

## **MAXTUMQULI'S LITERARY TRADITIONS IN THE POETRY OF S. IBRAGIMOV**

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In the literature of the world and Turkic peoples, Mahtumkuli is a poet with great authority and respect. Throughout history, Mahtumkuli and other Turkmen poets were influenced by the principles inherent in the works of Alisher Navoi or Zahiriddin Muhammad Babur and considered them their mentors, while in 20th-century Uzbek and Karakalpak literature there are several Turkic poets who wrote poems close to the Mahtumkuli tradition. Literary scholar K. Quramboev<sup>1</sup> thoroughly examines the similarities in form and content, as well as traditions, in the literature of fraternal peoples through the lyrical heritage of Alisher Navoiy, Maxtumquli, Abay, Ajiniyoz, Berdaq, Furqat, and Andalip. He investigates the continuation of Maxtumquli's creative qualities in Karakalpak poetry through the poems of I. Yusupov, "loyal to Maxtumquli's traditions." He writes: "After I. Yusupov, writing poetry in the path of Maxtumquli became a tradition in Karakalpak literature. In contemporary Karakalpak poetry, there are many poets who write in imitation of Magtymguly. Most of them are experienced writers. We will mention some of them. T. Qabulov's "Murojaat to Maxtumquli," U. Pirjanov's "Bo'lmas," J. Izbasqanov's "Bo'lmasa," A. O'tepbergenov's "Bo'lar ma," A. Ajiniyazov's "Bo'lar," and U. Daniyarov's "Boshladi," "Bo'lar sen" are unique examples of respect for Maxtumquli's poetry, a good example of literary similarity. In the poems, we see new interpretations of Maxtumquli's chosen themes<sup>2</sup>.

Indeed, Maxtumquli's unique rhythmic voice, imbued with wisdom, and other poetic devices used to influence the human spirit attract many writers. At this point, among contemporary Uzbek and Karakalpak poets, there are also those who have written in Maxtumquli's poetic form. Among these, it is appropriate to cite the poems of the Karakalpak poet S. Ibragimov, written during the years of Independence. The Karakalpak poet S. Ibragimov created his work in the direction of modernism, which connects it with world literature. The poet's integration of traditional forms in some of his modern poems, his synthesis of Eastern and Western artistic forms, and his pursuit of new explorations are new to Karakalpak literature. In the poet's work, we see the extensive development of the literary traditions of the 18th-century Turkmen poet Magtymguly.

For example, Maxtumquli has a dialogue poem titled "Turgul!", (they said to wake up) if we compare the poem dedicated to the poet B. Genjemuratov, written in April 2018 by the Karakalpak poet S. Ibragimov, titled "Angel Gabriel Said 'Read!'" in terms of theme and content, the harmony in these poems is clearly evident. The poet S. Ibragimov himself brought us this

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<sup>1</sup> Quramboev, K. \*Literary Process\*. Creative responsibility. Literary connections Tashkent: Cholpon, 2009. - P. 87-91.

<sup>2</sup> Quramboev, K. \*Literary Process\*. Creative responsibility. Literary connections Tashkent: Cholpon, 2009. - P. 123.

song from his home archive. The poet's poem is built on a plot, widely used in dialogue form, and has a strong religious content.

For example, in S. Ibragimov:  
A vision came to him in his dream.  
Offered a piece of cloth  
a voice came, and they said, "Read!"  
"I can't read," said Muhammad..  
The words of the Quran resounded in his tongue.  
All he remembered was the desert.  
A pair of birds descended from the sky.  
leading to the top of a hill.  
Now Muhammad's words  
It was God's will.  
to the heart of every tribe member  
He tried to convey the divine words<sup>3</sup>.

In the poet's poem, the legendary motif of God sending verses from the Holy Quran to the Prophet Muhammad is presented, and this meaning is compared to the divinity of his poetry. The idea arises that the poet is endowed with divinity by God, and therefore, they too should reflect and convey the message of wisdom to the people in their works. Therefore, in S. Ibragimov's poem, it is stated: "After the Prophet, the travelers of the poet's world of meaning."

After the Prophet, the poet and oracle  
Travelers of the world of meaning  
The poet interprets the world,  
He will paint white with black<sup>4</sup>.

As a result, if poets reflect good deeds more often in their poems and become beloved poets of the people, then the idea that they are a sign of perfection will be prominent in the finale of the poem:

Magtymguly:

I lay in bed in the middle of the night,  
Four horsemen came and called out, "Turgul!"  
"We know you're here at the moment.  
"There are heroes in the desert," they say.  
Sixty horsemen emerged from the steppe.  
"Muhammad!" they shouted, and all of them went.

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<sup>3</sup> Ibrahimov S. Angel Gabriel said, "Read!" April 2018. Songs from the home archive.

<sup>4</sup> Ibrahimov S. Angel Gabriel said, "Read!" April 2018. Songs from the home archive.

They exchanged greetings.

"Don't stop, grandfather!" they say<sup>5</sup>.

These lines also artistically portray the motif of the prophets bestowing divinity upon the poet. In Maxtumquli's poem, the lyrical hero is through this divinity perfection is expressed in artistic expression. Therefore, the poet:

Magtymguly opened his eyes.  
What thoughts have come and gone?  
White foam scatters like wild foam.  
"Oh, God, go!" they say<sup>6</sup>.

and reflects the events at the end of the song metaphorically through inner feelings. While Maxtumquli's understanding of the world is conveyed through the motifs of divine perfection, the poet S. Ibragimov's ability to discern justice, injustice, good and evil in life, his ability to call white white and black black, and his correct understanding of life are presented as, firstly, the poet's divine perfection, and secondly, through a realistic approach, additional knowledge and education.

Therefore, the poet S. Ibragimov:  
This is the echo of the voice "Read!"  
slaves who have taken their lives under their control  
If we remain silent, what will become of the ulus?  
If we don't say it, what is forgiveness, what is punishment...  
Fire in the sky, fire on the ground.  
where can one flee for survival?  
If we don't listen to the echo of "Read!"  
The Karakalpak people lost us. , -

the poem artistically portrays the beloved reading of each poet's works by the people. For this reason, the poet emphasizes rhetorical appeal through the use of the imperative mood "Read!" Therefore, in the lyrical poems of the poet S. Ibragimov, we see the development of the classical tradition, that is, the tradition of Makhtumkuli, and an attempt to renew it in terms of form and

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<sup>5</sup> Magtymguly. Eserler ýgyndysy I jilt. A.: Türkmenistanyň Ylymlar akademiýasynyň Milli golýazmalar instituty, 2012. –B. 18-20.

<sup>6</sup> Magtymguly. Eserler ýgyndysy I jilt. A.: Türkmenistanyň Ylymlar akademiýasynyň Milli golýazmalar instituty, 2012. –B. 18-20.

content. Because, as a result of formal exploration, S. Ibragimov's poem is distinguished by its new form, namely the use of lowercase letters at the beginning of lines, the absence of punctuation marks, the uneven number of syllables in lines, the free use of rhymes, and the widespread use of modern descriptive techniques in conveying the meaning. Maxtумquli's poem titled "Turgul!" is traditionally four-line, with the first stanza a-b-a-b; the rest rhyme v-v-v-b. Therefore, a renewal of the classical traditional artistic form can be observed in contemporary Karakalpak lyric poetry.

Therefore, the poet S. Ibragimov:  
Magtymguly says, the sun  
The good deeds of a person  
to show off  
In the lines "turns away from crooked paths<sup>7</sup>,"

he developed Maxtумquli's didactic traditions. The idea that one should strive for good and avoid evil is promoted as the main idea of the poem. In general, the Karakalpak poet S. Ibragimov demonstrates the high skill in continuing literary traditions in his work and enriching them with new content and form.

## References

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**Annotation:** The article comparatively examines the widespread use and development of Maxtумquli's traditions in the works of contemporary Karakalpak poet S. Ibragimov.

**Keywords:** literary tradition, poetry, literary influence, form, content

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<sup>7</sup> Ibragimov S. Selected Poems. Nukus: Bilim, 2016. - P. 205.