

PHILOSOPHICAL THOUGHTS IN POETRY OF SYR LAND AKYN-ZHYRAUS

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ABSTRACT

It is a natural phenomenon philosophical world view reflects almost in all the great thinkers' and scholars', akyns-writers' notes in the world civilization. As philosophy is «the father of the science» reflection of writer's world view in their works draws the readers 'attention to the good and humanity is a fact. So, philosophical thoughts and pedagogical points of views in akyns-zhyraus' poems is one of the necessary means of educating the young generation.

KEYWORDS: Ideology, Philosophy, Poetry, Singer, Opinion, Value

INTRODUCTION

It is a fundamental truth without any proof that world view appears on the bases of relations between people and society human's mind and cognition. If we seek for an answer what a world view is: «World view is a reality, a human's role in it, his surrounded nature and systems of attitude to himself, also basic life positions formed through these attitudes, superstitions, life goals, cognition and work principles, trends of value. World view is a bases of public and personal ideas» [1].

If we take a good look at it, we shall persuade world view is general and high type of public thought. It is formed of several elements (philosophy, science, esthetics, morals, and so on.) There is no doubt out of them philosophical, scientific, political, human's and esthetic views are important. Basic elements of philosophical thoughts can be found in any Eastern and Western thinkers' heritages. In the process of searching answers to different questions in our minds first of all, what the philosophy studies, deals with, we notice it is a science forming views to the world. Every person in the world has his own points of view. Human in life looks for an answer to numerous incidents, likes or dislikes, expresses his thoughts or says nothing. And the main object of our article touches upon the problem of poets of Syr Land pays a great attention to the philosophical and pedagogical views in their poetries.

Not a single researcher can go round Abai's creativity. We also lean on the great poet's heritage to research the theme in detail. There aren't any philosophical works named by him. In this connection the writer made him known all over the world M.Auezov's idea: «However, in most Abai's poems and proses... there are a great number of separate and volumed, thoughtful opinions relating to human and humanity, morals, conscience philosophy» can prove almost all poet's rich and valuable heritage are full of philosophy [2, 171].

It is quite possible to connect the same idea with great akyn-zhyraus' poetry in Kazakh literature known «Syr sulelyry». If you take any poem of any of them –is full of philosophy. From these points of view we can define there is a close relationship between poetry and philosophy. In order to clarify our opinion site an example from research –scientist

M.Karataev's words: «Poetry and philosophy are inseparable unity, although its unity is seldom, they share greatness and peak of the humanity. But their different trends combines in middle period, it is said in the depth of greatness the spirit of poetry and philosophy is indivisible, inseparable [3, 19],» a scientist S.Akantai's expression: « Though Philosophy and poetry is not twins, inseparable. In the philosophy history philosophers were poets, and out of the poets crowds philosophers came out is a natural regular case» can be a base to achieve our goal [4, 5]. Scientist in philology A.Potebnya «A word has two layers, one is extra layer-prose, another intra layer-poetry», a word combines all the characteristic traits of work of art, the important role of word in creativity is analysed by him, by analyzing this conclusion, one can easily notice Syr Land akyn-zhyraus tried to show the role of national world view in thinking the image from the literal- linguistic sides [5, 167].

To make our speech more clearly it is better to look through some lines from the poem by Turmaganbet Iztleuov:

Keltirmes olimdi oyga, napsige ersen,

Napsige er emessin, erik bersen.

Tastaydy ara sholge adastyryp,

Aldyna "aues" atty koyyp kersen.

Kanagat sol uakytta etpes konilin,

Bar mulkin bul zhahannyn zhinap-tersen,

Olardan Asyl, Paida kore almaysyn,

Ayyrylyp densaulyktan AZAP korsen.

Zherine konilge algan zhetkize almas,

Narky Arzan napsi zhaby -nagyz tershen.

"Semiz" Dep - sere shygatyn kabyrgasy"

Biz zhurmiz tependeumen minip ershen - deydi [6, 137].

The poet doesn't create this thought himse if so simply, it is the fruit of his life-experience. He criticises many generations who are badly mistaken in life being passion-addicted, without paying attention to the most interesting and important period of their lives, pass away.

Zhaksy Adam zhatyk minez, kishik Bolar,

Kigeni kilen torka, ishik Bolar.

Halyktar kay zherdegi Kurmet etip,

Talasyp sarkytnan ishik Bolar.

Zhamannyn ozi – zherde, kozi - kykte,

Konili urgen mestey isik Bolar.

Sirt – Adam, syyky - adamday bolmagan son,

Sup-suyk, kop kozine usik Bolar - deydi [7, 82].

Turmaganbet zhyrau compares the good and harm, humanity and cruelty in his traditional poem-letter. He points out the main idea of the letter- everyone is appreciated only by his labour done for the public, but also the aim of his labour is the nation's interest is informed as well. And this is the philosophy said in the letter.

Making philosophical conclusions is a typical trait to the written aitys, spread out at the end of the XIX century and at the beginning of the XX century. Such mind-conclusions are often met among poets of competition of improvisator akyns, especially in Turmaganbet. For instance: In aitys between Shakey sal and six poets what Turmaganbet writes to the people of Kereyt

Tatulyk - tausylmaytyn ken sekildi,

Ken saktau - Shaman Kelse, Shen sekildi.

Ortanda tatulyktyn tursa Tuy,

Dos- dushpan demes seni "kem" sekildi.

Osy aytkan ugitimdi ulken-kishin -

Korinder auruyma em sekildi.

Omirin otip ketken, oylasandar,

Kirmeytin, shyksa kaytyp dem sekildi.

The didactic motive here is typical to the written aitys before the October revolution. This is the cause of the oriental literature mentioned above.

«Six poets' aitys about life » by Turmaganbet and Shady Tore relates to the tradition of competition of improvisator akyns in writing. In the six akyns' competition of improvisator akyns it was T.Iztleuov who strongly criticized greedy enjoying the cheap, living without any aim, trudging time, and searches the thoughtful answer to the question «What is the meaning of the life?», muses philosophically. As mentioned above

Keltirmes onimdi oyga napsige ersen,

Napsige, er emessin erik bersen,

Zherine konil algan zhetkize almas,

Narky Arzan napsi zhaby-nagyz tershen.

"Semiz" - dep - sere shygar kabyrgasy,

All the next poets kept fully the beginning structure (stem, rhyme, tune, melody), continued the thought with this rhyme. To prove our speech, take some lines from the poems by Syr Suleilery

Shorayaktyn Omary

Kaygysyn bul zhahannyn kabat oylap,

Kaytedi akylindy eki bolsen.

Enbektin iske aspagy eki Tala

Tabandap tas koshede attay zhelsen.

Kete Zhysip:

Sekildi tagat - atan, sauap - anan,

Aytalyk sol kanagat sytin emsen.

Tonyndy topka unarlyk bos tozdyrsan ,

Bolady nege toskau kigen sensen.

Kete Shahar

Esebin otkizersin bir kun koldan,

Orynsyz opasyzda oynap-kulsen.

Basynda Pende bolsan, totiya zhok,

Sultanum bop Syleymendey bultka minsen.

Kereyt Shadi

Erlikke eki dunie birdey ashyk,

Zhauynda zhamandamas, zhanyp-sonsen.

Aytylgan artyndagy sozin olmes,

Sheshilip kalsa ustinnen kigen zhenshen.

Moldagali

Mindet kyp oreligin olennin,

Altyn men Kumis tauyp Belden keshsen.

Zhaksy goy oydagynyn barin istep,

Myn zhasap Ulykpanday dauir sursen [7, 138].

Extracts are not the chains to show the proper rhyme. It is a proof of a real poetry constructed to the deep thought, expressing the bright idea. It is competing with the language. We call it a competition of improviser poets conditionally. Though it is a short language, it takes a place in the poet's creativity. Written competition of improviser poets belongs to the written literature genre. It has its own peculiarities. The competition of improviser poets must have its author. It needs its own style. There must be a certain them and idea, artistic requirements. In general, by using rhyme and rhythm

properly, one can notice the poets made a great progress in their poetries with huge philosophical cognition-sense.

Simile is widely used by Syr Suleilery in decorating their poems and songs. The main source of people's life – canyon Beautiful Syrdaria river with its much water, putting a person on his back pulling him from the history roam is dominating. The source of life-cattle, fertile land, everything is described in letter-poems. Shorayak Omar's:

Zhigit - zhylyky, zhoktyk - boran,

Soksa koymas zhudetpey ol - Degen beyneli sozderi Nemese:

Baygeni basym zhuyrik kaytse de alar,

Alysyp auyzdykpen zhylykynbay-ak - a great poet came to such conclusion poetizing thoughtfully life and death is the dialectical philosophical natural law, reminds of the others. In letter «Farewell to dame»

Ayyrylgan balapannan ata-anadan (teneu)

Bul olim karly-zhanbyr borasyndau (teneu).

Zhuresin kopke deyin kondige Almay,

Kolaysyz dastarkanga zhyrtyk zhendey.

Torn sleeve symbolizes the poverty, philosophy of difficulty of stretching one's hand with a torn sleeve is described by simile.

Any akyn-zhyraus' poems of Syr Land are full of edifying thoughts with bright philosophical world view bases being an example for the future.

We can prove it by giving specific examples. Akyn-zhyrau Turmaganbet's words calling Kete Zhusup and Kanly Zhusup to an agreement.

Zhondelmes Erler, zhymysyz,

Ken oylylarmen kenespey.

Kenespen sepken kurmegin,

Bolmaydy zhemis zhemestey.

Bastaryna bak konsa,

Alsizderdi demespey!

Olardyn alsan algysyn,

Bolarsyn biik donestey!

Seskener dushpanyn Sonda,

Senimen Boyi tenespey.

Mal mulikke masykpa,

Kedeyler emestey Adam.

Talaylar tolyp togilgen,

Tonkerilgen tegeshtey! -the value of his words thoughtful philosophy is also topical at present day [8, 252].

Philosophical thoughts, views of Akyns-zhyraus of Syr Land reflect in their poetries is considered to be the object of our speech-shows that it is formed gradually as a result of development of history of Kazakh nation.

While analyzing Akyns' exactly Syr suleilery' poems on different themes we have easily found out that philosophical world view turned into national view and fully established in their poems. By reading masters' works of art one can define national mentality and character has definitely described by poetry.

CONCLUSIONS

This article discusses the philosophical views, perception and artistic quest akyns-zhyrau of Syrdarya region.

The author tries to prove through specific examples from the works of art, Syr Land masters is inseparable from philosophy. In said aspect of the analysis of creativity Turmagambet Iztleuova, Shake Sal, Omar Shorayakova, Kete Zhusup, akyn Moldagali.

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