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## Lyrics about nature in Uyghur poetry in Kazakhstan

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**Abstract.** The article analyzes the lyricism of nature in the songs of poets of the Uyghur diaspora in independent Kazakhstan. The genre of nature lyrics is one of the most sung genres in the poetry of the Turkic peoples. It is natural that in the poems of nomadic peoples living with nature, special attention is paid to the lyrics of nature. The article is since the poetry of the poets of the Uyghur diaspora in Kazakhstan is not widely studied in the Kazakh language. The purpose of the article is to show that the main theme of the poetry of the fraternal Uyghur diaspora, one of the Turkic-speaking peoples, is developing in the same direction as the themes of Kazakh literature. The lyrics of nature are also sung in Uyghur poets, which are considered as one of the wings of Kazakh literature. Uyghur poets use poetic refinement of nature phenomena and scenes through the names of documentary, abstract objects (flowers, nightingales, clouds, Alatau, birds, rivers, Sharyn, etc.), seasons (spring, summer, autumn, winter). sang with clarity. They described various phenomena of nature with vividly colorful phrases of poetic imagery, figurative-symbolic metaphors. The article uses materials from the library of the Uyghur Cultural Center in Almaty. Used works from the literary fund of the Uyghurology Department of the Institute of Oriental Studies named after Suleimenov R. and the poets themselves. The article is based on the works of Mahmut Abdurakhmanov, Rakhimzhan Ruziyev, Abliz Hazim, Patigul Makhsatova, Abdukerim Ganiev, Khurshida Ilahun, Abdugopur Kutlukov, Sabutzhан Mamatkulov (Naduru), Zhamshit Rozahunov, Telman Nurahunov, Shayram Baratova.

**Key words:** Kazakhstan, Uyghur diaspora, poetry, poets, nature lyrics.

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### Introduction

The depiction of phenomena of nature and images plays an important role in the heritage of folklore and literature of the Turkic people. Nature is the birthplace of humankind, it's essence. The nature of the cosmic life, which came into being by the power of the Creator and continues with science and the eternal world, is recognized in the context of the great concept of nature. Nature in Arabic "tabiat" - a word that means 1. Creation, 2. Reality, natural properties, quality [1; p. 320]. Modern Kazakh literature studies offers the following reference conclusions related to the lyricism of nature in poetry: "Nature lyricism is a kind of lyric genre; the poet's inner world is known through his perception and depiction of various natural phenomena .... While some people created landscape paintings of nature, some poets sang about that nature, combining social life and the inner mood of man " [2; p. 240].

The lyrics of nature are the lyrics of the Uyghur diaspora living in independent Kazakhstan. Lyrics of nature is a common genre for all Turkic poetry. The lyrics of nature in the oral literature of the Turkic peoples, whose essence is in harmony with nature, is a big topic in itself.

The works of Uyghur poets in Kazakhstan are valued in the context of national and all-Turkic literary development. Uyghur poetry in Kazakhstan consists of works by Mahmut Abdurakhmanov, Hezim Iskanderov, Rakhimzhan Ruzyev, Abliz Hazim, Patigul Sabitova, Abdukerim Ganiev, Khurshida Ilahun, Abdugopur Kutlukov, Sabutzhan Mamatkulov (Naduru), Zhamshit Rozahunov, Telman Nurahunov, Shayram Baratova. Poems that make up the lyrics of nature in the poetry of Uyghur poets are traditionally characterized by continuity. For example, Mahmut Abdurakhmanov's "Kutluk tan" (Good Morning), "Bulbul" (Nightingale), "Boyaklar", (Paints), "Kizil gul", (Red Flower), "Yaz kechisi", (Summer Evening), "Yagmurdan kein" ( After the rain) poems, etc. [3; p. 472] Collections of poems by Uyghur poets were used while writing this work.

### **Justification of the choice of article and goal and objectives**

This work was undertaken because the poetry of the Uyghur diaspora, one of the Turkic peoples in Kazakhstan, has not been sufficiently studied in the Kazakh language. We all know that the poetry of the Uyghur diaspora living in the Kazakh land joins the literary process in Kazakhstan as the poetry of the Turkic peoples. From the lyrical and epic poems of Uyghur poets we can see the predominance of all-Turkic sary in the civic-patriotic point of view. Uyghur poetry in the Kazakh land, despite the prevailing communist ideology for almost a century, tried to preserve national values, realize the dreams of the people, and continue the national mentality, culture, literature, and customs. Today, Uyghur poetry in Kazakhstan, in its turn, sings new ideas and achieves new creative achievements.

The purpose of this article is to introduce ethnic Uyghur poems of the years of independence, to analyze the extent to which the genre of natural lyricism, sung by the entire Turkic people, is sung in the poetry of the Uyghur diaspora. The genre of nature lyrics is one of the most sung genres in the poetry of the Turkic peoples. It is natural that in the poems of nomadic peoples living with nature, special attention is paid to the lyrics of nature. Poets of the Uyghur Diaspora Mahmut Abdurakhmanov's "Kutluk tan" (Happy morning), "Bulbul" (Bulbul), "Boyaklar" (Paints), "Kizil gul" (Red flower), "Yaz kechisi" (Summer evening), "Yagmurdan keyin" (After the rain), И. Zhalilov's poems "Bayan aul nahshiliri" (Bayan aul patterns), "Bayan aul tegi" (Bayan aul mountain), "Bayan aul kolliri" (Bayan aul lakes) and others are valuable because they bring the natural landscape to life. The article also includes Zhamshit Rozahunov's "Kal, baharim" (Come, my spring), "Kar arilash yagidu yamgur..." (Snow mixed with rain), "Boztorgaynin nahshisi" ("Boztorgay's voice"), Rakhimzhan Roziyev's "Tag va yar" (Mountain and earth), "Yamgur va nakhsha" (Rain and pattern), poems by Shairam Baratova "Bahar kaldı" (Spring has come) describing the world of people's moods are analyzed.

The task of the article is to promote ethnic Uyghur poems of the years of independence in the Kazakh language. Initiation of scientific circulation in the state language of the Republic of Kazakhstan. To show the similarity of Uyghur poetry with the poetry of other Turkic peoples by considering the lyricism of nature, which is widely sung by all Turkic peoples.

### **Scientific research methodology**

The article uses the method in terms of the integrity of the description and theoretical analysis within the scientific basis, based on the data used in traditional historical poetics. The evaluation of research works in the tradition of classical genres was guided. Works on the poetry of the Turkic peoples were used as the main scientific and theoretical methodological basis of our research. Research works of B. Kenzhebayev, A. Konyratbayev, S. Ismailov, V.A. Gordlevsky, H.G. Korogly, N. Kelimbetov, T. Tebegenov, B. Maitanov, A. Smakova, etc. V.M. Zhirmunsky, V.V. Bartold, A.N. Veselovsky, A. Khamraev, M. Abdurakhmanov and other scientists were used. Excerpts from the original works of Uyghur poets (Iskanderov H., Rozahunov Zh., Roziyev R., Baratova Sh.,

Abdurakhmanov M., etc.) were taken.

### **Results and discussion**

The lyricism of nature in the poetry of Uyghur poets is an indicator of the classical poetic trends in the literature of the Turkic people. Poets use poetic refinement, transformation, clarification of natural phenomena and scenes through the names of documentary, abstract objects (flowers, nightingales, clouds, Alatau, birds, rivers, Sharyn, etc.), seasons (spring, summer, autumn, winter) in order to vividly describe nature. They describe the variety of nature phenomena with vividly colorful phrases of poetic imagery, figurative-symbolic metaphors. Through the psychological complexity of the lyrical characters in the poems at the moment of understanding, feeling, perception of the mysteries of the surrounding nature, the integrated systemic nature of humanity, intertwined with natural phenomena and life movements, is also determined.

Geographical toponymic names were the basis of folk art thinking in the poetry of the Turkic peoples. Mahmud Kashkari's dictionary, "Addresses of the Turkic Peoples and the Mountains and Seas," also lists the ancestral places of the Turkic people, including the Uyghurs. For example: "Uch - is a famous city; Alush - is a village in Kashgar; Udun - is an indirect name of the city of Hotan; Kyzylöz - winter house in the mountains of Kashgar; Altunkap - is a mountain near the Uyghur land; Kami Talas - crossing on the border of the Uyghur land; Kinut - is a small town on the Uyghur border ... " [4; p.192]. It is also true that such ancient lands have a permanent place in the landscape depictions, which are constantly sung in the lyrics of nature in the poetry of the Turkic peoples, including Uyghur poets. For example, in the epic poem "Kosh-Kosh" (Migration Migration) which is popular among the Uyghur people, the names of the homeland are very common.

Osekke baramiz dep,

Ösekçi xiyal qildi.

Yarkent digen yerlerge,

Köçüp barğanlar boldi.

Yarket digen yerlerde,

Qara yağaç köp iken... [5; p. 347]

We are going to Osek,

It was a fantasy.

To a place called Zharkent.

There were those who moved.

In the place called Zharkent,

Karagash is a lot ...

Lyrical poems of such Uyghur poets as Mahmut Abdurakhmanov, Rakhimzhan Ruzyev, Abliz Hazim, Patigul Makhsatova, Abdukerim Ganiev, Khurshida Ilahun, Abdugopur Kutlukov, Sabutzhon Mamatkulov (Naduru), Zhamshit Rozahunov, Shayram Baratova's, make up the lyricism of nature, and are also recognized in the context of the continuation of the all-Turkic and national classical artistic traditions. Famous Kazakhstan's Uyghur poets P. Makhsatova and A. Israpilov's poems are distinguished by their comprehensive coverage of environmental issues in the Kazakh land and the fate of the Aral Sea. [6; p. 488]

The color of nature in I. Zhalilov's poetry is wonderful. The poems, written in simple language and warm to the heart, captivate readers. The poet's poems "Bayan aul nakhshisi" (Bayan aul patterns), "Bayan aul tegi" (Mountain of Bayan aul), "Bayan aul kolliri" (Lakes of Bayan aul) and others bring the landscape to life in its original form.

Көз талдурап қазақ даласы,

Чети гоа асман билән улашқан.

Шалаң өскән шивақларни арилап,

Сери шамал ач бөридәк һулашқан.

...Туюқсизла дала көксин қаплиди,

Қапталларда қариғайлар сайришип.

Су пичирлап, қушлар сайрап яйрашти,

Булут жүрди тағ чоққисин бойлишип. [7; p. 256]

Translation:

And eyes are lost from the infinity of the Kazakh steppe  
the horizon of the steppe seemed to embrace the sky  
Walking among rare plants  
The yellow wind howls like a hungry wolf  
Suddenly the chest of the steppe was covered  
The crows are singing on the sides.  
The water whispered and the birds sang,  
Clouds covered the top of the mountain.

Following the traditions of ancient Turkic poetry, the poets wrote about the scenes of spring, the beauty of flowers, the beauty of the garden, the song of birds, nightingales, dawn, mountains, etc. It reflects the psychological nature of the situation, which is twisted by human thought, which has an aesthetic effect on the minds and moods of people. For example, in the poems of Mahmut Abdurakhmanov "Kizil gul" (Red flower), Zhamshit Rozahunov "Kel Baharim" (Come, spring), "Kar aralash yagadi yagmur..." (It's raining with snow...), Rakhimzhan Roziyev "Tag ve yer" (Mountain and land), "Yagmur ve nakhsha" (Rain and ornament) the spirit of people is described. The aesthetic impact of landscape depictions in the poems of Zhamshit Rozahunov "Kel, baharim" (Come, my spring) is obvious:

Әй, баһар!  
Рәхмәт издәп кәлгиниңгә,  
Жүригим хаһишини билгиниңгә!...  
Көрситип йәр-жаһанға сий-илтипат,  
Көңлүнни маңиму һәм бөлгиниңгә!  
Гүл тутуп, рәхмәт, издәп кәлгиниңгә!

Oh, spring!  
Thanks for coming after my steps,  
You feel my heart beating! ...  
Gifts to the world,  
For sharing my sadness!  
For picking flowers and thank you for coming!

Сездиңму бәк сеғинип күткинимни,  
Өзәңгә йә сиғинип өткинимни?!  
Халамсән сәнму мениң дил кетидин,  
Беғишлап саңа фәзәл пүткинимни?!  
Гүлдәстә қилип уни тутқинимни?!... [8; p. 160]

You feel I miss you so much,  
Oh, I miss you so much ?!  
Do you like me too,  
Did I write a ghazal for you ?!  
What I made in a bouquet and presented in a song?! ...

In Shayram Baratova's poem "Bahar keldi" (Spring has come) she also sings the magic of spring, which is made under the green flag and gives a special meaning to life.

Ясандырып аләмни баһар кәлди,  
Көркәмлинәр қиз кәби жаһан әнди.  
Ғәриқ қилип қәлбимни гөзәлликкә,  
Маңа көкләм бәк қайнақ илһам бәрди... [9; p. 228]

Spring has come to beautify the world,  
The image of a beautiful girl with a global song.  
Immerse my heart in beauty,  
Spring gave me a lot of energy ...

Another Uyghur poet, Khurshida Ilahunova's poem "Spring Shamili" (Spring Wind) is dedicated to the most beautiful period of nature, spring. You are invisible, but the wind thanks you for hugging and loving me.

Гүр - гүр қилип күчисән мени,  
Бойлиримға ямишип сөйүп.

You make me run away,  
Kissing on my lap.

Көрүнмәйсән, қайдисән, қени,

Invisible, where are you, blood,

Нәпәсиңни сезимән туюп.

Feeling your breath.

[10; p. 50]

Zh. Rozahunov's "Boztorgaynin Nakhshisi" (The Voice of Boztorgay) poem depicts the mood of the people, the search for support and healing. The lyrical protagonist is a person who enjoys the

fluttering of birds, songs and melodies of spring morning.

Асмандики бозторғай, Қанатлириң талдиму? Сайрап-сайрап тохтимай, Нахша-күйиң қалдиму, Жүрек-бағриң қандиму?	The sparrow in the sky, Are your wings broken? Without stopping to shout, Are you still singing? Is your heart full?
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Яшап, яйрар маканиң, Чәксиз дала, көк асман, Иқбалға жор имканиң, Сәндә немә бар арман? Әй, бозторғай, қат зуван!	Do it in the wilderness, Infinite steppe, blue sky, Hope for the future, What is your dream Oh, the sparrow, it's loud!
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[8; p. 160]

In the Rakhimzhan Roziyev's "Yamgur va nakhsha" (Rain and ornament) poem, the greenery of nature is caused by the power of the rain, which makes the fields, valleys, crops, flowers bloom, deep ravines are flooded, steppe white wheat is overgrown, grain storages are filled with grain. The lyrical vibrations of the world are covered with the fragrance of pink lilies of the valley. Singing of mountains with landscape images is a traditional feature of Turkic poetry.

Ямғур йеғип өтти баһарда Дәл-дәрәқләр чиқарди чокан. Дәрәқләргә олишип қушлар, Мәлимиздә көтәрди чуқан. Беғимдики гүл ечип порәк, Һәсүн бәрмәк бопту баһарға. Бәрғидики тикини бирақ Санчилмақчи гүл чирай ярға. Тирилипту әшу ямғурда Будушқақлар йейишип қанат....	It rained in the spring The willows were in bloom. Birds perched on poplars, Our village was noisy. The flowers in my garden are blooming, Adds beauty to spring. But a thorn in the side Flowers to be nailed to the soul He was resurrected in the rain Spread the leaves of weeds ...
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[11; p. 160]

There is a lot of melancholy and elegy in the poems about autumn. The ideological and compositional line of Rakhimzhan Roziyev's poem "Kuznin guzelligi" ("Autumn Beauty") recognizes the whole nature of natural phenomena, phenomena and people's social activities: : «Деди достум, Көнүлсиз ярдәк, / Күзму йәнә йетип кәлди тез. / Гоя тари үзүк дутардәк / Бағда булбул сайримас гүлсиз...» [12; p. 24]. Translation: "My friend said, We were sad, Autumn came again quickly. Like a broken dutar, in the garden there are no nightingales ... "

And Sh. Baratova's "Kuz" (Autumn)" poem depicts the advantages of the prosperous time:

Күз кәлди тағларға, бағларға, Күз кәлди далаға, сайларға. Бир жилиқ деханниң әмғиги, Қуюлди хаманға, саңларға...	Autumn has come to the mountains, to the gardens, Autumn has come to the steppe, to the ravines. The work of a farmer for a year, Poured into the threshing floor, barn.
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[9; p. 228]

Uyghur poets, who vividly depict the fall of the lily of the valley, the withering of the trees and the loss of leaves, as well as the image of a gloomy autumn, imagine a blessed, festive golden autumn.

Күз келиду болғинида тамам яз,  
Бу пәсидә берикәт бар, арман аз.  
Йәр-йүзини гөзәлликкә бөләшчүн,  
Салди баққа йопурмақтин паяндаз....  
...Бар жаһанға тәкши чечип алтунни,

Чиқсиму гәр бәк сүзүлүп таң нури.  
Бир дәмдила һөкүмран боп аләмгә,  
Яғар чапсан күзний әркә ямғури... [9; p. 228]

Translation:

Autumn has come and summer is gone,  
At the same time, there is a lot of prosperity and no dreams  
To beautify the earth,  
The summer is carpeted with leaves as the garden  
... Spread gold all over the world,  
The light of dawn rose  
At one point he became the ruler of the world,  
You are closing the autumn rain ...

The twin depiction of nature and human life is constantly presented in the poetry of the Turkic peoples, Zhyraus in Kazakh poetry (XV-XVIII centuries) as well as in poetry (Asan Kaigy, Kaztugan, etc.), in the XIX century - XX century Abai, Magzhan, Shakarim and others. developed and used in his works.

Winter is one of the widely presented seasons in the poetry of Turkic poets. Sh. Baratova's "Kar hakkida" (About the snow) poem also describes and glorifies the white snow, which in the winter in our region was a splendid kingdom and sultanate. It was snowing, the springs were frozen, the hills were covered with white snow like kings, the storm was gathering snow, the stars in the sky were shining like ice, the shepherd was grazing his sheep in the morning, the farmer stopped the snow and opened the way for nature. The fact that nothing is covered by gray frost is that everything is a kind of beauty of winter:

Өлкәмгә тәхт күрғач хақан – қар,  
Чүшиду асмандин чаққан қар.  
Қизиғи, ва достлар, көп өтмәй,  
Йошулар изимни яққан қар...  
...Апшақ қар дилимдәк,  
Юмшақ қар көңлүмдәк.  
Чүшиду асмандин,  
Тутаймән гүлүм дәп... [9; p. 228]

The kagan who created the throne of the region - snow,  
Snow flies from the sky.  
Interesting, friends, soon,  
It's snowing, the snow is covering my trail ...  
... White snow is like my heart,  
Soft snow as my heart  
Coming down from heaven,  
I'll keep it as a flower ...

h. Iskanderov's "Kish Kunliri" (Winter Days) poem is also dedicated to the traditional theme. He likens the actions and behavior of the people, which are full of nature, to the snowy and icy winter and the blossoming of summer. He compares the harsh winter with the pleasant summer and the retirement behind the hard work.

Әмгәк-иссиқ қар, мүзүңни, полатларни еритқан,  
Әмгәк-баһар, әмгәк-һаят, әмгәк кимни қеритқан.  
Улуқ хәлқим әмгәк билән алтун әсир яратқан,  
Қишта аққан тәрлириңдин яз көрунәр-гүлстан [13; p. 400]

Translation:

Labor - hot snow, melting ice, steel,  
Labor is spring, work is life, who did the work.  
My great people created the golden century by hard work,  
From your winter sweat you can see summer - flowers.

In the poems of the poet M. Abdurakhmanov the dawn, the nightingale's song, the blossoming of flowers, people's attitude to these movements "Kutluk tan" (Good Morning), the continuity of nightingale music with lovers "Bulbul" (Nightingale), the effect of flowers, especially red flowers, enrich the soul "Kizil gul", (Red Flower), the sun that shines all day long at night "Kara perda

takshi yeyip" (Black curtain eats takshi), "Yaz kechisi", (Summer Evening), summer evening where the movements of the steppe, the steppe, and the animals meet, the clouds in the sky The poetic core of the poet's poems is the effect of the closing and reopening moments on man and other objects of life "Yagmurdan kein" (After the rain). In the "Boyaklar" poem, (Paints) a variety of shades of nature's rebirth, changes in the period of awakening are associated with the complex nature of the general life movements of colors:

Иәр көксигә кисип гөзәл көкләм кәлгәндә,  
Иәр куяшқа зоқлинип қарар йешил көз билән.  
Түткүл жаһан, айлинар йешилликниң тәхтигә,  
Шунда отлуқ һислирим баялғандәк көк билән... [3; p. 472]

Translation:

When spring comes, pressing the earth to his chest,  
The earth looks at the sun with green eyes.  
The whole world will turn be green,  
Then my fiery thoughts turned blue ...

### Conclusion

The landscape is full of movement, human interaction and meaning. The lyrics of nature in Uyghur poetry also depicts the true spirit of nature, which is ingrained in our blood and absorbed into our minds. When spring comes, we remember the broken clouds and the lightning. When summer comes, we feel like we are in a green meadow. In autumn, we feel as if we are bathed in a mist of wet water. When winter comes, we imagine a blizzard and white snow. We feel the morning wind, milk, wind, rain, squeak, frost all in the same state. When you read the poems of Uyghur poets describing the seasons "Spring", "Autumn", "Winter", "Summer", you can imagine various natural phenomena [14; p. 5]. It is as if you are watching a beautiful summer, a foggy autumn, or a frost and a snowstorm. The summer village, the quiet night, the bright moonlight in the sky, the roaring river come to mind as a whole picture through the poems.

Uighur literature, one of the most ancient Turkic literatures, had an opportunity for further qualitative development in the USSR. Various poetic schools and currents, multifaceted and diverse creative styles appeared in Uighur literature what leads to general evolution and bloom of national culture of the Uighurs [15; p.1].

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#### Қазақстандағы ұйғыр поэзиясында табиғат лирикасы

**Аңдапта.** Мақалада Тәуелсіз Қазақстандағы ұйғыр диаспорасы ақындарының жырларындағы табиғат лирикасы талданады. Табиғат лирикасы жанры – түркі халықтары поэзиясындағы ең көп жырланған жанрдың бірі. Табиғатпен бірге өмір сүріп, біте қайнаған көшпенді халықтар жырларында табиғат лирикасына ерекше көңіл бөлу де заңдылық. Мақала Қазақстандағы ұйғыр диаспорасы ақындарының поэзиясы қазақ тілінде ғылыми айналысқа түспегендіктен, аз зерттелгендіктен қолға алынды. Мақаланың мақсаты түркі тілдес халықтардың бірі, бауырлас ұйғыр диаспора поэзиясы жырлаған негізгі тақырып қазақ әдебиеті көтерген тақырыптармен астасып, бір бағытта дамып келе жатқандығын ашып көрсету. Қазақ әдебиетінің бір қанаты ретінде қарастырылатын ұйғыр жырларында да табиғат лирикасы жан-жақты жырланған. Ұйғыр ақындары табиғат құбылыстарын, көріністерін деректі, дерексіз заттар (гүл, бұлбұл, бұлт, Алатау, құс, өзен, Шарың, т.б.), жыл мезгілдері (көктем, жаз, күз, қыс) атаулары арқылы қолданылатын поэтикалық ажарлау, құбылту, айшықтау бейнеліліктерімен жырлаған. Табиғаттың сан алуан құбылыстарын поэтикалық бейнеліліктердің айқын бояулы тіркестерімен, кейіптеулік-символдық астарлаулы-меңгеулі мағыналарымен тұтастандыра сипаттаған. Мақалада Алматы қаласындағы Ұйғыр мәдени орталығының кітапханасынан, Р. Сүлейменов атындағы Шығыстану институтының Ұйғыртану бөліміндегі әдеби қордан алынған еңбектер пайдаланылды. Сонымен қатар, Қазақстандағы ұйғыр поэзиясын құрайтын Махмұт Абдурахмановтың, Рахымжан Рузиевтің, Аблиз Назимнің, Патигүл Махсатованың, Абдукерим Ғаниевтің, Хуршида Илахунның, Абдуғоппур Құтлуқовтың, Сабутжан Маматқұловтың (Надуру), Жәмшит Розахуновтың, Тельман Нұрахуновтың, Шайрам Баратованың шығармаларындағы табиғат лирикасы жанрында жазылған өлеңдері талданды.

**Түйін сөздер:** Қазақстан, ұйғыр диаспорасы, поэзия, ақындар, табиғат лирикасы.

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#### Природная лирика в уйгурской поэзии Казахстана

**Аннотация.** В статье анализируется лиризм природы в песнях поэтов уйгурской диаспоры независимого Казахстана. Жанр лирики о природе - один из самых воспетых

жанров в поэзии тюркских народов. Естественно, что в песнях кочевых народов, живущих с природой, особое внимание уделяется лирике природы. Статья основана на том, что поэзия поэтов уйгурской диаспоры в Казахстане не получила широкого распространения в казахском языке. Цель статьи - выявить, что основная тема поэзии братской уйгурской диаспоры, одного из тюркоязычных народов, развивается в том же направлении, что и темы казахской литературы. Природа также воспевается в уйгурских песнях, которые считаются одним из ответвлений казахской литературы. Уйгурские поэты воспевают природные явления, используя названия конкретных и абстрактных объектов (цветы, соловьи, облака, Алатау, птицы, реки, воздушные шары и т. д.), времен года (весна, лето, осень, зима), а также поэтические уточнения и размышления. Различные явления природы описаны такими поэтическими средствами, как красочные фразы и словосочетания, образно-символические, переносные значения слов.

В статье использованы материалы из библиотеки Уйгурского культурного центра в Алматы, а также работы из литературного фонда отдела уйгуриологии Института востоковедения им. Р. Сулейменова. Вместе с тем анализируется природная лирика уйгурских поэтов Махмута Абдурахманова, Рахимжана Рузиева, Аблиза Хезима, Патигуль Махсатовой, Абдукерима Ганиева, Хуршиды Илахуна, Абдугопура Кутлукова, Сабутжана Маматкулова (Надуру), Жамшита Розахунова, Тельмана Нурахунова, Шайрам Баратовой.

**Ключевые слова:** Казахстан, уйгурская диаспора, поэзия, поэты, лирика о природе.

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