

State and prospects for the development of modern Chechen poetry

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Abstract. This article examines and analyzes issues of moral and philosophical reflection in the works of Chechen poets: M-S. Gadaeva, A. Yusupova, B. Shamsudinov. An analysis of several works by these poets was carried out. The work also highlights issues of the creative development of these poets. The work of these poets occupies a huge place in modern Chechen literature.

1 Introduction

We can safely call all three poets that we will talk about in this scientific article folk, and their poetry – moral and philosophical! Songs based on the verses of these poets are performed not only by Chechen performers, but also by singers from neighboring fraternal republics.

Gadaev was a great expert in the Chechen language and oral folk art. He also knew Arabic writing, which he studied in Gerzel-Aul, where the Gadaev family moved in the early 20s. He writes about this in his letter to a teacher from the village of Dattykh, while in prison. But I would especially like to dwell on one of the letters from M.-S. Gadaev to the poet Rashidov Shaid. In this letter from his imprisonment, he shares his thoughts on the significance of the great Sheikh Kunta-Hadji, whom, as Gadaev notes, “neither zealous atheists nor their own murids” understood. Here he cites an excerpt from a poem dedicated to Kunta-Hadji, in which the meaning of one of the sheikh’s statements is stated in poetic form: “Don’t look at the sky, it doesn’t descend from the sky, don’t look at the ground, it doesn’t rise from the ground, from each other.” it comes out, it comes out to each other.” I think we are talking about goodness here. Gadaev calls Kunta-Hadji “the greatest (and only among our people) humanist thinker. He confesses his love for the sheikh, whom he considers to be his ustaz, whom he chose, not by taking his hand with his hand, but by taking his heart with his heart.”

Gadaev is the only poet of his era in Chechen literature, and in the literature of the peoples of Russia, it seems, there are not many such examples, who wrote works of religious content during the dictatorship of militant atheism. These are nazma, poems dedicated to the prophet Muhammad and his ustaz Kunga-Haji. There are other verses that mention the name of Allah

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and are imbued with religious and mystical feelings and thoughts. Their meaning, briefly summarized, is as follows:

Stella has grown in like
I'm in the desert sand of Asia.
I look at the Tien Shan mountains,
but I see something else:
The image of the distant Fatherland rises
in an irrepressible fantasy
I look to the west in sadness,
but my heart aches and aches.
I descend to the hillside,
where I spent my childhood.
I look at my dear mountains -
I can't stop looking at it.
And knocks on me about something
bad heart
I see a fatherland,
Yazal Jalala.
When the sun is away
sit behind the hills,
Evening lead
it touches my soul,
I'm up in a whirlwind of thoughts
I rise like a bird
And I drop down at my father's house
Yazal Jalala.

Translation from Chechen
M.U. Taisumova

2 Materials and methods

People must love each other, serve goodness, be patient, as they say today, tolerant. There is no alternative to this imperative in the spiritual and moral quest of M.-S. Gadaeva. In one poem, which later became a folk song, the poet says: When friends forget, the cover of the one forgotten by God becomes heavy in the grave [2]. There is no doubt that M.-S. Gadaev was actively involved in translation work, fully understanding not only the challenges but also the significance of this direction for the development of Chechen literature, as his own writings are imbued with both high style and deep philosophy. High moral values are paramount in the work of Shamsudinov Buvaysar. Faith in goodness, hope for the best, loyalty, and friendship are the qualities that serve as the main themes in his work. Love for the homeland is also a central element of his creativity.

3 Results and Discussion

B. Shamsudinov conveys his thoughts with distinctive expressions. His works often encapsulate the sorrows and triumphs of his people, internalizing every tragedy as his own. Empathy for humanity is the cornerstone of his creative philosophy. His poetry resonates with calls for philosophical and moral reflection. Through his writing, Shamsudinov shares

his personal experiences of pain, joy, and compassion with his readers. For readers whose hearts were burned and whose thoughts were oppressed by the military adversities that suddenly fell upon them, the works of B. Shamsudinov were a reassurance, a panacea that healed spiritual wounds:

Tsa hili I am nek, I am bolar,
 Tsa hili tlakhhyara dosh,
 Vonash a tsa hila khachosh,
 Stag vekhash – vonash tsa lovsh.
 Blarkhish a tsa hilla du'ra,
 Duitsush ma-hillara tsk'a,
 Dahar a tsa hilla lura,
 Tuirano leholla tska.
 Sardamash, nelaltash khaikhon
 Vovshashna marzdalarh wai,
 Khlumma dats khechunna hilla,
 Vaina do, khetisha, xlai!!!

“Confirmation that the works of B. Shamsudinov occupy a certain place in our literature is the assessment given to him by Lechi Abdulaev, people’s writer of the Chechen Republic: “In a prose writer, poet, publicist, I am, first of all, impressed by his ability to do his job patiently, digging it deeply without being scattered in thoughts and feelings. But patience alone does not make a person a writer - he must have a talent given by the Almighty. Among his generation of writers, from the first steps, Buvaysar Shamsudinov always stood out for his brilliant talent...” [3].

“Poetry is the music of the soul. In each of his lines one can feel the hidden melody of the soul.

The darkness of the night, which he describes, also really covers you:

In the darkness of the night, like a small child
 Rain... lonely... quietly, quietly crying.
 And through intricate weaving,
 A stubborn blade of grass dances in the field.
 The darkness of the night, ashamed of itself,
 He stands there like a beggar, asking for shelter.
 And this rain, fussing about something,
 In the darkness of the night, like a thief, he hurries
 take cover.
 Sometimes a dog's howl is heard in the distance -
 Sad, endlessly lonely.
 Night comes and fills everything with darkness,
 The dawns are still frightening with hopelessness.
 Life turned out to be the wrong spring,
 What seemed careless to us in our youth,
 But when he comes, he hurries to fill
 It's as if after us the whole world will disappear...

You can't say anything except that his poems are original and cannot be confused with anyone else's. At first you get the feeling that the poet is just communicating with you, in simple words, talking about banal things, but just show a little patience - and you don't notice that you've already found yourself in a wonderful, amazing world where everything is filled

with poetry. He is very sensitive to the feeling of love for his homeland, to its suffering and pain. His poems are living sounds of the heart, and the word combinations in them can create complex poetic images" [4].

The psychology and inner world of Azim Yusupov's characters are rich, marked by determination, morality, and spirituality. An appeal to everything good, moral, and peaceful is evident in nearly all his works. Additionally, the religious theme is a central aspect of his creative journey, highlighting a distinctive feature of Yusupov's poetic worldview.

Azim Yusupov's work exudes a deep, sincere warmth for the nature of humanity. His poetry advocates for the principles of goodness, morality, peace, and compassion. Infused with elements of folklore, Yusupov's writing expresses his personal feelings of joy, pain, and empathy. His poetry consistently demonstrates his emotional engagement with his characters and reflects his thoughtful philosophical and moral reflections on a wide range of subjects. Yusupov had a penchant for humor and could employ gentle irony, while also embracing moments of contemplation and enjoying the quietude of life. His love for the sea is another significant aspect of his poetic inspiration. The primary themes in Yusupov's lyrical poetry are the authentic history of his people, the trials they have endured, and the lasting effects of these experiences. His work serves as a moral and philosophical exploration, often revealing his profound respect and affection for his family and friends.

These rephrasings maintain the original meaning but present the ideas in different ways. The poem "Kyrgyz Land" resonates with heartfelt gratitude and sincerity, touching the heartstrings with its profound human appreciation. By calling Kyrgyzstan his second homeland, Azim Yusupov expressed his high moral and ethical values through this poem.

4 Conclusion

In 2005, the poet published two books of poems, songs and poems: "Shashka and Pandur" and "Motherland, you are my song." In 2014, Azim Yusupov's great work "Sons of the Caucasus" was released. In addition, the historical story about the Dadi-Yurt tragedy occupies a huge place in his work.

It is not without interest to at least briefly touch on the evolution of Chechen poetry from the point of view of the main trends of the modern century, which is becoming more and more differentiated and analytical. The information explosion of the twenty-first century has given rise to an unprecedented "escalation" of facts. Values and facts that were significant only yesterday are "fragmented" and become smaller, becoming commonplace. This "dynamism of facts" obscures the essence of phenomena.

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