

Moral and humanistic ideas in the work of modern Chechen poets

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Abstract . This article examines and analyzes questions about moral and philosophical reflections in the works of Chechen poets A. Yusupov, L. Abdulaev, B. Shamsudinov. An analysis of several works by these poets was carried out. The work of all three poets occupies a large place in modern Chechen literature; each of the poets conveys the flavor of the national mentality in their own way. We can firmly say that they themselves are eyewitnesses of some of the events that they describe in their works. All of them were eyewitnesses of the events that took place in the history of our people, and it is not difficult for them to convey through their heroes the moral and psychological state of the people... The text says how poets, together with their people, experience all the difficulties that concern the Chechen people and its history. The work also highlights some autobiographical issues in the development of poets.

1 Introduction

A poet is a creative person; thanks to his works, the reader can determine the characteristics of his artistic thinking and worldview.

During the excursion of the creative research of this poet, you are convinced again and again that his work is a lyrical innovation of the moral values of the human worldview. The variety of A. Yusupov's subjects is directed in completely different directions, this is history, love lyrics, satire, irony, etc.

The ability to see the world in bright colors, be it the laughter of children or the singing of birds, is the main criterion of a creative person, which Azim Yusupov was also rich in.

Memories enrich the author's works; he conveys the joy of fulfilled joys and the pain of the loss of his people through the prism of time, passing everything through his heart and consciousness. An appeal to everything good and morally pure lies in almost every work of his, which is stated clearly and clearly in this poem:

“Tender spring blooms flowers.
The horizon lit up red.

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A leaf is crying on a tree.
White clouds float and sway.
The silky blue of the sky is painted with gold
sun
Dropping rays on the horizon,
The sun says goodbye to the day.
The evening has lit its lights...
The Terek plays in waves.
Poplar branches sway sadly..."

The psychology and inner world of Azim Yusupov's heroes are rich in that they are full of determination, morality, and spirituality. It should also be emphasized that the religious theme is one of the main directions of his creative path for the author. A call for everything good, moral, and peaceful appears in almost every one of his works; the religious direction can even be considered a feature of Azim Yusupov's poetic worldview. His poems are like a call to peace, to creativity, to morality.

2 Materials and methods

In Azim Yusupov's writings, poems dedicated to his mother and father are of immense importance. Their teachings and legacies represent the essence of his entire life's purpose. He frequently writes about themes such as his homeland, peace, religion, and patience. Folklore also holds a crucial role in his creative process, as Yusupov presents the richness and vividness of folklore traditions in his unique and personal style.

Like any true artist, Azim Yusupov offers readers a distinctive and enchanting portrayal of folklore stories, showcasing their beauty and significance through his individual perspective and artistic expression.

3 Results and Discussion

The poetry of Abdulaev is defined by its focused intensity and creative thematic integration. The techniques he uses to achieve these effects remain part of his artistic secret [4].

In his work, L. Abdulaev offers a profound call for goodness, moral excellence, and human compassion. His exploration of life's fundamental questions and the nature of the final journey compels readers to reflect on the fleeting time that bridges these two significant states of being. Abdulaev's poetry creates a distinct and reflective space that delves into the spiritual and philosophical dimensions of the human experience. His literary creations are characterized by a deep moral and philosophical psychology, providing a thoughtful examination of what it means to be human.

“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...” [5].

“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" [6].

Gadaev was not only a distinguished expert in the Chechen language and oral folk art, but he also had a profound knowledge of Arabic script, which he acquired during the early 1920s when his family moved to Gerzel-Aul. This detail is revealed in a letter he wrote from prison to a teacher from the village of Dattikh. Of particular interest is one specific letter from M.-S. Gadaev to the poet Rashidov Shaid, written during his imprisonment. In this letter, Gadaev reflects on the significance of the revered Sheikh Kunta-Hadji, whom he feels was misunderstood both by fervent atheists and by his own disciples.

Gadaev includes a passage from a poem dedicated to Kunta-Hadji, which poetically expresses the meaning behind one of the Sheikh's teachings: "Do not gaze at the sky, for it does not descend from above; do not look at the ground, for it does not rise from below; rather, it emerges from one another, coming forth to one another." I interpret this as a reflection on the nature of goodness. Gadaev describes Kunta-Hadji as "the greatest (and the only one among our people) humanist thinker," expressing his deep admiration for the Sheikh. He regards Kunta-Hadji as his ustaz, choosing him not through physical gestures but through a heartfelt spiritual connection.

4 Conclusion

The works of all three poets hold significant importance in contemporary Chechen literature. Each poet uniquely captures the essence of the national mentality, offering distinct perspectives. Importantly, they are not just interpreters but eyewitnesses to historical events that shape their narratives. Their firsthand experiences enable them to vividly portray the moral, psychological, and ethical conditions of their people through their literary characters. Thus, their poetry serves as a testament to the historical and cultural heritage of the Chechen people, preserving and interpreting their collective memory for future generations.

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