

Qulmurat Qurbanalı Uli's Works

Bibimaryam Yunisova

A student of the Nukus branch of the National Cultural Institute of Uzbekistan

Gawhar Rakhamanova

Scientific Adviser

Abstract. *This article considers the ways of marketing activities in industrial enterprises and ways to further develop the marketing strategy carried out in the enterprise, at the same time, ways to increase the income of the enterprise.*

Keywords: *marketing mix, industrial enterprises, profit, income, marketing mix, marketing strategy, industry, production*

The history of Karakalpak literature in the late 19th and early 20th centuries is considered to be a continuation of classical literature from the 19th century. In this period, literature not only continued the literary traditions of the 19th century but also distinguished itself with its historical, political, social, and cultural aspects.

When we look at the literary work of Qulmurat Qurbanalı uli, it becomes evident that he contributed significantly to our knowledge of historical facts. His writings played a crucial role in establishing a strong foundation for the dissemination of historical information. Among his works, the poem "Nineteen" stands out, as it vividly portrays events that occurred in the late 19th and early 20th centuries in the history of the Karakalpak people. It can be said that his works, along with other valuable literary contributions, have earned a prominent place in our literature.

The heroes in this work are individuals who experienced the realities of their time. In the poem "Nineteen" for instance, the events of the 1898 Tallıq region are depicted, highlighting the struggles and resistance of the people of Qulen Bolis against the oppressive rule and injustices imposed upon them by the Russian authorities.

Á. Paxratdinov expressed the idea that 'This poet's voice has reached everywhere. The reason is that he reflected the return of the people, the revival of the nation's spirit, and the suppression of external pressures. Therefore, his poetry has become a historical reflection of the people's revival in its own era.'¹ In his works, the language of the people is vividly portrayed.

Nineteen
Passing through the darkness,
Seeing the dawn breaking on the horizon,
Setting our eyes on the vast expanse,
At this moment, the strength of our homeland was tested.
Nineteen said, 'We've left Khorezm,'
What's left behind, no need to dwell,

¹ A.Paxratdinov, "History of Karakalpak Literature in the Late 19th and Early 20th Centuries," Nukus "Bilim" 1996, p. 82.

Short winter turns to spring, we can tell,
The people's resolve and hard work prevail.²

When we look at Qulmurat's name in the history of Karakalpak literature, it is primarily associated with the poem "Nineteen." This work by the poet has been considered a significant contribution to Karakalpak literature. It not only found a prominent place among the works of the Karakalpak people but also became an essential part of the repertoire of storytellers and narrators.

In the poem, Shimbay, a man known as Kulen Qudayshúkir, stands out as a central figure. He was a person who lived in the Tallıq region of the Shimbay district for many years and had a profound impact on the local population. He was deeply connected to the common people, and his influence extended beyond the boundaries of ordinary life. He served the ruling authorities without regard for the well-being of the common people. His actions were often characterized by a lack of empathy.

In 1898, during the uprising in the Shimbay region, Shimbay met his fate at the hands of the local population. This event led to significant discontent among the people, and it marked a turning point in the history of their struggle for justice.

Nineteen was a young, spirited hero,
With his pen, he wrote the truth's echo,
He saw the letters and became furious,
Confronting oppressors with a soldier's valor.

In his hand, he held the power of the written word,
Condemning the tyrants, he'd always heard,
For they kept the truth unjustly concealed,

But he unveiled it, making them yield at nightfall.³

If those who stand against us support these ideas, then it's a confirmation of our beliefs. Consequently, after some time, the revered Kulen Qudayshúkir became an integral part of Tallıq's prestigious community. However, just a little over ten months after Shimbay's own narrative became intertwined with Kornilov's, in the spring of 1899, he found himself in the newly created Dosnazар village in the Qopaq lake region of Tallıq. Here, he was recognized as a collaborator of Kulen and an advocate for the people.

In this new role, he saw that the demands of the people for justice went unanswered, even when presented to Kornilov. They asked persistently, but he was not responsive. He did not heed their appeals. Following the disappointment of not obtaining justice, the people, along with Shimbay, declared, "Let's abandon writing," "Let's bury the pen," and "We cannot coexist with Kulen and his writing."

The authorities responded by deploying squads of armed men in various villages and areas to forcibly confiscate pens, ink, and papers from the local population. They confiscated all writing materials and imprisoned those who resisted. Shimbay and Kulen were arrested. Starting from March 28, 1899, a series of brutal crackdowns and searches commenced in Tallıq, which led to the mass detention of people.⁴

In Tallıq, many people were arrested and subjected to brutal treatment as they stood up against Kulen's authority. Many were sent to labor camps. After extensive searches, those who were recognized as part of the resistance movement were identified and removed from Kulen's authority, leading to their release from Tallıq. This marked the end of Shimbay Oyaz's leadership, as he was

² A.Pakhratdinov, H.Otemuratova, "History of Karakalpak Literature in the Late 19th and Early 20th Centuries," Nukus "Bilik" 1995, p. 59.

³ That. P, 59.

⁴ S. Kamalov, The Formation of the Karakalpaks as a People and Their State History

exiled from Kornilov. After specific events, people detained in labor camps were eventually released. The collective memory remembers these nineteen individuals as heroes. We can learn from this that history often repeats itself.

They roamed freely, this fearless group,
Nineteen souls, in pursuit of truth,
Day by day, facing tyrants aloof,
How they endured, these valiant, resolute youth.

The poet's poem challenged the rulers of the time, saying, "You claim to be the rulers, but you commit great injustices beyond the limits of decency." The poem was written at a time when it was not allowed to write. This was because the people were rising, and the oppressive regime was inflicting severe hardship on the masses. The nineteen courageous youth, who were apprehended, confronted this oppressive regime head-on, taking one step at a time, leading their horses side by side.

Allanazar, in conversation with Shárip,
With Molda Teńel, bound by deep affection,
Cherishing a goal, with Karam Tilewmuhammed,
And a timeless pause with Ahmeti.
From Taza, there's Esen, paired with Faziy and Fayzulla,
A father's son, courageous jigit Murtaza,
Radiant Tilewmurat, and pure-hearted Nasrulla,
Among the nineteen, stands Hiday Ismeti, so grand.

The oppression would continue, relentlessly persisting. The poet expressed that during the nineteen-month ordeal, they endured many hardships in confinement and that when they say "nineteen," it signifies their liberation. He conveyed this through the stories and experiences of the group of nineteen.

Aqsaq tóre Ámin returned home,
After enduring sorrow, the struggle not yet done,
With joy at last, after nineteen have come and gone,
In the nineteen, he found his heart's own.⁵

Qulmurat Qurbanalı ulı's work had a lasting impact among the people, resonating widely. The reason for this was that the events depicted in the work were real and genuinely represented the feelings of the people. The fact that the poem found a special place in the hearts of the people can also be attributed to its sincerity.

In the poem, the use of various literary devices such as metaphors, metonymy, and synecdoche, as well as the structural elements like rhyme schemes, played a crucial role in conveying the message effectively. The poet's ability to employ these tools to create an engaging narrative contributed significantly to the poem's power.

Therefore, it is clear that Qulmurat's poem exemplifies the path of creative expression in the late 19th and early 20th centuries, demonstrating its enduring influence and significance among poets of that era.

⁵ A. Pakhratdinov, H. Otemuratova, 'History of Karakalpak Literature in the Late 19th and Early 20th Centuries,' Nukus 'Bilim' 1995, p. 62.

1. A. Pakhratdinov, "History of Karakalpak Literature in the Late 19th and Early 20th Centuries," Nukus "Bilim" 1996.
2. A. Pakhratdinov, H. Otemuratova, "History of Karakalpak Literature in the Late 19th and Early 20th Centuries," Nukus "Bilim" 1995.