

**STUDYING THE PROBLEMS OF CLASSICAL POETICS IN UZBEK-
KARAKALPAK LITERARY STUDIES**

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Abstract

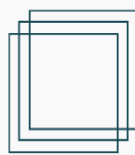
In world literary studies, the study of the problem of classical poetics based on the principles of historicism, comparison, mutual influence, objectivity, and syncretism is becoming increasingly relevant at the present stage. In particular, the study of these scientific problems in the organic connection of Uzbek and Karakalpak literary studies can, in a certain sense, serve the development of both literatures. In this regard, it is becoming very important to research the issues of classical poetics from today's perspective, to determine the common aspects of Uzbek and Karakalpak literary studies, to develop the features of the use of aruz, rhyme, and artistic devices in both poems, and to determine their place in Turkic literary studies.

In world literary studies, the problems of classical poetics are reflected in the works of Aristotle, Horace, Bualo; in the fundamental works of such scholars as A.N. Veselovsky, A.A. Potebnya, V. Shklovsky, V.M. Zhirmunsky, E.M. Meletinsky, N.I. Konrad, M.P. Alekseev, M.B. Khrapchenko. Since the study of classical historical poetics is of great importance in Turkic literary studies, a number of works have been carried out on this issue in Uzbek and Karakalpak literary studies. At the beginning of the 20th century, the works of Uzbek scholars such as A. Sa'diy, A. Fitrat, A. Sharafiddinov, followed by the studies of I. Sultan, A. Rustamov, V. Abdullayev, A. Qayumov, A. Hayitmetov, B. Valixujayev, N. Komilov, I. Haqqulov, B. Tukhliyev, N. Rahmanov, H. Baltabayev, S. Meliyev, D. Yusupova, and O. Hamrayeva explored important issues such as the fundamental laws of classical poetry, its place in Turkic poetry, and the poetic features of Uzbek poets' works.

In Karakalpak literary studies, the study of classical literature is connected with the scientific works of N.Zhapakov, I.Sagitov, A.Karimov, K.Bayniyazov, N.Davkarayev, M.Nurmukhammedov, A.Murtazayev, B.Kurbanbayev, A.Pakhratdinov, K.Aimbetov, K.Allambergenov, K.Kamalov, Kh.Khamidov, S.Bahadirova, Sh.Abdinazimov, A.Pirnazarov, K.Zharimbetov, K.Yusupov, Zh.Bazarbayev, K.Turdibayev, M.Khalmuratova, K.Kurambayev, Z.Bekbergenova, A.Utambetova.

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The subject of the research is the theoretical views in Uzbek and Karakalpak literary studies on classical literature, in particular, on the problems of poetics: aruz, rhyme, and artistic devices.

Research Methods

In the research process, comparative-historical, comparative-typological, and some theoretical sources were studied using the methods of system analysis and structural poetics.

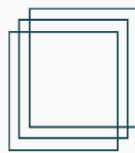
The history of the literature of the Turkic peoples, including the literature of the Uzbek and Karakalpak peoples, from ancient times to the present day has developed according to the general laws of Arabic, Persian, and Turkic poetics. Uzbek and Karakalpak classical literature includes the main genres of Eastern poetics. These are common literary genres such as ghazal, mukhammas, nama, rubai, masnavi. Although these genres are not the same in volume, the above-mentioned genres are considered common to the classical examples of both literatures.

Furthermore, each national literature is created in its own national language and is primarily disseminated among readers of that language.

In Uzbek literary studies, linguists and literary scholars such as A. Fitrat, N.M. Mallayev, A.P. Kayumov, G. Abdurahmanov, K. Karimov, N. Rakhmanov, B. Tukhliev, expressing their scientific opinions, published articles and monographs on the study of ancient literature. In the study of ancient written monuments, A. Kayumov's books "Monuments of Antiquity" (Tashkent, 1972) and "Ancient Written Monuments" (Tashkent, 2000) were published. Also, Professor N. Rakhmanov in his doctoral dissertation "Orkhon-Yenisei inscriptions and Turkic epics" compares the features of the lament genre in Yenisei monuments with works of the same direction in Turkic epics and believes that "Yenisei monuments appeared in connection with the depiction of the biography of a deceased person" [1].

In the works of the scholar B. Tukhliev, who studied the poetics of "Kutadgu Bilig," the genre features of the epic, the meter of the quatrains in its composition, and its artistry are examined in detail [2].

Studying the history of literary-theoretical views in light of the laws of creativity serves to reveal the problems of classical poetics, as the unity of practice and theory enriches the analysis. In the collection "Eastern Classical Poetics," created by Prof. H. Baltabaev, within the framework of 7 chapters entitled "The Nature of the Artistic Word," "Literary Genres and Types of Poetry," "The System of Poetry and the Science of Aruz," "Artistic Techniques," "The Science of Rhyme," "Artistic Speech and Style," the main aspects of classical poetics are summarized [3]. Indeed, the process of interaction, mutual influence, and mutual enrichment, which is considered an important factor in the rise of national culture and literature, is of great importance in bringing our national literatures and arts closer to each other, in determining their future development prospects. [4]



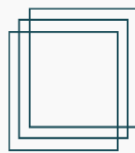
In Karakalpak literary studies, the study of poetics issues has occurred in connection with the study of the works of classical poets such as Kunkhoja, Ajiniyaz, Berdakh. In works devoted to the ideological content of creativity and artistry, such issues as the stages of development of 19th-century Karakalpak literature, the creative individuality of poets, and artistic skill were scientifically substantiated. In particular, Professor K.Zharimbetov's research characterizes the genre features of 19th-century Karakalpak lyrics, studying them by classifying them by form and content. In the lyrics of poets of this period, the theme of dissatisfaction with the times was not left unattended, which was analyzed on the basis of a number of examples [5]. In most studies on the literature of this period, opinions are expressed regarding the specific features of Karakalpak poetry, issues of genres, and problems of depiction and expression in epic works. In the works of M.Nurmukhammedov "Karakalpak Poetry" (Tashkent, 1977), "Berdax - Great Poet of the Karakalpak People" (Tashkent, 1977), I.Yusupov "Steppe Orpheus" (Nukus, 1975), B.Ismailov "Life and Work of Kunkhoja" (Nukus, 1961), the literature of the period and the ideological and artistic features of a particular poet's literary heritage are deeply studied. In addition, in a number of studies, the problems of poetics are reflected in the process of analyzing such issues as literary influence, traditionalism, and originality.

The founder of Karakalpak literary studies, N. Davkaraev, in the process of carrying out a large scientific work on the creation of the history of national literary studies, the collection of cultural heritage, bringing it into a certain system, drew attention to the fact that issues of poetics play an important role in the history of literature. He illuminates the principles of development of 19th-century Karakalpak literature through the works of Kunjoji, Ajiniyaz, Berdaq, and Otesh.

19th-century Karakalpak literature developed directly in accordance with the directions of formation and development of Uzbek poetry of this period and in the artistic synthesis of world poetry experiences. It is clear that the literary phenomena that emerged in the new Uzbek and Karakalpak poetry appeared under the influence of world literature and the creative and artistic thinking of the East and West.

19th-century Karakalpak poets such as Kunxoja, Ajiniyaz, Berdaq, Otesh, and others recognized Beruniy, Khorazmiy, Ibn Sino, Farabi, Ahmad Yassaviy, Najmiddin Kubro, Naqshband, Zamaxshariy, Nizami, Navoiy, Fuzuli, Sufi Olloyor, Mashrab, and Maxtumquli as their mentors. The work of these thinkers, literary influence, became the main factor in the renewal of creativity and artistic-aesthetic thinking, which led to a number of changes by the beginning of the 20th century.

The updates in the socio-economic, literary, and cultural life of the Karakalpak people at the end of the 19th - beginning of the 20th centuries were reflected in all spheres of life. In Karakalpak poetry of this period, there were fundamental changes not only in the artistic form of expression but also in the content, which led to a renewal of literary and aesthetic thinking.



As a result, the processes of national revival, self-awareness, and its artistic interpretation and principles became the spirit and content of the literature of this period. In A.Pakhratdinov's textbook "Karakalpak Literature of the Late 19th - Early 20th Centuries" (Nukus: Bilim, 1996), in A.Pirnazarov's monograph "Karakalpak Literature of the Second Half of the 19th - Early 20th Centuries," attention was paid to the study of satirical and humorous lyrics of poets of this period, the study of the poetics of satirical genres was carried out along with the analysis of masnavis and mukhammas by poets. Based on the analysis of the works of Abdikadir Bekimbet's "Kyzketken," Kudaybergen Zhebergen's "Podenshchina," and Kulmurat Kurbanali's "Deventeen," the specifics of the poetics of epic genres are scientifically substantiated from an ideological and artistic point of view.

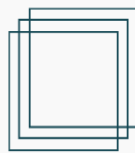
In the history of Karakalpak literature, the creative influence of the works of such poets as Yassavi, Navoi, Fuzuli, Babur, Mahtumkuli, who created their works in Turkic languages in Arab-Persian Sufi literature, is felt.

Alisher Navoi's views, which have universal significance, were nourished by Islamic philosophy, and its religious and secular aspects, external and internal aspects, received comprehensive development in the poet's work. In the poem "Hayrat ul-abror," Navoi puts forward the ideas of moral rules in the philosophy of Sufism, humanism and humanity, asceticism, justice and enlightenment, love and respect for nature and people, and upbringing.

The ancient sources of Karakalpak literature are connected with literary heritage, in particular, with the history of Uzbek Sufi literature, intertwined with didactic ideas of Eastern classical literature. The didactic works created by 19th-century Karakalpak poets and classics, nourished and developed by Eastern literature, are strongly influenced by the great thinkers mentioned above. In reality, one of the reasons for the creative closeness of the great poets of the East is their national-spiritual values, the harmony in understanding and explaining life.

19th-century Karakalpak poetry was formed and developed both in artistic form and in ideological and thematic terms. The poetry of this period is reflected in the explorations of human qualities such as man and world, society and justice, based on profound ideas in the works of great poets such as Kunkhoja, Ajiniyaz, Berdakh, Otesh. Experience in expressing philosophical views in poetry is known from history.

The tradition of creating mythological plots and images in their works was effectively used by 19th-century Karakalpak poets Kunkhoja, Ajiniyaz, Berdakh. It is known that in folk imagination, mythological views determined the attitude of artists of a certain period towards reality and the main directions of artistic reflection of didactic ideas. The literary phenomena that emerged in 19th-century Karakalpak poetry reflected the ideas of oral folk art, its spirit, and various motifs. In the book "Written Monuments in Eastern Languages and Karakalpak Poets of the 19th Century. Literary influence" were scientifically analyzed the place of written monuments, literary connections, theme and



idea, plot. Artistic detail, style, form, genre, figurative expressions, and issues of artistic language in the poetry of this period.

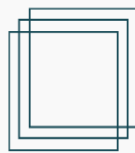
B. Ismailov examines Kunhoji's work in connection with the traditions of the literatures of related peoples, comparing materials collected among the people, and scientifically substantiates his conclusions. Ajiniyaz, who followed the traditions of classical Eastern poetry in his works, took into account information specific to the totemistic mythology about the existence of a living being even before Adam, introducing it into written literature, and used it for the artistic interpretation of his ideas. After these mythological concepts, the poet wrote the story of Adam's appearance [6]. In his research "Some Thoughts on Karakalpak Literature," A. Pirnazarov expressed his opinion about the use of folklore traditions in Ajiniyaz's aitys with the girl Menesh.

It is observed that in the epic works created by Berdaq, folklore traditions, mythological images, legendary, mythical, or fairy tale plots, as well as traditional beginnings, compositions, and imagery techniques characteristic of Eastern poetry, are appropriately used to reveal the idea, which is noted by Karakalpak scholars.

CONCLUSION

In the history of literary studies, a number of studies have been published devoted to the relationship between Uzbek and Karakalpak literatures, their common features, and features of coexistence in the same heroographic space. Research aimed at studying Uzbek and Karakalpak classical literature was scientifically systematized, and for the first time, issues were studied in a comparative aspect from the perspective of classical poetics. In such studies and articles devoted to the issues of Uzbek-Karakalpak classical poetics, it is necessary to identify common features in the development of Uzbek-Karakalpak literature poetics and to work based on the gradual nature of literary connections and specific historical aspects.

National, regional, and world literature always develops in interconnection, and it is said that they develop interconnectedly. Uzbek-Karakalpak literature develops within its literary traditions and relies on the best practices of other literatures, and based on research by a number of scholars, it is determined that the literature of these peoples is an integral part of the cultural life of each nation. As in the lyrics of all peoples, in Uzbek and Karakalpak literature, a special manifestation of the synthesis of the tradition of folklore, classical and world literature is shown in the context of works related to classical poetics. In Uzbek-Karakalpak literary studies, issues of folklore traditions in the works of classical poets, the synthesis of written literature experience and the poet's use of folklore motifs, the poet's mastery in creating style and plot, and the harmony of Eastern literary style and folklore in character creation in lyrical and epic works have been studied.



Also, Uzbek-Karakalpak lyrics as a literary genre in literary studies, features of lyrical expression, ideological content, and the history of formation and development of lyrics as a genre have been studied.

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