

**SPIRIT AND PATIENCE IN THE POET'S POETRY**

**(On the example of Abat Kramov's poetry)**

**SMAMUTOVA SHIRIN AZATBAEVNA**

Karakalpak State University,  
Kazakh language and literature  
Associate Professor of the Department **PhD**,  
Nukus, Uzbekistan.  
E-mail: allayar\_2001@mail.ru

**Annotation.** The article analyzes the theme of spirit and tolerance in the poetry of Karakalpak poet Abat Kramov. His work is compared with the poetry of Muhammad Yusuf and Yesengali Raushanov, revealing common motifs in the literature of independence.

**Keywords:** Abat Kramov, spirit, tolerance, independence poetry, Turkic literature

**Аннотация.** В статье анализируется тема духа и терпимости в поэзии каракалпакского поэта Абата Крамова. Его творчество сопоставляется с поэзией Мухаммада Юсуфа и Есенгали Раушанова, выявляются общие мотивы литературы независимости.

**Ключевые слова:** Абат Крамов, дух, терпимость, поэзия независимости, тюркская литература

In the history of literature, the relationship between illness and creativity is a complex and interesting phenomenon. When a person is seriously ill, their feelings deepen and their philosophical thoughts become more complex. In such works, the boundaries between life and death, spiritual freedom, and faith in the future are particularly emphasized. Both in world literature and in the poetry of Turkic peoples, there are many poets who have experienced the hardships of fate and turned them into creativity.

The poetry of poets struggling with illness left an eternal legacy for humanity. John Keats (England) - despite suffering from lung disease, wrote lyrical masterpieces on the theme of love. Heinrich Heine (Germany) - although he spent the last eight years of his life bedridden, he continued his poetry, known as "Heine on the Mattress." Marcel Proust, Sylvia Plath, Tony Morrison - each depicted the subtle nuances of the human soul through works written during difficult times [1.15].

Turkic peoples also had many poets who served poetry while overcoming fate and illness. Mahmud Kashgari (XI century) - when his eyesight deteriorated and health weakened, he completed his work "Diwani Lughat at-Turk."

Abai Kunanbayuly (1845-1904) - despite heart and lung ailments, did not stop writing poetry and prose in recent years. Magzhan Zhumabayev (1893-1938) - wrote poems full of longing and hope even during persecution and severe illness. Mukagali Makatayev (1931-1976) - in the last months of his life, he created "Requiem" and numerous lyrical works.

Nazym Hikmet (1902-1963) wrote political-lyrical poems in prison while suffering from complicated stomach ulcers. Abdulla Tokay (1886-1913) - despite suffering from a serious illness, left behind gems of Turkic poetry in just 27 years of his life. Cholpon (Abdulhamid Suleiman) (1897-1938) - continued his poetry even in prison and difficult conditions. In the works of these poets, the main theme was the idea of passion for life, hope and patience, and resignation to fate.

The poet Abat, who is over fifty years old, has become a symbol of patience and spirit in Karakalpak literature. Working in journalism and writing for district and republican publications, he has been cut off from public life for the past twenty years due to health issues. In critical moments, his pen was his weapon, his word his companion. Being detached from public life was a difficult ordeal for an active person. But he did not succumb to the criticism. Even in the most complex periods of life, the only power that supported his soul was poetry. That power lifted him back to the heights. Over the past ten years, the poet has published three or four poetry collections and reunited with literature lovers. This was the spiritual achievement of the soul that overcame the weakness of the body, the fruit of the strength of the heart.

The poet's poems are the voice of a thirst for life. Every line of poetry reflects resistance to illness, resistance to fate, and appreciation of every moment of life. The truth of the heart is his main theme. On the one hand, the nerve-wracking effects of severe surgeries and bed-bound days are noticeable, and on the other hand, the confidence in overcoming those trials becomes clearly felt.

His work "Search for Me" is evidence of the poet's renewed spirit.

In Abat's poetry, a passion for life, resilience to fate, and the search for human warmth are particularly evident. In the poet's verses, both the weight of difficult days and the resilience to resist those trials are interwoven:

If a sad moment comes upon you,

The vastness of the vast world is imperceptible.

No mortal will come near you,

You won't see entertainment...

In these lines, you will see the bitter truth of life: it depicts how a person is left alone in difficult moments, how even the vast world feels constricted. But the poet doesn't succumb to this sorrow; he seeks hope again. The following lines from his collection "Search for Me" are proof of this:

Perhaps I won't step over your door,

My imagination is like a horse without a rope.

Let these close feelings not become alien,

I miss you, come find me without testing me... [2.18]

In this excerpt, the poet doesn't hide his physical weakness: "I have no power, no means, no money, I have no means to search for you." But even then, he shows his spiritual strength: even if he can't reach it, even if he can't go himself - he shows that he searches with his thoughts and heart. This is a poetic expression of overcoming a difficult fate.

In Turkic literature, there were poets with similar fates. For example, the Kyrgyz poet Temirkul Umbetaliyev, despite his serious illness, never stopped writing poetry and inspired the people. Abat's sorrows and hopes resonate with the works of many poets of the Turkic world.

Abat's:

I don't have a long hand to extend to nearby,

Сонда да іздеймін, іздеп кел мені...

Abat Kramov is a modern poet from Karakalpakstan, a figure who has become a symbol of patience and spirit in Kazakh and Karakalpak literature. Born in 1973 in Kanlykol district. 1992-1994 He served in the military in the city of Samarkand. 1995-1999 He studied at the Faculty of Journalism at Berdaq Karakalpak State University. 1999-2004 He worked as a radio correspondent for the Kanlykol district at Karakalpakstan Radio. Since 2004, unable to work due to health reasons, he has been consistently engaged in creative work. Author of books "My Goodness" (2020), "Wide Steppe" (2021), "Come Searching for Me" (2024). Additionally, his poems "Amateur Inspiration"

Included in several volumes of the poetic anthology titled <1>. During these years, Abat Kramov also became known for his translation skills.

атты поэзиялық антологияның бірнеше томына енген. Осы жылдар аралығында Абат Крамов аудармашылық қырымен де танылып үлгерді.

The poet Abat translated poems from Kazakh and Kyrgyz languages, contributing to the literary connections between the two peoples. He translated Lyudmila Sadovskaya's poems from Russian and Tumartay Dintayuly's poems from Kazakh and contributed to publishing them as separate books. He compiled a collection of Kyrgyz poets' verses in Kyrgyz and Karakalpak languages and published it in Bishkek. The main characteristic of the poet Abat is his masterful use of contemporary possibilities. While for poets of previous eras, the only way to reach readers was through books or manuscripts, today Abat communicates directly with his readers daily on Facebook. Each of his poems is spiritual power that instantly reaches thousands of hearts. This shows that his poetry is valued not only within the national sphere but throughout the entire Turkic literary space. It was revived in modern space and paved the way for becoming closer to the people.

His poem "The Wolf in the Trap" was translated into English and published in an African magazine. In 2021, she won the Grand Prix at the international competition dedicated to the memory of poetess Gulsaira Momunova in Kyrgyzstan. He is a member of the Kyrgyz

Writers' and Poets' Society, the Turkic World Writers' Association, and the "Alaka" and "Yr Kerben" literary foundations in Kyrgyzstan. Awarded the badge "For Contribution to Culture."

Although the effects of severe illness are felt in Abat's poems, the main theme is love for life, resilience to fate, and strength of spirit. His poems express not only the grief of difficult times but also faith and hope for the future. This resonates with the works of poets with the same fate in world literature like John Keats and Heinrich Heine, and in Kazakh poetry like Zeinolla Shukirov and Kasym Amanzholov.

His fate took on a new character in the new historical and cultural context, continuing the tradition of poets who struggled with a severe illness in Turkic and world literature. Thanks to social networks and international literary connections, his creative work transcended national boundaries and made its way into the broader Turkic and global literary space.

After independence, the tendency to delve into the inner world of the individual and philosophically contemplate the transience of fate and life intensified in the poetry of Turkic peoples. Literature deeply reflected not only the historical and spiritual essence of the nation but also the individual's emotional distress and subjective attitude towards life. From this perspective, the poem "Aitpa" by the Karakalpak poet Abat Kramov deserves special attention. Comparative analysis of this work with the works of Uzbek poet Muhammad Yusuf and Kazakh poet Yesengali Raushanov allows us to reveal common tendencies in the poetry of Turkic peoples during the independence period.

A characteristic feature of poetry during the independence period is the shift from social themes to individual destinies and philosophical-existential reflections.

Muhammad Yusuf's poetry (1954-2001), while portraying the spiritual world of the Uzbek people, celebrates themes of love, longing, and submission to fate. In his works, a person's inner sorrow is realistically reflected.

Esengali Raushanov (1957-2021) distinguished himself in Kazakh literature with his philosophical depth and symbolic imagery methods. For him, time and fate are eternal categories beyond human will.

The works of these poets are valuable for reflecting individual destinies and spiritual pursuits in the common poetic space of Turkic peoples during the independence period.

In Abat Kramov's poem "Aitpa," the poet depicts the hardships of fate and illness through real-life images.

Fate's slap hit my cheek,

My sorrowful robe is worn on my shoulders.

I am a devoted servant whom God loves,

Don't say that you're tired.

My dreams have wandered in all directions,  
This ailment has passed me by in my work,  
My fate's cart harnessed to a thousand sorrows,  
Don't say that you are old.  
I barely remember having a bag of medicine,  
I saw him working at the pharmacy,  
You spoke, my words are in my work,  
Don't say that you are very ill. [2.86].

Details like "There's a bag of medicine" and "in the pharmacy" in the poem reflect real-life truths. The leitmotif of the poem is the repetition "don't say the word..." This repetition intensifies the psychological burden and suggests that the lyrical character needs silent sympathy rather than external sympathy.

In Muhammad Yusuf's poetry, the sorrow of a person facing fate is lightened through feelings of love and longing:

"I can live without you too, but

I always feel lost..."

"The world is tormented without you,  
A thousand offs in my heart..." [3.32]

Here, for Muhammad Yusuf, the way out of the burden is emotional support, that is, love and spiritual connection. His poetry strives to soften life's sorrow with the warmth of the heart. The poems of the Kazakh poet Esengali Raushanov reflect on destiny at a philosophical level. For the poet, time is an eternal movement, a law of fate:

"Clouds move, thoughts move,

Years will pass, life will pass..."

"The consolation of a desolate heart -  
...Stars on the horizon,  
Only faith in the heart" [4.63].

In these lines, fate is depicted in connection with the laws of not only individual but universal existence. A. Kramov conveys the hardships of fate through real-life images; the support is silent compassion. Muhammad Yusuf soothes sadness through feelings of love and longing; the support is feeling and warmth of the heart. E. Raushanov connects fate with

the philosophical category of time and space; the foundation is reflection and symbolic cognition.

Abat Kramov's poem "Aitpa" defines the common trend in the poetry of Turkic peoples during the period of independence. It is a psychological-poetic depiction of the complex connection between fate and a person's personal grief. Compared to the works of Muhammad Yusuf and Yesengali Raushanov, the main feature of Kramov's poetry is its explanation of the human soul through real-life images and its call for silent compassion.

Thus, the works of Turkic poets during the independence period, while preserving the unique characteristics of each nation, converge themes of fate, time, and sorrow in a common poetic channel.

### References

- Keats, J. Selected Poems. London: Penguin Classics.
- Kramov A. Come Searching for Me. - Nukus: AVANGARD-BASPA Publishing House, 2024. -86
- Yusuf M. Without You. - Tashkent: Sharq, 1999. - 112 p.
- Raushanov, E. \*Gayyp eren - Qyrq shilten\*. - Almaty: Zhazushy, 2011. - 240 p.
- Omarov Sh. Existential motifs in modern Turkic poetry. - Almaty: Kazakh University, 2018. - 134 p.