

HARMONY OF POET'S PERSONALITY AND THE LYRICAL HERO'S STATE

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ABSTRACT

In article have been discussed about separation from the homeland, homesickness and the poet's suffering associated with these feelings, which are the leading themes of Mirza Babur's poetry. A lot of consideration towards the poet's skill in describing the spirit of the lyrical hero, who lives a foreign country in the torment of sadness, pain and alienation.

KEYWORDS: *Amateur (Oshik), Wise Man (Orif), A Miserable Man (Garib), Alienation (Gurbar), Babur.*

INTRODUCTION

It can be seen the diversity of thematic scope and lyrical images world of such a major representative of Uzbek classical literature as Mirza Babur's poetry. There are many images of his lyrical hero, who is sometimes described as a patient man, fulfilling the whims of his very beautiful and perfect beloved one, in another case he is depicted as a man tormented by sadness or separation, a grieved person with misfortune, he sometimes turns into the image of one tormented by his friends' and loved one's infidelity, sometimes you can see him as a poor man suffering from a life without love, a difficult situation, or an ashiq intoxicated with divine love, or there is an image of a hopeful person who expected to change his life very beautifully. There have been faced with the topic of alienation again and again in Babur's poetry. In one of his Rubaiyi poems he described the lyrical hero's state like this: "*It is an alienation in love and loneliness, my name is Majnun in separation and sadness, I am a man of labor, my work is begging, my land is fire*"¹. You can see a full expression of the spirit, sadness and mood of him.

It can be said that in the process of the Eastern classical poetry's development, a unique range of themes and a system of images, symbols, and concepts were formed and became traditional. In particular, "stranger" is considered one of the specific, often addressed themes when describing the state of the lyrical hero, emotional experiences, pain and suffering. In general, a person who is far from his homeland has been always sad and called a stranger, otherwise the poet would not have exclaimed: "Fate has saddened me with thousands of torments" Or this famous rubai is also connected with the poet's life and fate which was full of difficult situation.

In grief, someone remembers you – impossible

Make happy a soul through work not possible.

Oh! In alienation, my soul was not happy, never,

Of course, the man hasn't felt joy in it, ever².

In classical poetry, the image of “alienation” is used in many cases to describe a person who misses his homeland, or a wise man who has lost his original home from the world of spirits and is going through various trials and tribulations in the temporary world. Alienation is divided into two in Sufism sources. First of all, physical alienation is separation from the country of birth, and spiritual is interpreted in the sense of a state of mind that has lost its original homeland and considers the body as a cage. The worst loss is for the soul. That's why people called the test of world as alienation.

When the Prophet advised to his follower – Umar: “Be like a miserable person or a traveler in this world,” he meant the same spiritual alienation. Ahmed Yassavi, the founder of Turkish Sufism poetry, who was praised by the people as Muhammad in Medina and Khoja Ahmad in Turkestan, touched on this topic a lot in his works and mainly described the state of spiritual alienation in the soul. One of his works he writes like this: “*I have become a miserable person in poor state*”, in another work, he describes his inner world very beautiful: “Torment yourself day and night like a miserable amateur on the path of love.” No matter how much grief torments his soul in a foreign country, but according to Turkish leader, this separation and suffering encourages the public to observe and raise it to the status of special people:

*The alienation makes the naive unique,
And makes him wise from state of weak.³*

Just as the heart of a lover relies on the power of love, so the fire of love, the more fiery and stronger its separation and suffering, the more it develops its virtues. According to Sufism, living in an alienation, being as a miserable man, his grief, and sorrow brought him closer to his Creator. That is why, “If there is no pain, whom will Creators address to?” – it is given by Khoja Ahmed Yassavi.

The alienation is one of the most common themes in Hazrat Navoi's works. In particular, Alisher Navoi's rubaiyat, which begins with “*A miserable man never becomes happy in alienation,*” is known to everyone. There is another aspect that it is useless to explain this state to the people, who are ignorant to love, who are not crushed by the sadness of separation or have not suffered by separation of love in their lives.

*How does he know my alienation and pain of loneliness?
Because he is not a stranger of the world like me⁴.*

After all, according to Navoi, a person who has not experienced the pain of alienation cannot understand it. This is the reason why Yunus Emro said, “Who knows my pain in alienation?”

Thoughts like these are not strange to Maulana Jalaluddin Rumi – “Singer of Divine Love”:

*I am looking for soul in pain of separation,
I will tell him myth about excitement.*

The person who is tormented by separation, alienation, deprivation, actually looks for another person who is in state like him.

The alienation is the grief of the amateurs and wise who are separated from their original place, the world of spirits, who are not familiar with the cruel world and feel themselves like strangers to this material world because of these reasons they live in pain and sadness as if the exiled people. The alienation is a divine feeling as a longing to his Creator. In this sense, the soul of amateur suffers like a bird in cage and his wailing is similar to the sad melody of a flute.

As Maulana Jalaluddin Rumi wrote in “Masnaviyi Manavi”.

*The person who left his real image,
He will look for the old one again⁵.*

In the same sense, Babur’s poetry has its own meaning, spirit, style of expression and image. The poet’s lyrical hero complains that the fate brings them pain. For this reason, sadness and suffering rather than joy, and alienation rather than the image of happy moments are leading in his poems.

*This fate has made me sad for many times,
Torment me with endless suffering.
What can I do? As God created me in aims,
As if work for me and me for work⁶.*

In many cases, the reason for this sadness is alienation. He expresses his feeling like these: “Fate makes me poor, tormenting me so much” or “She made my soul a beggar, me a humble person, my body a narrow place⁷”. At this point, Babur’s work is dominated by the sufferings of a poet who is far from Andijan, homesick, or by the image of a stranger who is separated from his original place – the world of spirits? – it is appropriate to seek an answer to the question. It should be noted that in Babur’s work, the alienation is embodied primarily in the migration of the motherland and separation of his country.

*My weak soul died due to separation,
Pain of alienation filled me up with blood⁸.*

However, we would not be mistaken if we say that in the following Rubaiyats of Babur, the alienation has acquired a mystical meaning.

*The bird in cage suffers from separation,
The life is being shorten by alienation,
How can I express their description?
Tears make wet of surface of letter list⁹.*

There have been depicted in these verses, which reflect grief of migration and separation. In fact, a person lives in a state of alienation in this material world and feels alienated. According to people of Sufism, a true lover enjoys all the hardships, sorrows, pains, humiliations he experiences on the path of love, and accepts all sufferings with pleasure and joy. But the soul in the cage strives with every breath towards its own abode, the owner of Absolute Beauty. As the body of the lover is crushed under grief in this foreign land, it is natural to complaint, in the

words of Mashrab, "...How can I walk in this foreign land without a beautiful beloved one." Even Kays¹⁰ can be his servant there. It is not without reason that his heart is in the flame of darkness and worldly lusts, and the human soul in a foreign country says: "...It is written on my fate, the pages of alienation"¹¹.

How can I say estrangement makes my face yellow?

Or how separation torments me and my head?

How are you? Do you know about my pain?

Do I ask your state or your affliction?!¹²

After all, an amateur's state is very complicated due to separation, longing, loneliness, he only wants to join his beloved one, it is possible he desires to go to his Creator's place. He is filled with pain, grief. Love makes him poor and he becomes mad."

In short, for a true lover with a sad heart, the world of materialism and the spirit, whether it is Paradise or Hell, any place that does not have his beloved one is a foreign land for him. Babur is not only a lover of literature, but also an expert scholar who wrote a great work like "Mukhtasar" in literary studies. He thoroughly studied the works of his predecessors. In this sense, although there are traditional expressions on the theme of alienation in his works, there is a special tone in Babur's mourning for it.

For example, he is a unique personality who lost his original homeland as a gentle soul, as well as his kingdom as a sultan. Due to his state the colors of poet's sadness can be seen so clear in all Babur's poems. It should be noted that it is difficult to find another artist who felt the pain of both temporary and internal worlds. It proves that the theme of alBabur's poetry theme of exile is presented in the deepest expressions and the highest images. It is easier to understand the essence of alienation through the poems of Zahiruddin Muhammad Babur, who founded the Babur empire.

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