraging them to achieve perfection, and molding their own thoughts. ("World must be given to children!" Khalila Dauletnazarov, "What a happiness to listen to your people!" Orazbai Satbayev, "Let your horse not fall" Bazarbai Seitayev). In addition to raising the spirit of the people, encouraging them to successfully overcome difficulties, and leading them to great goals, it shows the power of artistic and aesthetic consciousness, impresses their learning, and stimulates the growth of aesthetic knowledge and feelings.

⁴ B.Seitayev Apple blossoming season. – Nukus. Education. 2007. – P. 17

Poems that occupy a significant place in the Karakalpak poetry of the period of independence: Khalila Dauletnazarov, Bazarbai Seitayev, Orazbai Satbayev, their achievements in the field of poetry, their deep understanding of Western and Eastern literature, as well as their ability to productively use the traditions of folk poetry, their independence, writing in European style, without violating the colors of nationalism, its maturity, difficulties in the processes of social development of the people, giving more humanistic views, propaganda of the people, national idea, instilled since ancient times, and innovation in artistic narration.

H. Dauletnazarov in his poem "Azamat" illustrates from all sides of every person the national feeling of the song of life, updating the ancient path of the sages and ancestors, as a child shows his desire to increase the glory of his country, raise the alarm about heroism, his hope for the future from the public tribunes, their love for their country, their grief and joy. The great dreams of a man who sacrificed his life for the sake of the people will be passed on to the next generation.

Bowing before the Motherland,

The idea of nationalism inside,

Kissing Karakalpak in Karakalpak style

Be an example man⁵.

Our poets are able to convey socially significant events in their songs with a great sense of patriotism, with a deep sense of friendship, with a serious thought in singing on the themes of their native land, with a study of the events of their own thought.

In each line of H. Dauletnazarov's lyrics, passion, love, domination, etc. prevail, in Bazarbay's lyrics, stubbornness, ardor, etc., in Orazbay's lyrics sarcasm, patience and composure. Whatever poem we read, our soul does not find peace with them, sometimes we worry, sometimes we are sad.

This is a vivid proof of the artistic skill of the poet. The fiery, painful feelings and introspection of all emotions in his lyrics can convey the emotions in someone's heart as convincingly and effectively as his own. O. Satbayev's poem "Stuntmen" is similar to the poem "Barrier" and instantly draws the reader's attention to its subject

One jumps from rock to rock,

Tends to dismount and mount again.

If someone is lost... He is alive!

He gets up after shooting.⁶

Being amazed at the actions of the stuntmen, who have the courage to jump over many impossible boundaries, far away from danger, he mumbles like this:

... Oh, how many poets have left the world,

Light a candle, burn it and scatter it.

The sun is a star in poetry,

But none of them were stuntmen...⁷

⁵ H. Dauletnazarov Live loving. - Nukus. Education. 2008. - P.49

matter.

Criticizes the gluttony and greed of unprincipled people who have entered literature, calling such people stuntmen who amuse themselves with their volumes by publishing their books every year. They quickly appeared where the smell of money came from. It was one of the most difficult problems of yesterday's Soviet era. Despite the low quality and inefficiency of their works, the number of people who published books in volumes, "filled their pockets" was very large, and among them the owners of real talent remained behind them.

Unfortunately, the number of such books has increased, but not decreased. But it turned out differently. Now it seems that those who have money have cheapened the beauty of literature by publishing books.

O. Satbaev in the song "Stuntmen" examines the world of people in more detail and reveals their thoughts and feelings. The main idea of the song is to raise the flag of humanity and honesty. He criticizes the actions of mediocre, ambitious people, contrary to humanity. It is true that he entered any environment with a smile, making noise, his songs pierced like a spear of hypocrites, envious people who spoke lies.

In the composition of B. Seitaev "Termite" we see this meaningful thought:

Even if grief comes to the right one,

The sore does not enter without the grace of God.

A creature called the termite appeared.

Someone says it's another worm...⁸

The song says that the real catastrophe is the damage done to a person by termite worm, which does not die, even using the most poisonous chemicals, starting from the nests of carefully constructed buildings and putting cemented stones into work, he wants to talk about the problems he has posed, what a person will undergo that it is written to him, and he accepts it, everything can be resolved, human power will triumph, but he raises the question of how to get rid of termites that walk in human form among us:

... Bowing their heads over riches,

I'm worried about hungry eyes.

Wood, iron, swallowing without chewing,

Protect people from termite worms!...⁹.

Deep views on the position of a citizen are deeply reflected in the poem "Invitation".

Analyzing the multi-layered moral and ideological pathos in the poetry of poets, we see that there is a conflict between lust, slander (corruption), the conflict between good and evil, good and bad is glorified.

He argues that there will be no growth and development in a society where there is no truth, justice and humanity.

Within the framework of the goals and objectives of our study, in the poetry of the period of independence, the national and spiritual worldview of our people, activity in society and the independence of the position of a citizen were studied, which were reflected in the works of H. Dauletazarov "How to spend life on your knees?", "Never settle for slavery!"; B. Seitaev "Motherland", "If I do not tell the truth", "Invitation"; O. Satbaeva "Karakalpaksan", "Ancestors", "Karakalpak will not move anywhere".

⁶ O.Satbaev The moon looks imperceptibly - Nukus. Karakalpakstan. 1992 - P. 38

⁷ ibid. – P. 38.

They explain the innovative idea of the poets, reflecting the spiritual world of man, the style that for thousands of years has shaped the spiritual, aesthetic views and character of our people.

An attempt to express a clear and fair opinion about the realities of time, social structure, living conditions, historical and social conditions, softening clear facts skillfully, appropriately using elements and details in folk poetry, jointly showing in its lyrics the specific ways of life of the Karakalpaks, specific people and history.

It is revealed that this poetic activity is due to his dynamism, the ability to subordinate the pressing issues of the day to artistic and aesthetic requirements, and a high level of civic position.

The lines of the songs of H. Dauletnazarov, B. Seitayev, O. Satbayev are pronounced like music and become proverbs in the mouths of the people. In the language of our poets, examples of oriental poetry, the words of Karakalpak classical poetry of the 19th-20th centuries, the wisdom of each word, turned into philosophy, were able to incorporate the national tradition into today's Karakalpak poetry.

We found out that the Karakalpak people continued their national dance schools and traditions, deepened and brought them to new heights based on the use of Karakalpak lyrics in the period of independence, and found that the author's position and the citizen's position were parallel.

H. Dauletnazarov, B. Seitayev, O. Satbayev are people who instilled the national character of the Karakalpak people. No matter which part of the poems we read, it can be seen that they are children of Karakalpak, they are poets that love the nation.

As for national abilities - the Motherland, our native language, the history of the people, our customs and traditions, then all these values are widespread in the poetry of poets. This is not dry, naked patriotism, but genuine lyrical feelings, free from arrogance.

List of used literature

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⁸ B.Seitayev Apple blossoming season. – Nukus. Education. 2007. – P. 96

⁹ *ibid.* – Nukus. Education. 2007. – P. 96.