

The Interpretation of the Lyrical Hero in Askar Mahkam's Work

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Abstract:

this article explores the artistic expression of the lyrical hero, his unique features, inner world and emotions in the poetry of the talented artist and mystic poet Askar Mahkam.

Keywords: Accident, Waterways, Collision, River, Inland, Survey

Lyric (Greek. lyric type and singing to its accompaniment) is one of the main types of literature, it reflects the reality through the spiritual experience, thoughts and feelings born in the human heart under the influence of a life event. V.G. Belinskiy says: "In the epic, the subject is buried with the theme; and in the lyric, the subject is not limited to taking in the subject, absorbing it, assimilating it deeply, but brings out all the feelings that the encounter with the subject has caused in him from his inner depth. Lyric gives words and images to language less sensations, gives them life. Reflecting the event with the experiences of the lyrical hero is the main characteristic of the lyric. The lyrics are based on his feelings. The experiences of the lyrical hero are skillfully reflected in the poetry of the talented poet Askar Mahkam.¹ In the lyrics of the artist, the lyrical hero is described as suffering from the world, suffering from the bitter poison of life, seeing nature with a different eye, and in a selfless state.

These internal movements determine the pathos, i.e., the spirit, the mood of the lyrical work. If we pay attention to the verses taken from the artist's poem "The Last Point", we will be witness to perfect artistry:

Sadness when the nights spread like night,
If he breaks the trunk, it is a heartbeat.

¹ T. Boboyev. Fundamentals of literary studies. Tashkent_2002, p. 477-478.

Even though you never knew me

I love you like an idiot.

In this passage, the lyrical hero feels the separation from his mother, the exile. That's why he starts to feel sad in the dark night. This is not a simple grief. Because it spread over the lover's heart like the darkness of night and engulfed his whole body. His heart beats so fast and hard with anguish that it breaks his bones. In this place, the poet uses exaggeration and creates a beautiful artistic expression through it. In the third stanza, we encounter a situation that surprises the poet. The lyrical hero loved a person he didn't know. His love is so innocent and pure that even without talking to his lover, he is secretly suffering from love trap. But despite this, he loves "like a fool". He is crazy about his Lailisi.

In the following poetic passage, which is a part of Askar Mahkam's poetry, the experiences of the lyrical hero show an internal conflict, internal contradiction:

I couldn't pick it up from the sea

To the leeches of the world.

A single ray of light broke through and absorbed

To the bottom of our eyes.

The lyrical hero complains about the fact that he could not save the leeches from the seas, that is, he was not loved in his youth like other people. He goes against himself. This is exactly where the internal conflict occurs. The repetition of the word in the first two verses gives the poem artistic and impressiveness. If we interpret the third verse mystically, it will be appropriate. Light is one of the mystical symbols, and it is recognized as guidance, the right path shown by God. The poet does not experience the situations given in the previous verses due to the fact that this light penetrates the eye deeply.

it means to know the secrets of the unseen. Love enters the heart through the eyes, through sight. By seeing, people witness the world, God's blessings and wisdom, and are gradually amazed by his mercy. Sparks of love fall into their hearts. It can be seen from this that the love of the lyrical hero is only for the Creator, to please Him, to reach the divine beauty. The reason why the poet could not resist "the leeches of this world" is that it is a sin to look at them differently, let alone walking with strangers in our religion. In Sufism, it corresponds to the eye. This is also a branch of the guidance path.

In lyric poetry, in general, psychological imagery is used to describe the mental state of an artistic image or character. It is an integral part of literature. In lyric poetry, the lyric appears on the basis of the external and internal speech of the hero and reflects the spiritual world of the lyric hero. Internal speech mainly plays an important role in the manifestation of his psyche. Because the poem expresses inner experiences. But external speech is also found.

In the spirit of Askar Mahkam's lyrical hero, there is a complaint about the times.

Destiny has always been suicidal,

You were sad, you were sad.

Although one above,

It was enough for life.

In the above verses, that very feature is evident. Fate has always been self-defeating. Because of the worries of the world, you will be saddened and your soul will be tormented. These pains weaken the body as well. The idea that comes from the verses is also relevant for people of today. Humans also face many challenges. And the reason for this is the ego. He can do anything. Delighting in the

fleeting goods of this transitory world brings many worries. Don't chase after wealth as a slave to your lust, even if a person has one above, it is enough for the whole life. How are people today?

They think about how to dress, what kind of house to live in, what kind of car to buy, how to have a wedding, how to give a party. In order to live a life of luxury, they live with the worry of the future. If something goes wrong, they get sad. But thinking only of these things, they forget one thing. This is the sorrow of the eternal world, thinking of the Day of Resurrection.

We all know that in the 19th century, in particular, during the times when Askar Mahkam lived and worked, Tajikistan, like Uzbekistan, was a former colony of the Union. This situation showed its oppression in the country of the poet as well as in our country. Freedom of speech, freedom of conscience was restricted, traditions and values were suppressed.

Look at the loose volume of the Devans

You are also covered in the mud.

“Freedom” said, knives slashed your throat,

And you are addicted to words.

In this poetic passage, the lyrical hero (poet) laments that the volumes and pages of the divans of the great artists of the past have fallen to the ground and been trampled. He considers the trampling of these devans as an insult to the whole nation. Those who were saddened by this, when they were fighting for freedom, when they were shouting "man", they were hanged on the "drug of words", i.e. "nationalist" and denounced with such fabricated slanders, even they were shot in bad places, just like Uzbek enlighteners Abdulla Qadiri, Cholpon and Fitrat. Even in such difficult times, the righteous poet Askar Mahkam sang only the truth in his poems. He himself talks about this: “I was not a poet, I was honest”.

So, in the works of Askar Mahkam, the lyrical hero is embodied as a sincere and enthusiastic person who can show the inner world of the poet. He is presented as a character who suffered from the age and was led by the spirit of rebellion against him.

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