

INTERPRETATION OF THE CONCEPT OF "MOTHERLAND" IN THE POEMS AND GHAZALS OF ZAHIRIDDIN MUHAMMAD BABUR

Javliyev Mansurbek Odil o'g'li

English Teacher at Termez State University

INTRODUCTION

In the process of studying the concept of "Motherland", our great grandfather, king and poet, Zahiriddin Muhammad Babur who spent most of his life with a sense of longing for his country depicted the homeland with great skill and emigration. Speaking about our grandfather, it is worth emphasizing that he has an incomparable place in our history and literature. Especially, noteworthy thing is the poems of the poet, in which a new spirit is woven into our classic poetry - the glory of love for the Motherland. At this point, it is appropriate to quote the following opinions of literary scholar V. Rahmonov: "In terms of artistic skills, no Uzbek poet can compete with Babur, and the biographical feature that he boldly introduced into classical poetry also shines a special light on Babur's poetry. This next feature gives life to the poet's patriotic feelings".

In fact, when we look at Babur's work, many of them are in the content of the poem, and the main theme is the homeland and longing for it. In his works, anyone can feel his satisfaction with his life which he writes down the difficulties he faced as a king. After all, the poet writes that leaving his homeland and not being able to rule his homeland is one of his mistakes:

Tolei yo'qki jonimg'a balolig' bo'ldi,
Har ishniki ayladim, xatolig' bo'ldi.
O'z yerin qo'yib, Hind sori yuzlandim,
Yo Rab, netayin, ne yuz qarolig' bo'ldi.

English translation of this poem is as following:

I don't have Tolei, it's a disaster for my soul,
I did everything, it was a mistake.
Leaving my place, I turned to the Indian side,
Oh God, what a tragedy it was.

Looking at the historical works, the socio-political environment in Movarounnahr at that time did not allow Babur to rule the country for a long time. The above accusation against Babur himself shows that he was self-demanding and he was a humble person. He suffered terribly and was forced to go to another country (first to Kabul). The poet says about this in the following ghazal:

El bilmasa holatim, bilur yor,
Holimdin erur Xudoy ogoh.
Kobul sori gar azimat etsang,
Qurbon qilay o'zni sanga, ey shoh!
Bobur yana o'tluq oh chekting,
Kuydurmasun elni oh nogoh!

It seems that the various difficulties and contradictions in Babur's life sharpened his intellect and turned him into a sage, although he received a decent upbringing in the field of intelligence. After all, in many of his ghazals, the spirit of the philosopher is evident:

**Ulusning ta'nu ta'rifi manga, Bobur, barobardir,
Bu olamda o'zumni chun yamon – yaxshidin o'tkardim.**

After he left Movarounnahr, the motif of the Motherland became stronger in his works, and acquired a special emotional content. Now the concept of the homeland, as well as the concept of foreignness are expanding and becoming concrete. To the poet, his friends and relatives left in the motherland, and even the nature and blessings of the native land remind his motherland. "Qovun birla uzunning hajrida ko'nglimda g'am har so'z, Oqar suvning firoqidin ko'zimdin har dam oqar suv". It is known that Babur, as a just king, conducted a fair policy in the countries he ruled. He called the people to enlightenment and creativity. He renounced the factors that have a negative impact on spiritual life and banned them in the life of society. He made a great contribution to the prosperity of the life and culture of the Indian people. He further developed enlightenment with his knowledge. But all his life, his mind was occupied by the Motherland, his longing for it:

Ne yerda bo'lsang, ey gul andadur chun joni Boburning,
G'aribing'a tarahhum aylagilkim, andijoniydir.

Therefore, the motif of the homeland is very important in Babur's work. After all, he is a true Uzbek child who has not forgotten his country and his identity, even though he lived in a foreign country. In fact, Babur's works are important source of patriotic education. Babur gives an artistic gloss of sincerity and naturalness to ordinary human experiences, to the ups and downs that stir in the heart, to the painful situations and painful points that occur in the heart from life conflicts, life events, and artistically polishes. Therefore, despite the passage of time, the poet's creativity and lyrical heritage continue to attract art lovers while preserving their dignity. We know that Babur, in addition to being an artist of fine taste, spent a certain part of his life in wandering, in battles, and by fate, he "became a king not in his own country but in other countries." is a great historical figure. Accordingly, the main theme of the poet's lyrics is the Homeland, the longing for the Homeland; the leader's idea is a hymn of patriotism, justice, sincere love and loyalty. A cruel man who couldn't reach it for a lifetime, stole his happiness and peace, caused endless pain in his heart, "turned his face yellow in the heat", "begged his like a leaf falling at it's feet", "complained about his destiny" lover - Motherland; His blood flowing in his veins, his breath coming out of his throat - homesick for the Motherland. At every moment of his life, the writer was burning with the love of his motherland, the heat of love in this fiery heart, the pain of longing penetrated into every line of the ghazal, determined the essence of every rubai, every masnavi, every mukhammas, it echoed in every nook and cranny. We know very well that a large amount of research work has been carried out in this regard in literary studies. At the same time as Babur, the concept of Motherland is embodied in the eyes of the reader, who deeply understands the features of the poet's work and can feel his pains and sufferings from the heart. We will see this on the example of the poet's ghazals. The leading themes of Babur's lyrics are "innumerable sufferings from the wheel", "not being able to find a secret for a mahram other than the soul", "the heart is not inclined to flower", "the heart is not faithful at all". The main source of these lamentations and depressed moods is homesickness and migration to the Motherland. This natural and sincere longing of the poet accompanied him throughout his creative career, held a pen in his hand as a source of inspiration. True, by this we do not want to say that Babur only sang about homesickness, he was not a stranger to

romantic themes and infatuation. Babur, in his turn, also penned love experiences, which are the eternal theme of literature. He also created unique examples of intimate lyrics revealing the unstable state of the lover and the fiery heart. Such an expression is used by the poet "You must handle yourself, heart, and soul", "I went to the sleep of my death and became a world believer in peace", "I did not find a loyal friend in my life", "I have not seen the wheel of the wheel" Do you have enough time left?!", "If you bring a face mask to that unfaithful soul", "I wish I could wake up my sleepy happiness one day", "Your hair has fallen off, my head is falling again", "Cheer up Beautiful hair, beautiful hair", "Love is my love, it always hurts me", "I was lonely in your love, O unkind one", "A flower is a beautiful flower." a flower has two basilisks", "Spring days are a spot of a young man", "But without you, it's hard to be patient", "I can't find a friend like you", "Who "Look, O heart, the people of the world are good". For example, the poet's ghazal "Charxning men ko'rmagan javru jafosi qoldimu" is a unique lyrical heritage that combines both the feeling of longing for the homeland and the mood of his lover in love. The gentle lyricism of the ghazal, the freshness of the sweet feelings, the "taste of divine expression" penetrate the reader's heart and move to his consciousness, and he gets acquainted with the experiences of the king and poet Babur:

Charxning men ko'rmagan javru jafosi qoldimu?!

Xasta ko'nglum chekmagan dardu balosi qoldimu?!

Meni xor ettiyu qildi muddaiyni parvarish,

Dahri dunparvarni o'zga muddaosi qoldimu?!

Prose description: "Falakning men ko'rmagan jabru jafosi qoldimi?! Bechora ko'nglim chekmagan dardu balosi qoldimi?!" In the content of the verses, the poet's complaint about the sufferings he saw from the sky is given a priority position: the merciless sky has caused countless sufferings - separated him from his country and sent him to other countries, from his relatives, from his motherland, he was taken away too early, what other punishments can be more than that? The heart is sick, the soul is restless. The pain and suffering of the world - conflicts in life, socio-political problems, military conflicts, hardships in life made the heart sick, and the soul suffered from unbearable pain. These sad verses are proof that the ghazal was born in a very depressed mood. Evidence of the painful points of the poet's and king's heart. It is a sign that a person's fate is bitter. The information in King Babur's work "Boburnoma" proves that the ghazal is the fruit of the depressed mood that arose from the most difficult moments of Babur's life: the wandering days of 1506-1507, the harshness of the winter with thick snow. It is known that in these years, more precisely, "on the seventh of the month of Sha'ban", Babur went to Kabul. "Moving in each country for one or two days", they arrive in Langari Mir Ghiyos during Ramadan. It was here that they decided which way to go to Kabul would be convenient, and because the winter was coming hard and the mountain road was covered with thick snow, they decided to go through Kandahar. Due to the thickness of the snow, it is impossible to clearly see the surroundings, and even the guide on the Sultan's horse loses his way. Until another guide is found, they remain in this lost place for three or four days. Here they suffer so much that the poet himself says: "He suffered many worries and hardships for a few days, but he was suffering much less for the rest of his life." So, it is here that Babur suffers a lot more than the pains and hard days he has experienced so far, he suffers both physically and mentally. Wandering on the road, the harshness of winter torments the body, leaving the Motherland,

being overcome with longing for the Motherland gnaws at the soul, makes the heart sick for life. The poet emphasizes in his "Boburnoma" that the ghazal is born out of this sick mentality and depressed mood. Also, in another rubai, the poet expresses the feeling of separation from the Motherland as follows: 'Ko'pdin berikim yoru diyorum yo'qdur, Bir lahzayu bir nafas qarorim yo'qdur. Keldim bu sori o'zi ixtiyorim birla, Lekin borurimda ixtiyorim yo'qdur.' These verses are the depressing experience and painful statement of a lyrical hero addressing those who are far away from his country, a soul always longing for the homeland. By reading Rubaiyi, the sadness and tired mood in it "involuntarily infects" the reader and increases the value of the Motherland in his personality. In the next rubai, the poet sharply criticizes the disappointments he has faced: "Tole' yo'qi jonimg'a balolig' bo'ldi, Har ishniki ayladim, xatolig' bo'ldi. O'z yerim qo'yub, Hind sori yuzlandim, Yo Rab, netay, ne yuz qarolig' bo'ldi." The lyrical hero sees the reason for all the disappointments and mistakes that befell him in his loss from his country. He complains that leaving his holy Motherland, going to other parts of India, and visiting unfamiliar destinations has led to further unpleasantness and intractable longings. Babur expresses the sorrow of the Motherland and longing for the Motherland not only through lyrical experiences, but also through his great "Boburnoma" in an extremely broad and impressive way. In this memoir, every inch of the land and its features, natural freshness is described with love and high skill. In this memoir, every inch of the land and its features, natural freshness is described with love and high skill. The fact that he lived in the land of India, missing Andijan melon, and remembering its sweet smell with tears in his eyes encourages the reader to understand the value of the Motherland and to serve it faithfully.

CONCLUSION

All in all, Zahiriddin Muhammad Babur is a talented creator who enriched the treasury of Uzbek literature with immortal works. As a skillful general and just king who founded the Baburi dynasty on Indian soil, Uzbek spirituality has a high status in the field of world culture, and he is the highest symbol of patriotism. That is why, when we talk about the king and poet Babur, we immediately see the boundless borders of the Motherland, unique natural freshness, and feel longings and dreams for it. Babur's personality and spiritual heritage, despite the passing of centuries, will keep alive its precious value and importance.

REFERENCES

1. Abdurashid Abdug'afurov. "History of Uzbek literature" Volume 1. Tashkent, 2000;
2. Azimjonova S, "Gosudarstvo Babura v Kabule i v Indii", Moscow, 1977;
3. Axmedov B. "Istorikogeograficheskaya literatura Sredney Azii XVI—XVIII vv." (Pismennie pamyatniki), Tashkent, 1985.
4. Samuel P. Huntington, The Clash of Civilizations?, Foreign Affairs 1993, 72, 3
5. I. Saidomirskaya. A book about a country, 2001, Vienna 138c.
6. www.google.com
7. www.arxiv.uz
8. www.ziyo.net