

Psychological motives in the works of modern Chechen writers

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Abstract . This scientific work examines issues of the history of Chechen literature. Using the example of the works of M. Akhmadov, M. Gadaev and B. Shasudinov, an analysis of the works was carried out. Issues of the creative and life path of the authors are covered. The article analyzes short excerpts from the authors' works. The issues of Chechen literature of the last two decades are also considered, and about those representatives who appear as if at the confessional altar, exploring the causes of the recent military crisis, the war itself and its dire consequences... We see this in the works of famous prose writers: M. Akhmadov, M. Beksultanov- TO. Ibragimova. E. Minkailov, and young authors: I. Gunaeva, I. Zakriev. E. Litaeva, S. Musaeva, M. Khasaeva, A. Shataeva, B. Shamsudinov.

1 Introduction

Literature acts as a source of moral and aesthetic education, designed for a deeper understanding of the basic life moral categories of good and evil and for the formation of a deeper understanding of the various processes occurring in society. It is also one of the main sources of human culture formation [1].

Gradually, on the basis of folklore traditions, literary forms took shape in the form of fairy tales, songs, and folk traditions. Everything happened in parallel with the formation and development of the language itself.

Ancient forms of literature were the area of poetic creativity, which gave a powerful impetus to the development of literature [2].

Music, painting and, of course, literature bring us closer. And it's 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 Soviet republics. When I was in school in the 90s, this was no longer the case. But this is a step towards each other. Unfortunately, a whole generation of Russians has grown up with little understanding of the wealth 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

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familiarity with new translations, among which there are many interesting to the modern reader

“At every stage of the development of human society, ideals served to develop the subject’s conscious principles of behavior and attitude towards a person, society, and state. Without ideals or someone resembling them, there can be no worldview. The problem of the formation of a moral ideal does not have a clear solution today. After all, at every stage of human history, ideals served to develop a person’s conscious principles of behavior in relation to other people, to the whole society. They form the worldview of a particular society depending on the political, economic and other direction of development of society and the state” [3].

The narrative technique, which we often talk about, is well used by the writer Musa Akhmadov, he is a master; Musa Beksultanov also wrote about him separately in the story “And who will knock on your door in the night.” The main thing in the story is an artistically determined narrative, in which the present is organically intertwined with the past, because the life of the heroes is depicted through a continuous stream of bitter memories and experiences... [4].

In the original form of a prose poem, the reader is presented with the appeal “Hear me, my brother!” Bana Gaitukaeva [5].

A whole generation of Russians has already grown up with little understanding of the wealth 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.

2 Materials and methods

More than 60 years have passed since Gadaev addressed domestic philosophers with his thoughts and hypotheses, proposed his own version of the concept of a Unified Picture of the World, focused attention on the fundamental problems facing them, and expressed his concern about the weak development of the theoretical foundations of Soviet philosophy , which gave rise to criticism from Western bourgeois philosophy, waging an ideological struggle against the Soviet system. Reading the philosophical views of M.-S. Gadaeva. I had to remember the achievements that the Soviet philosophical school had and its advantages over Western theoretical and methodological views based on pragmatism, scientific, metaphysical concepts, and in general - on anti-dialectics. His statement that the theoretical backwardness of domestic philosophers and representatives of natural science is fertile ground for the country’s ideological opponents, from my point of view, has not lost its scientific and theoretical relevance even in modern conditions, when domestic theoretical thought is in captivity of fashionable Western philosophical movements. This is all the more important because in the scientific achievements of the 20th and 21st centuries there is little philosophical understanding and dialectical analysis; comments on events and statistical data used by authoritative specialists predominate here [6].

Literary creativity of M.-S. Gadaev, undoubtedly one of the peaks of the verbal culture of the Chechens of the 20th century, played a significant role in the formation and development of Chechen literature, and had a fruitful influence on the poet’s contemporaries and younger writers. And this despite the fact that for many years, for obvious reasons, his works were not accessible to a wide range of readers. The poet's two books, published in the early 90s and in 2005 in relatively small editions, only partially filled this gap. Therefore, undoubtedly, the project carried out by the Academy of Sciences of the Chechen Republic to publish a two-volume edition of the creative heritage of M.-S. Gadaeva is changing the

situation for the better, which, I hope, will have a beneficial effect in the creative searches of modern young Chechen writers [7].

The biography of the Gadaev family fits entirely into the history of Chechnya, which, in turn, since the 18th century has been directly connected with the history of the Russian Empire, the Soviet Union, and the Russian Federation.

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 M.-S.'s letters. 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."

3 Results and Discussion

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 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 hits my heart,
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

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 [6]. There is no doubt that M.-S. Gadaev was engaged in translation activities, precisely realizing not only the problematic nature, but also the importance of this direction for the development of Chechen literature, because his own works are full of both high style and deep philosophy.

Lamanan darta yu hyeglarekh tiina,
Sherachu arengah ohyakhina gush.
Kogash tlekh lattash yu, tlemash glortiina,
Latta degl duojadar ditza tsa lush.
Marhash klel hyizash tso zama tekhnera,
Turpalchu tlemashta hiedadesh xlo.
Sirlach give shovdaneh, and bekhnera,
Mokhaza berdasha billina guo.
Amma ush genakh do xlintsa-m, and tsunna,
Guonakhya yilbazan arenas yu.

lazapo hyeshna moneyl dozhna lachunna ларшашка хяжна бларь ерна ма бу.
Zhimalla dagana gena mel ate Yits lo tkaa, hlintsa, and yits ma tsa lo. Sirla Yu.
Tuohalo i yozhnaerig, Latta tlam glortaboy, ayba a lo.
Genakh du lamnash a, yalalats stigla. Hlintsalts give idna moneyl dash hilla do.
Eshnachu tlemasha ayba tsa tigna Marhash klel hyizinarg yojna ma yu.

The authors of the modern Chechen and Ingush novel offer many moral and artistic solutions, testing to the richness of the literary process, their attitude to the personality of a contemporary, and a person's comprehension of the fullness of his social, moral and moral relations, the connections of these relations with the past, present and future of society and everything the world of human existence [8].

If we talk about the motives for the scientific activity of M.-S. Gadaev, it should be noted that perhaps, while studying philosophy, he saw the harmonious tree of historical materialism. He saw how beautifully and strictly historical development fits into the scheme of historical materialism. Change of socio-economic formations, the law of unity and struggle of opposites, the transition of quantity into quality. Against this background, in his opinion, the manifestation of the laws of dialectical materialism in natural science looks pale [9].

The work of Magomed-Salah Gadaev is dedicated to the history of his people. Throughout his entire creative career, we see how the author boldly conveys the course of historical events. His poetry is like a call to everything good, creative and moral. Belief in the good and kind is the motto in the work of Magomed-Salah Gadaev.

Despite the fact that Shamsudinov Buvaysar belongs to the galaxy of writers of the younger generation, his work is very diverse and meaningful. In almost all of his works he writes about the moral, psychological and human manifestations of society; person, personality... Psychologically and morally, Shamsudinov Buvaisar presents spiritual values figuratively in the characters of his heroes. Faith in the good, hope for the best, devotion, friendship - these are the qualities that appear as the main line in the work of this author. B. Shamsudinov expresses his love for the Fatherland in his work in special words. Most of his works contain the pain and joy of his people. He perceives every tragic event as personal... Compassion for man and for everything human is the creative credo of B. Shamsudinov. All

his poems come as a call to everything philosophical and moral... By passing through himself, the author conveys to his reader everything that he experiences: pain, joy, compassion...

When my gaze is tired and exhausted
Will change the appointment at the wrong time,
You will give me courage and strength,
Hope, true support.
When fate turns black in soot,
And in troubles there is nothing to be seen
Become my tireless guardian
And save your soul from confusion.
And call the alarm bell to your ancestors,
If my life is cut short,
Always glow with dawn gold
And live for me, Chechnya!
You are the most precious thing to me!
Like a tender beloved child.
Whatever you put on your altar
Your son - accept and revive, Chechnya!

“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 mental wounds.

“In a prose writer, poet, publicist, what impresses me, first of all, is his ability to do his job patiently, digging deep into it, 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...” [10].

“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" [11].

4 Conclusion

It is well known that the universal form of expression of spiritual culture, which contains a deep layer of ethnic memory, is fiction, the main objectives of which are the affirmation of the highest, universal moral values: kindness, decency, courage, boldness, patriotism, immeasurable love for the Motherland. On the other hand, fiction, being addressed to the soul, the heart of the reader, to his inner spiritual world, plays a huge role in the dialogue of cultures, helps to better know and understand each other, which contributes to the emergence of truly good neighborly relations between different peoples. The fiction of every ethnic group, including the Chechens, has enormous ethno-pedagogical potential, the scientific analysis of which is undoubtedly of great scientific and practical interest. However, despite its relevance and practical significance, this issue, in relation to Chechen literature, has not yet been considered by anyone. In this regard, in this article we have examined some works of modern Chechen writers, which, in our opinion, are of the greatest value in the context of identifying their ethnopedagogical potential.

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