

AKYT ULIMZHIYLY AND ZAR ZAMAN POETS

*Segizbayeva K.K.¹, Seitzhanov Z.H.²

¹Master's student, Al-Farabi Kazakh National University, Almaty,
Kazakhstan,

e-mail: segizbaevakarlygash@gmail.com,

²Doctor of Philology, Professor, Al-Farabi Kazakh National University,
Almaty, Kazakhstan

e-mail: Seytzhanov.zufar@kaznu.kz

Abstract. Akyt Ulimzhiuly (1867-1940), an outstanding poet from among the compatriots of East Turkestan, was a talented poet who lived in the late nineteenth and early twentieth centuries among the Kazakhs of Altai Kobda. The poet's ideas significantly impacted the formation of self-awareness and thinking of the Kazakh people on the territory of China and Mongolia. They became an inspiring weapon for social and national movements. Akyt Akyn also wrote in his poems about the harsh realities of society, the change of previously established values in traditional Kazakh society, the flourishing of colonialism, the intense upheavals of the people, and poets "zar-zaman" (grieving times).

The article discusses the harmony between the poems of Akyt Ulimzhiuly, an extraordinary poet from among his compatriots in East Turkestan, and the work of poets of the "Zar zaman" era. As a method of researching the works of Akyt Ulimzhiuly, the author used a historical-literary commentary with elements of immanent analysis. The historical and literary facts resulting from the poet's social and ideological environment are described in the article. It also offers a comparative analysis of the works of Akyt and the poems of Shortanbay, Abubakir Kerderiy, Alban Asan Barmanbekuly, Dulat Babatayuly, and Murat Monkeuly, reflecting the reality of the life of the people trapped in the colony. The purpose of the research is to prove that the apocalyptic era in old times, drawn by Zar-zaman poets, was also based on Akyt Ulimzhiuly and to find the consonance between their works. The article's scientific and practical significance lies in a comprehensive review of the manifestation and influence of colonial policy, which is associated with the degradation of time, humanity, and nature, in the works of Akyt Ulimzhiuly and zar-zaman poets.

Keywords: "Zar zaman," poem, justice, unity, motive, consonant, idea, purpose

Basic provisions

Following the tsarist government's invasion of Kazakh lands, the people who lost their lands began to lose their customs, values, and character. Kazakhstan's period of mourning began with the country's accession to Russia. The tsarist government's new administrative measures were alien to Kazakh culture. Kazakh poets of the time criticized and based their poems on negative events in the country. M.Auezov referred to these poets as "zar-zaman" poets, and they have remained so throughout the history of Kazakh literary criticism.

Akyt Ulimzhiuly is a Kazakh from East Turkestan, one of the founders of Kazakh written literature, and an exceptional poet whose work and legacy are included in the ontology of Kazakh spirituality. In his original works, he sang about the hardships of his time and vividly portrayed the internal and external violence and scenes from the historical period. From this perspective, it is clear that the roots of

the mourning in Akyt's poems can be traced back to the poets Asan and Kaztugan, as well as Dulat, Shortanbay, Murat, and Abubakir.

We mourned the settlement in the works of Akyt aqyn and saw that the longing for the freedom of the nation was combined with the poetry of Zhyrau and the thoughts of mourning poets. We also analyzed Akyt's poems on the theme of mourning, and in the poet's poetry, we could clearly see the reality of that time in which he lived, the complex nature of the time, and the space he was experiencing.

Introduction

Akyt Ulimzhiuly is a gifted person who is regarded as one of the founders of regional literature. He wrote his first poem at the age of fourteen and left a rich legacy. He was one of the poets who raised a lot of social issues in his works. As a result, he became widely known not only in certain regions but also among the Kazakh people. It is obvious that one of the branches of his poetry is the works that reflect the realities of the life of the people who are bound by dependency. The poet's main legacy primarily conveys the fate of the people and the future of the country. The works of Akyt, who predicted the future, resonate with the works of modern poets.

It is known that the name "Zar Zaman" was first used as a term by M. Auezov, which became one of the features of zar-zaman literature (hundred-year era). He devoted a chapter in his study "Kazakh literature" to the question of who are the poets of modern times and what their features are. "After the middle of the 19th century, the grieving state of Zar Zaman spreads throughout the country. It should be noted that a large number of zar-zaman poets appeared in the middle of the last century" [1, 195 p.], - said M. Auezov. However, if we take a closer look, we can see that Asan Kaigy's "Will there be a time of trouble?" (Kyili zaman bolmay ma?) predicts there will be a very difficult time. According to scientists, in the early versions of the literature, there are initial signs of this pattern - indifference to the times and deprivation of the world. Well-known scientist B. Omarov points out three sources that formed the poetry of the Zar Zaman era. The first is the motive of protest against the era, which has been going on since the literature of ancient times, the second is the prediction poems that originate from Asan Kaigy, and the third is the apocalyptic message based on the beliefs of the common people. The establishment of the colonial period in the Kazakh steppes united all these things into one stream" [2, p.110]. In contrast to this, it can be seen that the origins of the Zar Zaman period are rooted in the distant past.

Methodology

The policy of colonization in the Kazakh steppes in the second half of the XIX century had a great impact on the worldview of the poet and the formation of his civic personality, which was reflected in his work. Therefore, in the course of the research work, a historical and literary description of Akyt's works was made using elements of immanent analysis. As a result, during the research process, a historical and literary description of Akyt's works was developed using immanent analysis elements. A comparative analysis was made in order to determine the harmony of the poems of Akyt with the works of zar-zaman poets who lived in this era and witnessed the gloomy fate of the Kazakhs.

Results

One of the reasons for writing poems about the Zar Zaman stream was the opposition to Russian colonialism. Many changes have occurred in the traditions and way of life of the Kazakh people since they came under the rule of others. The land and water of ordinary people began to shrink, religion and language were restricted, and customs began to be broken. All this put some poets at a dead end. Their souls ached for the country and the land. This situation has left its mark on their work. For example, in one of Akyt's first poems called "Zamanany style" (1886):

Going to break down,

A sign of the times.

The time is coming

As the wind blows.

Ruined time and world,

In the garden of snails [3, p.53].

Why is it said to have "Ruined time and world"? At that time, the Kazakh people became a dependent country. According to Abay, the number of people who "envies their country" has increased in that time. The political and social situation has changed. In that period, the colonial goal of the tsarist government was fulfilled. The system of governing the country has changed. The khanate was abolished after what first came to the senior sultanate, then the bolys system. Instead of the wise leaders and warriors who led the people, as well as the "Sheshens" (those with sharp tongues) who began the speech, quick-witted people who could please the Russian administration and those who were convenient for those on top took their place. Therefore, through his works, Akyt guided the people and encouraged them to unite. Various political events in society have created new trends that sing the freedom of the nation, describe the nature of the times, and appeal to culture. Open-minded poets such as Akyt began to write works that emphasized social and civic voices. In other words, the Kazakhs, part of whom became dependent on tsarist Russia and part of whom became dependent on China, began to break with the old way of life, traditions, and norms. The colonial policy has changed both the law and individuals. The works that comprehensively cover the essence of such a time are the literature of the Zar Zaman period. Authors of this type of literature include Akyt and Shortanbay.

The poet criticizes times. Because the tsarist government began to freely rule the Kazakh people at that time, and those in power were not people who care about the ordinary folk. They were mischievous flatterers who pleased the Russian government. They maintained colonization and acted for their own benefit. That is why the good people were disappointed and sought for the return of the past. They

portrayed the need of the time being captive, terrified, and depressed. This feeling was also noted in Akyt's poems.

Abu Bakr Kerderi also tells about the country's fate and the despair of the time. He felt as if the moonlight and sunlight had vanished, as had his hope.

Lunar and solar eclipses (similarly as Moon's and Sun's light disappearance) are not considered good among Kazakhs. So, what the poet is referring to is the image of the times, the sorrow of the country. The exemplary works of the poets have a deep meaning. The difficult fate of the country, the hardships of subjugation – it felt like they destroyed the dreams and hopes of many people. He well delivered that not only one person, but the whole nation was in a state of shock.

Poets weigh the secrets and mysteries of the past, which violated the will of the people. Dissatisfaction and dismissal with the current times are reflected in the works of Alban Asan Barmanbekovich.

From his works, we understand that the pressure of colonial rule was growing from year to year, and the era became suffocating. Ideas are not realized, and there is no will in the mind. By saying "Where can you go now?" he expresses desperation. He is saddened by the gloom and doom of once a carefree world, and he cannot help but write down what he has seen and heard. In contrast, poets long for peace, justice and freedom. We see that their thoughts coincide. In those cases, poems of Zar Zaman are linked to one another.

Colonial policy destroyed the nature and character of the people. Rich or poor, wise or not - all have changed. The number of selfish individuals has increased, competition and rivalry have boiled up, and injustice has spread. Akyt's two verses, "the salt of the good, and the shame of the man" have a great meaning. The poet wrote several poems, including "Zamanyyn kalay desenyzy", "Bokenin zhyry", "Asana ta dep edi", "Ishaiky bolgan bilerge", and others, where he expressed his dissatisfaction with the times and people and is angry with his people. The evil is above, as people say "time is running out, and the country is worn out". A time without justice is a tragic time. He depicts the destruction of the times in connection with human actions. The intentions of the people in charge of the country are wrong, the khan is a boat, and the dance is a bow. There is no support from the patsha (king). The reason is that time became torn, and people adapted to it. The poet looks deeply into the hectic life of his time and argues that there is no one who cares and thrives to do something about social deprivation.

People who do not have the ability to govern the country and do not justify the trust of the people are elected. People's ways of life change as their shortcomings worsen. The reason for all of this is colonial policy. Only those who know how to get close to the top will have the power. Enraged by such a imprudent acts, Akyt based his works on the truth. This was the grief of the whole nation. Some are unworthy to be khan, while others accept bribes. More people envied each other, and the peace and prosperity of the people were lost. The country has lost its unity and liberty. The famous poet Dulat Babatayevich also summed up once forbidden thoughts.

Modern Kazakh greatness,

Is it worse than a bad dog?

If they see food, if they see blood

They completely lose their consciousness [8, p.67].

When we look at this verse, we can see that the heritage of the poets of the Zar Zaman period and the works of the poet Akyt are in sync, and interlink with each other. In any of the poems of these poets, the corruption of the riders is tested. It is difficult to get justice without a just leader. There are also no fair biys (wise men) who do not turn their backs on their people. Everyone is only concerned with themselves. The age in which such wrongdoings are committed is called "Obyr Zaman". The people are not strong enough to change it. Preserving the country is not even on the minds of akims. Therefore, both the rich and the poor are among the misleaders of the time, exposing their negative actions. From this point of view, the worldviews of zar-zaman poets are intertwined.

The poem "Zar Zaman" by Akyt Ulimzhiuly is about a country where the law has changed and the misfortunes has risen. Authorities in the country are no longer resolving complicated matters, because the power has passed to the tsarist administration. The good people who care about the country have neither solution nor influence. Their spirit had left them, and their hearts were full of sorrow.

The line "After the cancer of the age" has a deeper meaning. Swindlers pay bribes to gain power. Thus, desire for power and corruption prevail, and the nation is divided. He writes with frustration that in such world "unity of speech, unity of action" is impossible.

The open-minded poet cannot help but deliver the mourning of people for their former freedom. In this regard, Akyt's poetic ability is immediately apparent. "As the time passed, seven of the eights passed as well" is a true depiction of that time from all views. He sings about the tragedy that befell the country - the "model of the torn era". "A small number of Kazakhs have grown up spread up, and now they looking for Shurshit with Russians - he said. It was also noted by him that people became divided, and ruled over separately as part of the colonial policy's ploy. Other of his sayings was - "Blessings are gone from you, and power is gone from your head". He is bitter that there is no solution to these problems. At the same time, they use a variety of forms of violence against a country that was initially powerless. Fee taxes and abusive pressure are examples of what forced people to leave their homes and flee. "The Altai territory has become deserted. Half of the Kazakhs who lived there moved elsewhere. These Kazakhs traveled to Manas, Kutybi, Sanzhi, Urumqi, Shonzhi, Mori, Barkol, and some of them to Gansu, Xinhai, and even Tibet. The government of Ezhenkhan also issued a decree prohibiting Kazakhs from relocating to the other side of the Ili and Tarbagatai rivers. However, this did not stop Kazakhs from migrating. The people led by Boke refused the tax and relocated to Gansu, to the Land of Xinhai.

On the other hand, the Kazakhs to left their homeland, firstly, due to the violence of the Ezhenkhan government in China, and secondly, due to the inability

to bear the burden of taxes, so, they had to flee. It should be noted that Boke initially goes to Bogda, but authorities do not allow him to stay there, and ordered him to be detained and arrested. Knowing this, Boke is released again and Ezhen's government did not stop the persecution.

Boke, who was hiding in the sands of his horse, died in Tibet. The persecutors from the government opened the tomb of the hero and cut off his head. That is how his body is buried in Tibet and his head was in Altai. "Why did you leave the ghost of your ancestors behind?" – says the poet, who either regrets or burns with rage. The common sorrow of the Kazakh people was the loss of their homeland due to the tyranny of the colonizers. The tsarist government seized the Kazakh land and began to establishing on the rich land, and started to settle others. The Chinese government, through excessive taxes, forced Kazakhs to flee their homeland.

Akyl, a poet of justice was able to express the severity of colonial tyranny with his meaningful poems. Concerned about the fate of his people Akyl never stopped using his weapon – a pen.

It was not easy for Akyl to accept the division of an already small number of Kazakhs by two. This was also a trick against the will of the people. The poet, who is not able to do anything, mourns with his poems and criticizes the evil actions of the society.

Discussion

The issue of land has a special place in a human life. Because the land is a source of livelihood, a sacred place. Human happiness is directly related to the motherland. The colonizers built a fortress on the Kazakh land. The fertile lands were lost. Settlements have shrunk and people's lives have become more difficult. This state was sung in Zar Zaman poetry as a tragedy of the time. Well-known poet Murat Monkeuly in his poem "Ush kiyan" (translated as "Three Strikes") explains that the loss of three notorious places is an incurable grief of the people.

Capture of the Edil (river) -

Putting his hands on the skirt.

Capturing the Zhayik (river) -

Putting his hand on the shore [10, p.15], –

says poet as if he lost the legacy of his ancestors. To play with horses, boils pots in many pities and to burn straight. And then to lose one's place of residence. A country that moved freely became a subject to slavery. The poet Murat understood this correctly and did not believe in a bleak future. This was the complaint of all Kazakhs. The poet sings without any hesitation.

Dulat Babatay, one of the poets who has a special place in the Kazakh literature, was also saddened by the fact that one of the sorrows of the time was the loss of the land of "wide settlements, free fields." He missed the clear waters, the magical sights, and regrets that his spirit had shriveled. Such style in the poetry of Zar Zaman

has also been noted with significance in the works of Akyt. Akyt's statement that "There is no place to live freely" is in line with Dulat's statement that "There is no steppe as before." Their poems rhyme in a similar way, and their thoughts are not far from each other. At the same time, the poets were well aware of and deeply concerned about colonial dominance that was depriving the settlements.

Alban Asan Barmanbekov, a later representative of the Zar Zaman poets, also sang about the mourning of the country that lost its roofs. Alban is sorrowed by "the stag that lost its vast lands", and shows desperation. Time has permitted the actions of cheaters and corrupt individuals. He did not ignore them. Therefore, this era is considered to be "a time of wear and tear, a time of hardship, a time of greed." He longed for the past, when "crying were comforted and the fallen stood back" (easier times). At that times, poets could not divide the land and the people. Losing the land was like losing another half people. Settlement cannot be the beginning of prosperity without counting. The tsarist government first enacted a law governing the Kazakh steppes, declaring that "Kazakh land is state property." That was the beginning of the troubles. They began to colonize the fertile lands of the Kazakhs. Those who did not tolerate such travesty were punished. The people no longer knew how to get out of this crisis. They only found it in a fantasy (utopia). Now, we truly can understand the legend of Asankaygy's search for "Zheruiyk". However, the people have never been indifferent to the land issue. In his works, Akyt portrays the colonisation era, which allowed tyranny from every possible angle. Akyt is also upset and saddened by the fact that the country was ruled by strangers.

This is exactly the image of a worn-out era. The thoughts of the two poets do not differ much. You can see that they are tuning and connecting. Akyt's words "Sarysu might be a food, and those who drink, become drunkard" were not common in the life of the past Kazakh people.

Poets consider it a sign of depravity. The customs of the people began to change. It is also something impossible for "thieves, tyrants, slobs, and wicked people" to rule the country, they would not thrive it. He also was aware that people's behavior and psychology have changed in mourning times of declining country and degraded lands. The closeness of ideas, knowledge, and understanding of the poets of the Zar Zaman period is immediately apparent and does not deviate from the truth. Leaving aside distant relatives, loved ones have lost respect.

The relationships of people from the same sovereignty were broken. Where are the traditions of our ancestors? What kind of morality can there be if family members do not respect each other? Respect for parents, both boys and girls, is their childhood duty. What kind of charity can be expected from an adult who does not respect his parents? Good times and the development of society depend on social justice and tradition. The child is not only a continuation of parental life, but also a member of society. A generation that does not respect its elders cannot be happy. Therefore, ancestral traditions should not be violated. Akyt sang about human behavior and that individual's future in connection with the era.

Shortanbay also did not ignore the fact that faith and decency were not found in a person. The fact that the boys did not respect their grandfathers, the girls their mothers, and the youngsters did not respect the elders was a violation of the ancient

morals of the people - Shortanbay did not let it pass him by as well. Even zar-zaman poets have paid attention to this issue. After all, people should not be indifferent to such foreign attitude. It is a good lasting tradition to show kindness to relatives. Poets, who felt that the whole society could not stand outside the law and order, could not help but feel remorse. They teach that respect is one of the most important human values and seek to eliminate immoral actions.

Poets of Zar Zaman period were able to understand the realities of public life in their time and express their views. That is why the content of the theme is constantly observed in their works. Murat in the series "Ush kiyan":

Signs of a tired person -

If two people argue,

He does not ask to reconcile.

He will spit them apart

And will take a bribe in between [5], –

says the poet openly stating his thoughts. If a dispute arises between two people, instead of resolving it fairly, the author resents willingness to accept a bribe of judging person. He also accepts that this is a negative action of a few people. Such agitation is considered to be the sorrow of the people, because a bribe-taker is not fair. Any leader should not leave the human territory. The poet insists on honesty and good intent.

One of the poet's fears is to "feed the next child with bitter water" to avoid spoilage. People must not violate the strict principles of Islam, it has important life meaning. The poet's concerns about the lives of future generations is understandable. This clearly states that it is not a disease, but it is. Abubakir Kerederi also said that being rich violated the norms of behavior of young people and violated the native traditions.

The poet was able to accurately depict the changes in the nature of the people in the midst of the ravages of time. Why was the "father's laid clear way" forgotten? The reason for this is that peace and unity have been destroyed, and loyalty has diminished. Seeing this, the poet wisely reveals the truth of the tragedy that befell the people. While reading the poetry of zar-zaman poets, the songs that describe the sorrows and dreams of the country, which lost its fortune, came together in one channel, they leave a lasting impression on you. It seems that a group of artists inherited the bitter truth of their time in poetry, complementing and developing each other.

According to scientists, the recognition of the deterioration of time and the destruction of nature as a sign of the end of the world is a legacy of the 12th century Hodja Ahmed Yassawi. His words about the end of the world are reflected in several khykmets (left wisdom). For example, in his sixty-third khykmet, he had a deep meaning that he wrote in two lines: It is said that the apocalypse is when people lose

their wisdom, and tar each other apart. When people's grudges open up, they break their good intentions, and become cruel to one another, according to him, that is when the world ends.

On the contrary, we realize that this concept has long been a part of the poetry of zar-zaman poets. Akyt Ulimzhiuly, who was acquainted with the works of medieval thinkers, and read and studied them, decided to explain the atrocities of the colonial period in light of Islamic constraints. Works of poets in Zar Zaman period depict their thoughts in connection with the apocalypse. In this case, Akyt's "Al zharandar," "Asan ata dep edi", "Akytnama", "Zar zaman", "Osietnama" and other tolgaus (poetical reflections) take a special place. Important social, political and philosophical themes, civil melodies are widely covered in these tolgaus. They can have the identity of a complex, voluminous lyrical work, or even a poem without a plot. From this point of view, the poet Akyt also thinks about the most important issues in his reflections. He pays attention to the signs of the end, believing that there someday will be an end to the world.

The poet says that one of the main signs of modernity is the depravity of people. First, he mentions Biys (judicial and political figures) and a Mullahs. When biy is not just, he does not settle disputes fairly. In the second no conscience, it is insatiable. Third, he becomes a coward, he falls into the trap of others. Dissatisfied mullah only thinks about himself. Instead of pursuing a good course, he indulges in immorality. This is a sign of the world ending. Akyt Ulimzhiuly continues this idea in several other his reflections. Then he mentions the country, which has lost its unity. At that time, political authorities have violated the traditional Kazakh customs. He believed that one of the best ways to colonize the Kazakh land was to destroy the internal unity and create a rift. He reminded that the situation in a country without unity, which has lost its "peace", does not end well. There are no common ordinary people around the greedy rich. But there is no wisdom left in biy's head, who are not trying to speak for justice. All these are signs that we are moving towards apocalypse. He implies that the greater the distance between people is, and more quarrels they have with one another, the closer the "end of the world" becomes.

The number of low-paid people, who do not believe in artificial words and do not stop at proverbs, has grown to the level of high-income people. There is a shock in the mind of the poet who does not agree with what is happening around. Times change in a short time very frequently. Most people do not know how to maintain their morals. Sometimes they do not prevent themselves from committing evil acts for their own sake. They insult the bad and do not support the good. As a result of this, the Bazaar Bar has disappeared. Therefore, Akyt understands that the saying "the earth will burn in the end of the times, the country of the wicked will be punished" is due to a collapse caused by the era. He adds that the indifference of many people to the shame is also one of the evils of our time. Such poetry has a great educational value.

Shortanbay's poems were also affected by the bitter reality of such a turbulent time. A boy and a girl who do not feel their duty to society and their parents will have neither morality nor kindness. Modesty and respect for adults for a long time been regarded as virtues. However, from that period of mourning instead of being

polite, young people started to show pride and rudeness to their parents. Such misbehavior is not uncommon in both boys and girls. A shameless person is not a good man. The new generation will have little shame, and the degrading new generation has no shame. Shortanbay's ceasing - is the ceasing of era, and the sign of coming apocalypse finishes a thought poet.

There is a problem of morality and unity - The poet considers the behavior of people who are not united as "a part of apocalypse." The truth of the time is revealed by the "old man with only bones left", who did not receive courtesy from the younger brother, or from a boy, or a girl, with the daughter in law.

The whole world is not alienated when it comes to the time of "the whole world"? Other than that, the relationship between the relatives was distanced. This is called "deviation from the ancestor's law." It is openly stated that the colonial policy of the tsarist government caused such a situation. From these short poems of the poet, we can see that he understands the secrets of his time. In this regard as well, the works of Akyt and the heritage of Alban Asan become interlinked. We can see that both of them understood and sang about their era's features and identity.

Akyt Ulimzhiuly simultaneously depicts the degradation of not only man but also nature as a sign of apocalypse. One of the prominent representatives of modern times Kerderi also explains the degradation of nature as an influence of the era. He is distressed by the deterioration of his native land. As a result, he is against of destruction of nature, because man is inseparable from it. Human life takes place in the natural environment. In fact, these words are the concern of the poet, who burnt to the ground.

Thoughts of poets come from one place. It is the burden of life, the degradation of land and water. In contrast, Akyt's poems do not deviate from the heritage of zar-zaman poets. They connect with each other again and harmonize. In other words, it can be concluded that Akyn Ulimzhiuly, who was born and raised in a certain region (China), continued and developed the traditions of Zar Zaman period's poetry. Kazakh people on both sides lived the similar way, and had the same state. The saying "Kairan elim, kazagym" (Kazakhs, my poor people) is to mourn the loss of the dignity of all Kazakh people, to feel the weight of the country borne at that time. Even if we read the works of any of the poets Zar Zaman time, we can see that one stream of idea is common to all.

The division of the Kazakh land is also a great atrocity against the nation. It is clear that there is a colonial policy's influence. It was convenient for them if the country of high-spirited and courageous people did not unite. Akyt does not exclude "weak Kazakhs", but rather makes their difficulties into the focus of his poems. The tsarist government and China jointly divided the land and with it divided the people as well. These were one of the tricks to rule the colony freely and turn it into a colony.

Akyt considers the bitter truth to be a tragedy for the people. The "division of the population into three or four places" is considered a sign of degradation of people. In the works of the poet he described colonial tyranny in connection with historical reality. The poet is saddened by the division of the ancient homeland. "I told you to step into the snow, and forget about the land that made you stupid." He

was against the law that allowed such felonies to do so. He did not want to give in to what others say or order to do. That's why Akyt wanted to use a pen as a weapon to infiltrate the minds of "well worn-out Kazakhs". "The wolf will eat those who divide" – he believes. Disappointment from the "separate age" clearly explains Akyt's point of view. At the same time, he is seen as a critic of the times of Zar Zaman.

Conclusion

Akyt Ulimzhiuly is a phenomenally talented poet. In his works, he turned many aspects of life into poems, reflecting on them. His works are closely related to Kazakh's life, as well as various political and historical situations. It's not for nothing that he says, "In my words, I wrote this to my friends about the Kazakh smells right." In his days, there were many unresolved issues. At those times, the Kazakh nation became a colony under the rule of other country. As a result, the land shrank and the population was divided into two-three groups. Language and religion were oppressed. Greed and bribery have increased.

Since society is a place where human life takes place, it inevitably influences the customs, traditions and behavior of the people. Thus, the poet who says "Kazakhs, my people" was concerned about the question of how to preserve the country and the humanness with the ancestral heritage in the face of compassion and zeal, and intelligence.

Zar Zaman is a stream that arose from a true historical event. The Kazakh, who had lost their fortune were dissatisfied with the times and longed for a return to the past. The life changes showed sadness, they said. The price of the what people used to have has gone and human qualities have degraded. Cruelty increased and the humanness was tarnished. The country was torn, the land was exhausted. Singing all this as a sign of the end of times became one of the core features of Akyt's poetry. From this point of view, Akyt's legacy resonates with the works of zar-zaman poets. In their poems, which are the result of deep emotions, there is a lot of direction and harmony.

REFERENCES

- [1] Auezov M. Ädebiet tarihy (History of literature). Almaty: Ana tılı, 1991. p. 240 [In Kaz.]
- [2] Omaruly B. «Zar zaman» poeziasy. Genesis, tipologia, poetika (Zar zaman poetry. Genesis, typology, poetics). Almaty: **Bilim**, 2000. p. 368. [In Kaz.]
- [3] Ulimzhiuly A. Şyğarmalaryñ tolyq jınaǵy: eki tomdyq (Complete collection of works: two volumes). Konya. 2011. T.1. p. 652. [In Kaz.]
- [4] Babataiuly D. Uaqyt mädenieti.(Culture of time). Almaty: **Jazuşy** , 1991. p. 160. [In Kaz.]
- [5] Möñkeüly M. Qūrast.: Omarūly B. Almaty: Ana tılı, 2013. 287 b.(Monkeuly M. Works. Compiled by: Omaruly B. Almaty: Ana tili, 2013. p.287.) [In Kaz.]

АҚЫТ ҮЛІМЖІҮЛЫ ЖӘНЕ ЗАР ЗАМАН АҚЫНДАРЫ

*Сегізбаева Қ. К.¹, Сейітжанов З. Н.²

*¹ Магистрант, әл-Фараби атындағы Қазақ ұлттық университеті,

Алматы, Қазақстан,
e-mail: segizbaevakarlygash@gmail.com,
²Ф.ғ.д., профессор, әл-Фараби атындағы Қазақ ұлттық университеті,
Алматы, Қазақстан,
e-mail: Seytzhanov.zufar@kaznu.kz

Андатпа. Шығыс Түркістан жеріндегі отандастар арасынан шыққан көрнекті ақын Ақыт Үлімжіұлы (1867-1940) ХІХ ғасырдың соңында ХХ ғасырдың басында Алтай - Қобда қазақтарының арасында өмір сүрген дарынды ақын, ислам дінін Шығыс Түркістан қазақтары ортасына уағыздаушы, белгілі теолог ғұлама. А. Үлімжіұлы Шыңжаң және Моңғолия қазақ жазба әдебиетінің негізін салушылардың бірі ғана емес, ол жас ұрпаққа білім мен ұлттық, имандылық тәрбие беруге атсалысқан ұстаз. Ақынның сонау заманда айтқан ақыл-кеңестік, насихаттық, ғибрат аларлық жыр-толғауларының бүгінгі күні де өзектілігі жойылған жоқ. Ақынның идеялары Қытай, Монғолия жеріндегі қазақ халқының өзіндік ұлттық санасының, ой-пікірінің қалыптасуына үлкен ықпал етіп қана қоймай, қоғамдық-ұлттық қозғалыстарға дем беруші қару болды. Ол өзі өмір сүрген қоғамдық ортаның қат-қабат шындығын өлеңдеріне өзек еткен. Дәстүрлі қазақ қоғамындағы бұрынғы қалыптасқан құндылықтардың өзгеруін, отаршылдықтың белең алуын, халықтың қатты күйзелгенін жырлаған Зар заман ақындарына Ақыт ақын да халқының жай-күйін ойлаған ұлт қайраткері ретінде үн қосқан.

Мақалада Ақыт ақын өлеңдері мен зар заман ақындарының шығармашылығы арасындағы үндестік қарастырылады. Имманентті анализ элементтерін қолдана отырып Ақыт шығармаларына тарихи-әдеби талқылау жасалады. Ақынның әлеуметтік-идеологиялық ортасы тудырған тарихи-әдеби фактілер сипатталады. Бодандық бұғауына іліккен халық өмірінің шынайылығын бейнелеген Ақыт туындылары мен Шортанбай, Әбубәкір Кердері, Албан Асан Барманбекұлы, Дулат Бабатайұлы, Мұрат Мөңкеұлының өлеңдеріне салыстырмалы-салғастырмалы талдау ұсынылады. Зерттеу жұмысының мақсаты көне заманнан арна тартқан ақырзамандық сарынның зар заман ақындары шығармашылығымен бірге Ақыт Үлімжіұлының туындыларына да арқау болғанын дәлелдеу, үндестігін айқындау. Мақаланың ғылыми-практикалық маңызы заманның, адамның, табиғаттың азып-тозуымен шендестірілген отарлық саясаттың зар заман ақындарымен қатар Ақыт Үлімжіұлының да шығармашылығындағы көрінісі мен ықпалын жан-жақты талдауында.

Тірек сөздер: зар заман, толғау, әділдік, бірлік, сарын, үндестік, идея, құндылықтар

АҚЫТ УЛИМЖИУЛЫ И ПОЭТЫ «ЗАР ЗАМАН»

*Сегизбаева К.К.¹, Сейтжанов З.Н.²

^{*1}Магистрант, Казахский национальный университет имени аль-Фараби,
Казахстан, Алматы,

e-mail: segizbaevakarlygash@gmail.com

² Д.ф.н., профессор, Казахский национальный университет
имени аль-Фараби, Казахстан, Алматы,

e-mail: Seytzhanov.zufar@kaznu.kz

Аннотация. Выдающийся деятель культуры из Восточного Туркестана Ақыт Улимжиулы (1867-1940) – талантливый поэт, живший в конце ХІХ – начале ХХ века среди казахов Алтая-Кобды, проповедник ислама в среде восточно-туркестанских казахов, известный богослов. А. Улимжиулы – не только один из основоположников казахской письменной литературы Синьцзяна и Монголии, но и педагог, внесший большой вклад в

духовно-нравственное воспитание подрастающего поколения. Назидательная поэзия мудрого поэта не утратила своей актуальности и в наши дни. Идеи поэта не только оказали большое влияние на формирование национального самосознания казахского народа на территории Китая, Монголии, но и стали импульсом, вдохновившим народ на общественно-национальные движения. Акыт акын писал в своих стихах о суровых реалиях общества, смене ранее сложившихся ценностей в традиционном казахском обществе, расцвете колониализма, сильных потрясениях народа, как и другие поэты периода лихолетья, т.н. «Зар заман».

В статье рассматривается созвучие и родственность между стихами выдающегося поэта Акыта Улимжиулы и творчеством поэтов «зар-заман». Как метод исследования произведений Акыта Улимжиулы автором использован историко-литературный комментарий с элементами имманентного анализа. Описываются историко-литературные факты, порожденные социально-идеологической средой, в которой жил поэт. Также предлагается сравнительно-сопоставительный анализ произведений Акыта и стихов Шортанбая, Абубакира Кердери, Албана Асана Барманбекулы, Дулата Бабатайулы, Мурата Монкеулы, отражающих реальность жизни народа, ставшего жертвой колониального ига. Цель исследовательской работы состоит в том, чтобы доказать наличие мотивов течения «Зар заман» в произведениях Акыта Улимжиулы и описать созвучие с творчеством поэтов лихолетья. Научно-практическая значимость статьи заключается в анализе отражения в творчестве Акыта Улимжиулы, наряду с другими поэтами эпохи лихолетья, влияния колониальной политики на обнищание и разорение общества, человека и природы.

Ключевые слова: “Зар заман”, поэма, справедливость, единство, мотив, созвучие, идея, ценности

Статья поступила 08.05.2022