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QUATRAINS IN THE WORKS OF SH.AYAPOV

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Abstract: In this work, Sh. The issue of quatrains in Ayapov's work is studied from both formal and substantive perspectives.

Keywords: lyric poetry, lyrical hero, quatrains, meter, rubai, etc.

Quatrains in Karakalpak literature were created by T. Jumamuratov, I. Yusupov, T. Sarsenbayev, K. Rakhmanov, J. Izbaskanov, M. Seytniyazov, K. Karimov, B. Genjemuratov, S. Ibragimov. Professor Q. Orazimbetov expresses the following opinion regarding the quatrains.

"Quatrains have become one of the most widely developed forms in contemporary Karakalpak poetry. There is no need to confuse quatrains in Karakalpak literature with rubaiyat or quatrains. They are simple quatrains. But this doesn't mean looking down on the quatrains. Although written in certain branches of the Aruz meter and called rubai, they are either superior to quatrains or, conversely, because Aruz is foreign to Karakalpak literature, they are created as quatrains, and therefore have no shortcomings compared to Aruz. The main thing is the high artistic level of these works, the ability to convey artistic, profound thoughts in works of this form. Currently, our poets are even more deeply mastering this type of small lyrical artistic form, transforming them in various ways, and refining their genre form" [3:81].

One of the poets who used this type of small lyrical form with unique originality in their works is Sh. Ayapov. We can see its quatrains as follows.

Óz sayań ózińe túspes, mısalı,
Sayańdı salıp júr degen de sóz bar,
Birazlar sayasınan qorqıp jasaydı,

Sayasına baǵıp jasar birazlar [3:33,34].

Your own shadow doesn't fall on you, for example.

There's a saying, "Keep your shadow"

Some live in fear of their shadows.

Some live by their shade [3:33-34].

The poet's aforementioned quatrain discusses life's events. Through this quatrain, the poet calls upon the reader to embrace positive phenomena encountered in life, such as kindness, care, and compassion. In the quatrain, he advises people who don't even think about themselves in life, whose actions are useless to them, to do good to those around them, and speaks about those who live with their heads bowed to themselves and those around them because some people lack their own opinions and paths. This quatrain is written not only in terms of its content but also in terms of its artistry. It is written in the form of a quatrain in a mixed rhyme, and we can see the rhyme between the suffix and the suffix in the words "for example" and "does" in the sound "i," and the rhyme between the root and suffix in the words "there is a word" and "some".

Furthermore, in the poet's work, we encounter the following quatrains addressing life's issues.

Dawrıq shawqımlardan talıqqan ruwxım,

Jalǵan jasıqlardan jalıqqan ruwxım,

Ámiwdey ańǵarın ketealmas qazıp,

Aldanǵan, Aralday barar qulazıp [1:34].

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Qanday záwlim kók saray,

Tamashalap asıqpay,

Kiyatırsam qus ushtı,

Biraq sılt etpes toǵay [1:50].

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Tóbeńdi kórsetpey ketseń de,
Tuwılǵan jer seni saǵınar,
Tóbesin kórsetpey ketkenniń
Kewlinde bir ómir dağı bar [2:48].
My soul, weary of noise and clamor,
My soul, weary of false accusations,
He couldn't dig his Amu Darya valley,
Deceived, they wander like the Aral Sea [1:34].
***
What a magnificent blue palace!
Watching slowly,
A bird flew while I was coming.
But it's an unshakeable forest [1:50].
***
Even if you don't show your head,
My native land misses you.
To disappear without a trace
There is a stain of life in their heart [2:48].

The first quatrain, written in a journalistic style, reveals the lyrical hero's disillusionment with life's falsehoods and useless pompous slogans. To illustrate their helplessness in combating such negative phenomena encountered today, they depict the current state of the Amu Darya and Aral Sea in parallel. In the quatrain, the use of the "ruxum" epiphora clarifies the lyrical hero's attitude towards negative phenomena. Through comparisons to the Aral Sea and the Amu Darya, he expresses the lyrical hero's impossible state.

In the second quatrain, they also express their attitude towards world events. He

describes the world through the metaphor of "blue palace" and conveys the events encountered in it through the metaphor of "bird".

In the third quatrain, it expresses the experiences of the Motherland and every child who loves it, as well as the feelings of a person separated from their homeland.

In summary, the poet Sh. In Ayapov's quatrains, the depiction of life's events is not only philosophical but also journalistic. This distinguishes the quatrains of the poet Sh. Ayapov from the quatrains of other poets, defining their unique style.

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