

## KAZAKH LITERATURE AND ITS BRILLIANT REPRESENTATIVES

Kenjebaeva Roza Saylauovna

Karakalpak State University, Assistant Teacher of the Kazakh Language and Literature Department of the Uzbek Philology Faculty

### ANNOTATION

Presently all art forms endure transformation and reconsideration including literature. The whole complex of social, economic, political and cultural processes led to global changes in art of an era of postmodernism. Verbal creativity of Kazakhstan of the period of Independence endures modification of art forms. If to speak about literature of Kazakhstan, it should be noted that in Kazakhstan the national and Russian-speaking prose actively develops. The Kazakhstan literary criticism addresses the research of main tendencies of development of modern literature – the genre. In works of the latest literature of Kazakhstan demonstrates that during an era of a postmodern there are profound changes. This article discusses about the Kazakh literature and its brilliant representatives who contributed to the development of Kazakh literature.

**Keywords:** Kazakh literature, representatives, poets, enlightener, education, poetry.

### INTRODUCTION

One of the founders of Kazakh literature, poet and enlightener Abay (Ibrahim) Kononbaev was born into a cattle-breeding family in the novel Chingiztov of the Semipalatinsk district. After receiving his primary education at a madrassa, he continued his education at a new-style school. He studied the works of the great representatives of the East - Firdausi, Nizami, Saadi, Hafiz, and began to analyze European literature. On the pretext of studying the works of A. Pushkin, L. Tolstoy, M. Saltikov-Shchedrin, he thoroughly studied the related aspects of Eastern and Western literature. As a young man, he wrote poetry and became famous for his poetry. The works of the enlightened poet call for the unification of the scattered Kazakh people and say that the study of science, enlightenment is the best way to rise and be free. Abay was the first composer of the Kazakhs. He composed and sang folk songs in his poems. Abay was also the translator of the best works of Russian literature to the Kazakh people. Kazakh written literature was formed much later. Until the 19th century, Kazakh literature developed mainly in the form of folklore. Folk proverbs, songs and poems, fairy tales and epics, which have been passed down by word of mouth since ancient times, reflect the plight of Kazakh workers and their struggle for freedom. Kazakh folk songs, fairy tales and epics cover a wide range of topics. They reflect the heroism of the oppressed women of Kazakhstan, the courage of the people's insurgents, the interesting adventures of the entrepreneur and sage Aldarkos, and the heroism of the people's heroes such as Koblandi Batyr, Ertargin and Qambar Batyr. In the works of Kazakh folklore, along with the image of people depicting the life of different social classes, there are also mythical and figurative images. The wolf in riddles and fairy tales, the dragon, the giant, the semurg bird, and the racehorses in epics are all symbols of good and evil. Heroic epics play an important role in the Kazakh folklore. In the epics "Kolbandi botir", "Qambar

botir", "Ertargin" the ideas of heroism, friendship and patriotism are reflected in romantic colors. There are many romantic poems, such as "Kyz Jibek", "Kozi Korpesh va Bayan Suluv" and "Suluv Shash". In these epics, pure human love is sung, the evils of feudal society are exposed, and old traditions are ruthlessly exposed. For example, in the epic "Lamb and Bayan Suluv", the true human love of a lover is hampered by the fact that Bayan Suluv is from a rich family and the Lamb is from a poor family. It is this conflict that leads to the tragic death of lovers. History has shown that there were many battles between the Kazakh people and the Kalmyks. The Kalmyks were constantly invading the scattered Kazakh villages as nomadic herdsmen. The historical environment of that time did not allow the Kazakhs to unite and fight against them. That is why in Kazakh folklore there are many images of legendary heroes in relation to this constantly threatening enemy. People dream of such heroes who will defend themselves. The same idea prevails in the epic Er Targin.

The epic "Kambar-botir" is also one of the most popular works in Kazakh folklore. Published in Kazan in 1898 under the title "Ninety House Tabir". One of the perfect versions was published in 1922 in Tashkent by the enlightener A. Divayev.

The epic of the Kazakh people "Lamb and Boyan Suluv" was originally written in full by VVRadlov and published in 1870. Later, the critical text of this work was analyzed in detail by writers such as M. Avezov and S. Mukanov and published several times. In 1939, the talented writer G. Musrepov wrote a four-act drama based on the content of this epic. A film based on this work was also shot. The work has also been translated into several foreign languages.

The love between the Lamb and the Boyan is sung in the epic "The Lamb and the Boy". This work is a lyro-epic epic, which is very popular in the Kazakh folklore, and musical dramas are based on it. The sincere, pure love of Lamb and Boyan has been an example to students for centuries. The epic "Kyz Zhibek" is also a lyric-epic epic and is very popular among the people. The play depicts the true love between two young people being hindered by many of the vicious traditions of the time. Historical epics are also very common in Kazakh folklore. The relatively later formation of written literature has also led to the creation of many historical epics. The struggle of the Kazakh people against foreign invaders and their oppressive khans is the main plot of these epics. One such epic is The Legend of the Station. The legend of the station dates back to the XIX century. Beket is a historical figure born in 1822. It is known that after the suppression of the Isotay and Makhambet uprisings, the people's hatred for the invading Russians intensified. In 1852-53, an anti-oppression uprising led by Yeset and Beckett erupted. With 400 warriors, Beckett defeated Sultan Aristine, who was much larger than them, in the battle and killed the sultan himself. Sultan Boymagambet then used deception as an excuse to make peace with the rebels. He captured Beket and Ernazar, who had come to make peace, and exiled them to Siberia. Yeset continued the rebellion, but soon stopped fighting on the condition that he be forgiven by the white king. This popular uprising lasted until 1858. Songs and epics were written about the rebel leaders. We have a story called "Song about Botir Beket". The bravery and heroism of Beckett on the battlefield, the killing of Aristine, the leader of the enemy, with his own hands, were sung on the high screens. Kazakh akyns and zhyrovs played an important role in the oral tradition of the Kazakh people. Famous akyns such as Bukhara Jirov, Nisanboy, Doskhoja Makhambet Utemisov, Halilboy Mambetov created many of their

works. For example, Makhambet Utemisov's epic "Isatay Taymanov" depicts the leader of the people's uprising, Taymanov, who died heroically in the struggle for freedom and independence. In the Kazakhs, the recitation of folk songs by each other has become a competition. It is in these sayings that their talents and skills are revealed. The sayings of the famous akyn Birjon Sol and the akyns Sara, or the sayings of Suyunboy bakhshi and Konekey are widespread among the people. These debates were conducted in the form of an experiment (badiha) without any preparation. The faster and more interesting the bakhshis are, the more they will be judged. Legends about Hasan Qaygu are also found in the folklore of Turkic peoples such as Karakalpak, Nogai, Kyrgyz and Kazakh. According to them, this akin devoted his whole life to the happiness and peace of the people. He was always worried about the future of his country. That's why he is nicknamed "Sorrow". He travels the country with his Jelmoya camel, visiting China, Kashgar, Kokand, Khiva, Bukhara and Iran in search of good pastures for Kazakhs. Talented poets entered Kazakh literature in the second half of the 11th century. This rich oral tradition of the Kazakh people had a great influence on the formation of its written literature. The works of the founders of Kazakh classical literature Chokan Valikhanov, Ibray Oltinsarin, Abay Konanbayev act as a bridge between the oral and written literature of the Kazakh people. Chokan Valikhanov (Muhammad Hanafi) (1835 - 1865) was a descendant of Ablay, a Kazakh khan, whose father Chingiz was the head of the Kazakh sultans. Chokan was born in Koshmurin, Kokchatov region. He first entered a Muslim school, then in 1847 entered the cadet corps in Omsk. In 1853 he successfully completed the cadet corps ahead of schedule and served as an officer in the Russian army. Another Kazakh enlightener, Ibrai Altynsarin (1841-1889), was born and raised in the Kustanai region. He studied at a Russian-Kazakh school in Orenburg. He worked as a secretary for a while and then chose the teaching profession. Knowing that the old schools were no longer in demand, Ibray himself opened new schools and wrote new textbooks for them. He is an enlightened man who has devoted all his knowledge and energy to making the Kazakh people literate and conscious. Ibrai Oltinsarin was the first to introduce the advanced Russian education system to Kazakh schools. In 1864 he opened a new Kazakh school, where he taught. Since this school gave very good results, I. Oltinsarin's name quickly became known to the whole Kazakh people. In 1887, he opened the first boarding school for Kazakh girls in Irgiz and was the first in the history of the Kazakh people to raise the issue of education for women.

Ibrai Oltinsarin wrote a book called "Kazakh Chrestomathy", which contained many light poems and stories that fit the worldview of young children. This included works in Russian and world literature. In the story The Spider, the Ant, and the Swallow, he figuratively explained that hard work makes one happy, and that laziness leads one down. His story "Generous Hotamtoy" concludes that honest work and earning a living is the best virtue. It is known that it was written under the influence of Navoi's "Story of Khotamtoy". Her story, The Wise Girl, tells the story of a girl who begs the king to cut off my hand instead of my father, as she is the sole breadwinner of our family, while her father is incensed by the king's wrath.

In addition, stories such as "Mother and son", "Hasan and Husan", "Pain and sorrow" were created on a moral and educational theme. He has written many works for children and translated many works from foreign literature. The author's story "Kipchak Saidgul" also talks

about the role of labor in the lives of settled Kazakhs. Another contribution of Ibrai Oltinsarin is that he founded the genre of parables written in a poetic way in Kazakh poetry. In doing so, he used the traditions of the Russian writer I. Krylov. The poet's poems "Summer", "River", "Summer is coming" are beautiful examples of landscape lyricism. He was one of the first to write political and didactic poems.

In conclusion, the works of Kazakh enlighteners Chokon Valikhanov, Ibrat Oltinsarin and Abay Konanbaev made a significant contribution to the formation of Kazakh written literature. This written literature originated in the field of realistic art and served as a basis for the development of Kazakh literature of the twentieth century.

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