

Moral and philosophical search in Chechen poetry

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Abstract. This work examines issues of morality and philosophy in the works of Chechen poets of modern Chechen literature: M. Dikaeva, L. Abdulaev, B. Shamsudinov. Using the example of several works by these authors, issues on this topic, dictated by the events of modern Chechen history, are highlighted. Morality and philosophy are the main criterion in the works of these authors. In the full sense of the word, they illuminate and convey all the pain and suffering of their people. The military theme has become the main one for many poets and writers of our republic.

1 Introduction

The moral and psychological formation of personality is of great importance. It is morality, more than any sphere of a person's inner world, that ensures the social stability of a person's system and his connection with society. From time immemorial, Chechens have paid great attention to the moral development of youth, their commitment to national spiritual values, norms and principles of folk ethics. [2]

Using the example of the work of three poets, we will take a short excursion on this topic... Both poets and writers of our republic, despite all the difficulties associated with the political situation that literally befell the civilian population, continued to work tirelessly with their pens, for those who wrote about the pain and suffering endured by the Chechen people during the 13 years of exile in Central Asia. The writers' thoughts became heavier, the pain increased.

Military events, with their profound emotional and psychological impacts, have served as a crucial expressive tool for exploring intense human experiences. These events have not only shaped the thematic content of literary works but also catalyzed a shift in the worldview of their protagonists. This phenomenon helps explain why contemporary literary heroes, particularly those in avant-garde works, often approach life with a more philosophical and grounded perspective compared to the heroes of earlier times.

The harrowing conditions of war—where one's life and everything precious can be lost at any moment—inevitably lead individuals to reevaluate their values and priorities. A person who has endured prolonged critical situations is likely to restructure their hierarchy of life's values, adopting a more profound and pragmatic outlook on existence. The stark reality of such experiences often forces a person to confront the most fundamental questions about life, death, and the nature of human existence.

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This shift in perspective is not merely a personal adaptation but a reflection of broader changes in human consciousness brought about by extreme circumstances. The emotional and psychological weight of military events leads to a transformation in how individuals perceive their world and their place within it.

2 Materials and methods

Abdulaev's efforts illustrate that the mastery of poetic form is a means of expressing and exploring the inner life of the poet. The formal constraints and creative challenges he faced were not obstacles but rather avenues for discovering new ways to convey his thoughts and feelings. His work reveals that through the meticulous crafting of form, a poet can express the essence of their personal experiences and philosophical reflections.

You're afraid, right, Nana,
that your departure brought down the house,
that our yard is overgrown with weeds,
showers will cover the world outside,

The sun's eternal glow
will never get warm
in the house for the evening meal -
without you, is the hearth unheated?

No, there is no need to worry:
the world did not collapse behind you.
Soon everything will be covered with snow,
so that the snow melts in the spring.

Everything will someday be erased,
except for filial memory.
Mom, get used to being an orphan -
how to go study again.

Translated by Victor Kulle

The theme of love for mother, Motherland and nature are the most important for L. Abdulaev. The highest moral words were written in his poems about his mother, about the Motherland... Every word and every thought affecting the name of the mother and Motherland is like a shrine for L. Abdulaev.

3 Results and Discussion

M. Dikaev, from the very first steps, identified three main themes of his poetry: Motherland, mother, love. With each of his poems, he made it clear that he came to poetry to sing their praises. Poems and poems dedicated to mother, Motherland and love occupy the main place in the poet's poetry collections: in his lifetime - "The Hearth of a Chechen" (Grozny, 1965), "My Heart Is Burning" (1967), "Heartstrings" (1971) and posthumously - "The Name of a Man." In addition, his best poems, set to music and performed on stage, heard on television and radio programs, were published next to the works of the luminaries of Chechen literature: M.

Mamakaev, A. Mamakaev, N. Muzaev, M. Sulaev, A. Suleymanov and others (collections - "Chechen Lyrical Songs", 1973, and "One Hundred Melodies", 1977).

This spoke of the popularity, originality and high skill of the poet.

On the mountain peaks burning with silver,
On the slopes they paint their bushes with gold,
Look into the springs with a playful ray,
You rise majestically, morning of the Caucasus.

These are lines from his poem "Morning of the Caucasus".

Many of M. Dikaev's poetic works immediately became popular songs. I remember how everyone was captivated and enchanted by his works for many years: "Song of the Motherland", "In our village", "There is no one more beautiful than you" and others. Their first performers were A. Ganaev, M. Burkaev, S. Magomedov, V. Dagaev and M. Aidamirova. Composers A. Shakhbulatov, A. Khlebsky, A. Rosenberg, Z. Chergizbaev wrote music based on his poems. Perky, cheerful, cheerful, they were easy to remember, sounded everywhere and were sung by everyone. And they are still sung because they are imbued with light, faith in goodness, love of life, romance and the thirst for reciprocity in love" [5].

The best way to mutual understanding of the peoples living in our country is to get to know the cultures of different peoples. Music, painting and, of course, literature bring us closer together, and it is better when this acquaintance occurs in childhood. Once upon a time, in my parents' school curriculum, during literature lessons, they studied the works of writers from different union republics. When I was at school in the 90s, in the end it was no longer there. But this is a step towards each other. Unfortunately, a whole generation of Russians has grown up with a poor understanding of the richness of multinational literature. And objective economic difficulties are not the only reason contributing to this. Interest in such a unique phenomenon as literature in the Chechen language could be promoted not only by the publication of existing works, but also by acquaintance with new transports, among which there are many interesting to the modern reader

And in this regard, research that will contribute to the development of the translation tradition is very relevant [7].

By nature, Lecha Abdulaev is an amazingly friendly and decent person, he knew how to appreciate people and maintain warm relationships... He had special, highly moral friendly relations with his writing friends, and everything that happened in their lives; difficulties or joys did not go unnoticed. The passing of Imran Janaraliev was a big blow for Lechi Abdulaev. With this poem he expressed all his pain at the loss of his departed friend. In the most sincere words, he expresses the loss of a loved one with whom he had a lot in common.

Imran Janaraliev
Injured? She was seriously wounded.
Broken? Lie! What the hell, rabble
we were not invented by people -
only stronger than Chechnya.

Was the flight shot down? Well, it was.
It was different, but
Homeland is like a luminary:
there is no way to go astray.

You know, I envy the dead
injured. And a feeling of shame:

we can resurrect ourselves,
they will never be returned.

Every nation rightfully attaches its own meaning to the concept of “morality”. Nevertheless, many points and norms of morality among all nations, with rare exceptions, are universal. But we should not forget that even among one individual nation the concept of morality changes over time. [8]

4 Conclusion

Chechen poets and writers certainly understand the responsibility to national literature, to the people about whom they will speak, judge, whose images they will describe, presenting them in literature as characterized characters.

Comprehension of tragedy, prosperity, or other events associated with his people, every writer or poet must convey the full flavor of the national character; tradition, society, character, way of life and much more that ordinary people do not see...

Fortunately, today the works of Chechen writers are published as separate books and in periodicals, and are also published outside the republic and beyond. The good news for the Chechen people is that their works are published in foreign publications, and even in foreign languages!

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