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## INTERPRETATIONS OF ART AND REALITY IN BABUR'S POETRY

**Sapura M. Ne'matova***Researcher Jizzakh State Pedagogical University Uzbekistan*

## ABOUT ARTICLE

**Key words:** Reality, artistry, colorfulness, creative, rich, ruboi, Ghazal.**Abstract:** In this article, aspects of artistry, reality were interpreted in the ruboi and ghazals of Zahiriddin Muhammad Babur. The poet's ghazals and ruboias address a specific theme and strictly follow logical consistency.**Received:** 02.05.2023**Accepted:** 06.05.2023**Published:** 11.05.2023

## INTRODUCTION

A large part of Zahiriddin Muhammad Babur's rich and colorful creative heritage is made up of his lyrics. The major part of the poems in the Babur Devonian are composed of ghazals and ruboises. The image capabilities of the Gazelle are incredibly rich, in which it is convenient to express any emotion, observation, big-small thought. Ruboi, on the other hand, is always in touch with the poet's coverage of moral and philosophical ideas.

The main of the results

From the notes in the "Boburnoma", the nobleman created the ruboies of the Bobur a lot of without special preparation, in the manner of a road-going badiha. The poet's ghazals and ruboias address a specific theme and strictly follow logical consistency. As a result, they acquired compositional thoroughness. Separate opinions are expressed in ghazals and ruboiyas, which are devoted to a specific topic or illuminate an image or a particular situation.

You have made the gathering of the people full of joy.

You have the state of your community!

Chun flange chariot it is make, for God,

How many days to spend each other.

True, the poem does not contain the words "Homeland", "land", and but it is doubtful that these exhortations were born from the fate of the fatherland, from the homesickness of the Fatherland.

In Beaver ruboies, the image of the motherland looks especially exaggerated. The ruboies, beginning with the lines "the one who does not remember", "Azm ayla, sabo, ul guli khandoning'a", "Beqayd menu kharobi siym ermasmen", are also finished in this spirit. In the heart of the poet, the personification of the motherland, his longing surpasses all, so that he writes with sad: this Indian Land of Pentecost I am very pleased, how much law, this land beguiled me. One of his ruboies has such lines:

I have seen the signs of this world,  
 World people peat saw sadness,  
 Everyone reads This "Vaqoe", know,  
 How much sad, how much labor, grief.

Here, as "Vaqoe", the author refers to his memoir "Boburnoma". Babur Mirzo says in this ruboie: "this universe has seen wonderful signs", "from the universe people I have seen different sad". The world, the people, and the sad that came from them, wrote down the sorrows and sorrows in the ruboiyot of Babur in a truthful and natural way. They describe the pain and sadness of the human soul, sadness and sadness, anguish and longing for the whole scale, with all its subtleties and anecdotes.

To attractive, a bird of life in a painful cage,  
 Sadness makes this dear life less.  
 How much ' write pain sad city —  
 Who, tears make letter's face wet.

The loss of wealth, the loss of loved ones, and the loss of wealth, is indeed severe. But the most painful of the sadness, the most painful, is far from the homeland. In this, in particular, the feeling of not being able to get back to the land becomes a real torture. Therefore, while the poet stands in remote India and suffers the suffering of bereavement, at the beginning the "bird of John" suffocates in a painful cage, and the sad appears to gnaw the "noble life" Hour by hour.

A large part of Babur's work is made up of the ghazal genre, with Babur's poetic power and skill also naturally manifested in them. Trying to speak within a certain theme in each Ghazal and ruboi, trying not to get out of the line of ideas, illuminating a certain image is an admirable quality of the poet's poems. This quality was stable in Navoi poetry. This tradition was continued by Babur. "Babur ghazals the horizon of meaning about the problems of life, the universe, man, society is extremely broad, the artistry is amazing ghazals." As you know, truly artistic poets have always attached special importance to bringing artistry to the surface on the ground of images and images.

I yellowed in the flower your face pilgrimage like trees leaf,  
 See Mercy will, o flower face, this face to make...

Literary scholar Ibrahim Haqqul says that the ghazal that begins with this matla is the landscape ghazal, in which, as it were, two creators – two waterworkers-participate: one – nature, the other – poet. Really. This interprets the situation of the lyrical hero even when the phrase "Khazan Leaf" is taken separately. Already, the painful thanks to him, his cheek turned yellow, partly similar to the "Khazan leaf". At this time, this is manifested by the exaggeration of the flower face of the girlfriend, the face of the Rose like a tulip. Another aspect in this place should also not be overlooked. Because the autumn season in Babur was a kind of attract to the landscapes of khazonrez in particular.

There are many notes and expressions in the "Boburnoma" that support this view. For example: "Garden Wafogha sebargazor, pomegranate trees the best yellow beauty colour khazon to take; "on Monday Khazan was given to the promenade"; " ...in Istargach, a good khazanate fell in the garden, the conversation was captured " and hak. Therefore, nature also influenced the wide range of Khazan and yellow from Beaver poems. We read the next verse of ghazal:

You, O flower, did not put your flirt like a Cypress,  
 I went down to your foot and begged for a while, like a leaf Khazan.

Khazan Leaf is a leaf that extends from a tree. Although the mistress looks like a flower, her "sarcas" is like that of body handsome trees. The lover begs for a head to the foot of the garden, like a leaf falling

under a cypress tree. This condition is also illuminated using yellow. Flower and Khazan leaf tazadi will continue in the next byte:

Beauty Garden flower you cheerful,  
Men's World garden I went like a trees leaf.

It can also be understood as a farewell to wife, although dear takes it as a farewell to wife. But "Latofat gulshani" - beauty garden. Wife this is the flower of Boston. The lyrical hero, who felt like a trees Leaf, had begged wife before, now wishes that his life could not be forgotten. Somehow his part is clear:" this is a world from garden as Khazan leaf " to leave. So what does peoples say? Here is the poet's answer: My blood age like khazon, yellow face el at the break, Spring interval, bihamdilloh, I saved myself from the people.

Our language has the phrase" blood is young", but the fact that "blood is young" is like a treasure and reflects it on the "yellow face" is a new expression. World colour means different colors. And he emphasizes that the difficulty in saving from people himself is smoking. In colorology, it has been suggested that yellow represents the strength of the spirit. While the yellow color in Beaver poems seems to reflect situations and moods such as sadness, grief painful, mutilation when viewed from the surface, in reality they were able to withstand much of the world's suffering. The power of the Spirit, represents the don't try movement. Therefore, a reader of Beaver poems is never given to depression and lethargy. Babur is skillful in the idea of drawing great meanings and generalizations, conclusions from concepts and details that seem simple. The poet does not just make a point, no stanza simply ends. What we see above, the poet used colors in his poems to express his feelings, experiences, anguish, different states.

Babur gave a new interpretation of traditional icons, and at the same time new poetic images were brought in in poetry. Without tutor, good is among such images. Without tutor, who, beyond the value of perfection, forbids the poem, says:

To yourself glad captive, grief never been for the world,  
That is, the world of grief, which is not worth eating a roof, is in Persia.

In the radifli poem "good " we see an opposite mood, two opposite States, two different points. On the one hand, the poet painful said, " Who can see, O my heart, the good of his People, Hell? No one is good, do not keep an eye, do not be good!"he said, " Be Good to all people, and there is no good to these is, who, the degays, have been desolate, and from someone is good!"he knows the good better than all the nobility.

"While all the works of Babur Mirza were left on the floors of history, even when the poem in which this single text was copied reached the hands of generations, it seemed to be a sign of his incomparable potential," says literary scholar R. Vohidov. It is impossible to distinguish the style of the creator, not only from his personality, personal qualities and characteristics, but also from his attitude to life, his close or close proximity to reality, his qualifications to observe the problems of times and times.

## CONCLUSION

Finally, Babur did not like to create reality from fantasy, but to rise from reality to the world of fantasy, devoting the power of imagination to unraveling the secrets of reality. Therefore, his poems encourage a person not to break or deviate from life, but to connect with him from the heart, to triumph over the blows of life, not to burn into spiritual powerlessness in any situation.

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