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**PHILOSOPHICAL CONSTRUCTS IN THE LOVE POETRY OF LORD BYRON: A CRITICAL ANALYSIS
(IN THE EXAMPLES OF BYRON'S POEMS "MY SOUL IS DARK (ЖАНЫМ МЕНИҢ ЖАБЫРҚАП ТУР)" AND "LINES
WRITTEN IN A ALBUM (АЛЬБОМГА)")**

Annotation

The inner world of poets' with deep emotion, expression, and personality of love is deeply analysed in the article in order to show pure philosophy hidden in poetic lines using explanation analysis and conceptual analysis.

Key words: Nature, inner world, love philosophy, abstract concepts, firing emotion, imagination, target domain, source domain, philosophical idea.

**LORD BAYRONNING MUHABBAT SHE'RIYATIDAGI FALSAFIY TUZILMALAR: TANQIDIY TAHLIL
(BAYRONNING "JONIMNING KO'NGLI G'AMGA BOTIBDI" VA "ALBOMGA YOZILGAN SATRLAR" SHE'RLARI
MISOLIDA)**

Annotatsiya

Maqolada shoirning ichki dunyosi, chuqur hissiyotlar va muhabbatning ifodasi hamda shaxsiyati poetik satrlardagi falsafiy mohiyatni ochib berish maqsadida tushuntirish tahlili va konseptual tahlil yordamida o'rganilgan.
Kalit so'zlar: Tabiat, ichki dunyo, muhabbat falsafasi, mavhum tushunchalar, alangali hissiyot, tasavvur, maqsad domeni, manba domeni, falsafiy g'oya.

**ФИЛОСОФСКИЕ КОНСТРУКТЫ В ЛЮБОВНОЙ ЛИРИКЕ ЛОРДА БАЙРОНА: КРИТИЧЕСКИЙ АНАЛИЗ
(НА ПРИМЕРЕ СТИХОТВОРЕНИЙ БАЙРОНА «МОЯ ДУША ТЕМНА» И «СТРОКИ, НАПИСАННЫЕ В АЛЬБОМЕ»)**

Аннотация

В статье глубоко анализируется внутренний мир поэтов, их эмоции, выражение и личностное восприятие любви с целью показать чистую философию, скрытую в поэтических строках, используя объяснительный и концептуальный анализ.
Ключевые слова: Природа, внутренний мир, философия любви, абстрактные понятия, пламенная эмоция, воображение, целевая область, исходная область, философская идея.

The poet's inner world is intricately linked to nature, as he communicates with it through his words. His verses and ideas are derived from natural phenomena and experiences, which he conveys to his audience with heartfelt expression. The poet possesses a unique sensitivity that allows him to observe, feel, and perceive aspects of the world that may go unnoticed by the average person. It is important to note that philosophical elements can manifest in the work of any poet; however, the presence of these philosophical ideas is contingent upon the individual's cognitive processes and reflections.

According to the confirmation of Gegel, "the contents of lyrics consist of subjective, inner world, the soul which feels and thinks" [1]. So, it means that all thoughts and passions are gathered in our inner world.

As our academician Jumanazar Bazarbaev states out: "...the philosophic thinking began from understanding of self determination. Then, it progressed with generalizing the knowledge about the universe. As the universe is considered to be infinite, the person's perception it is also infinite [2]. There are many wise, outstanding, philosophic poets in Turkic peoples' world of literature including Abay, Makhtumkuli, Navoiy, Berdakh, Gabdulla Tokay and etc. We can inherit the philosophy of the past enough from their works. For example, If we read Berdakh's "Nightingale (Bulbil)", it makes us consider deeply:

Күнләр өтәр әрман менен,
Жүгін кетер кәрўан менен,
Аты бүлбил болған менен,
Торғайдай дэўраны болмас [3].

Days just pass in dreams
The loads are carried by caravans

Though it is called a nightingale
Its life is worse than a lark's.

Translated from Karakalpak by authors

There are a number of abstract concepts which we can not see but feel, as Beauty, Hope, Belief, Happiness, Joy, Care, Sadness, Grief, Hopelessness. These give an enormous strength to the poet's muse written by the effort of feelings consist of simple, but meaningful words. In its turn, in the works of George Gordon Byron, who is known as a renowned representative of world literature, and his outlook toward life, the sense of love, lyric feeling as well as the main philosophical expressions are used nearly in every line of his poems. He puts a buoyant spirit in his body onto a paper with a firing emotion. Thanks to the translations by Ibrahim Yusupov, Byron's works are well-known to the karakalpak nation living far away on the banks of Amu-Darya. These translations are given with a heading "Storm and sea (Теңиз хәм даўыл)" in the author's collection named "Eternal sources (Мәңги булақлар)". Let's go through the following verselines in the album:

Жалғыз мазар турған кула далада,
Тербемей ме жолаушының қыялын.
Сол сыяқты бул қосығым набада,
Сениң нәзеріңе илингей, жаным [4].
As o'er the cold sepulchral stone
Some name arrests the passer-by;
Thus, when thou view'st this page alone,
May mine attract thy pensive eye! [5].

Having read the above four lines, we comprehend this song is devoted to Byron's sweetheart. First line "Жалғыз мазар турған кула далада" prevents us thinking of it as a love song. Yet, by reading 3-4 lines it will be clear that this song is dedicated

exactly to his sweetheart. Here with the help of imagination "жалғыз мазар" he attracts his darling with love lyric.

Соңлары сен оны оқып көрерсең,
Сени қайтип сүйгенимди билерсең.
«Ол енді жоқ, қосығына бірақ та
Өз жүрегін жерлеп кетипти-аў» дерсең [4].
And when by thee that name is read,
Perchance in some succeeding year,
Reflect on me as on the dead,
And think my Heart is buried here [5].

"Then you will read it and guess my firing love. When I leave, you will feel my heart and tell praises" he said. Surely, the poet's feelings of pleasure, sadness, happiness, joy are poetically placed in the verse-lines in their exact spots. Also the song "To album" consist of 8 lines, it covers a great philosophy. The person who reads it attentively can only perceive it. At that time, the poet's philosophy, the initial lone tomb and into the last song bury his heart awakes the student. The great German philosopher Goethe opinion: "Even, at the head of the tomb lives hope" reminds you [6:24].

Karakalpak readers consider Byron as realist, democrat, lyric, and philosopher by the poet's works. From aforementioned verse-lines, we can also understand that Byron is far away from his darling, moreover, he misses her, looks forward to meeting her, still with a little regret. The love of heart is meant to become together, but for this there may be less chance or can occur some obstacles. The famous Russian writer L.N.Tolstoy stated out: "loving means to live together with one's lover. Real lovers are even ready to die for each other. Love joins inseparable couple". Love is like one person constituted with two lovers. Poets described it in this way:

Бир дуўтардың еки тары,
Бири сенсең, бири мен.
Бир алманың еки жүзи,
Бири сенсең, бири мен [2].
(Э.Вохидов)

The two strings of a dutar,
One is Thee, One is Me,
The two faces of an Apple,
One is Thee, one is Me.

Translated into English by authors

The more human feels the nature, loves people, the more he recognizes the world, enhances his knowledge, the river of thought deepens. In Byron's creative works the love philosophy appears many more times. Without doubt, two faces of an apple, two strings to a duwtar as if it means two hearts to a body. In "My soul is dark (Жаным мениң жабырқап тур)":

Жаным мениң жабырқап тур. Кел-кел сәзенде!
Алтын арфа-минекей сазың.
Бармақларың шарқанаға тийген гезинде,
Оятсын да бейиш хайазын [4].

My soul is dark – Oh! quickly string
The harp I yet can brook to hear; And let thy gentle fingers fling Its melting murmurs o'er mine ear [5].

Here the soul full of grief misses musician's tune which sounds like a tune in the paradise so that it will be a patch to heal the miserable heart. The four-lined above song matches the one created by the sacred poet of the karakalpak nation Ibrahim Yusupov:

Кеўил аспанымда жұлдызлар сөнник,
Ай да он төртинде толғаның қойды.
Қыяллар хәр түрлі муқамға дөнип,
Жоқты-барды әрман еткенін қойды [7].

Or else, it is not surprising that a tune of an awakening paradise in Byron's poems may have reached Ibrahim Yusupov. Ibrahim Yusupov expressed his feelings to his lover in the same way as Byron did too. The lines "Жаным мениң жабырқап тур", "Кеўил аспанымда жұлдызлар сөнник" are described love story of both poets.

Жазмышымнан саўа қалған үмит бар болса,
Көкирегимде оянып бақсын.
Көзлерімде кеўил қалған тамшылар болса,

Жибисин де, сорғалап ақсын.

If in this heart a hope be dear, That sound shall charm it forth again: If in these eyes there lurk a tear, 'Twill flow, and cease to burn my brain [5].

Не шертсең шерт. Тек те шадлы нама болмасын,
Даңқымдай ол жалықтырды, жубата алмайды.
Мына бар ғой, бир егилип жылап алмасам,
Көкирегимди қак айырып кетежақ қайғы [4].

But bid the strain be wild and deep, Nor let thy notes of joy be first: I tell thee, minstrel, I must weep, Or else this heavy heart will burst; [5].

In 2-line, "If God give me a hope, I wish it will be light. When it happens my tears follow as downpour" he said.

In 3-line, "Play a music sorrowfully, I must exclude from my body, otherwise, the sun of joy will not shine" the poet said to the musician. In other way, when a miserable tune is played, he is going to cry and awake hope again.

Кеўил көптен азап шегип, хәсиретке толып,
Жетисип тур халларға бундай.
Енді қәўипли! Шилпилдеп тур төгилмек болып,
Зақым толы әжел жамындай [4].

For it hath been by sorrow nursed, And ached in sleepless silence, long; And now 'tis doomed to know the worst, And break at once – or yield to song [5].

"In these times the soul is going to break fully as death's bowl" concluded by the poet.

Now let us pay attention to the conceptual analysis of this song which is connected to the author's philosophy in love:

My Soul is Dark" by Lord Byron
| Conceptual Metaphor Analysis |

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| Target Domain |
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| * Author's Emotional State: |
| * Darkness, without inspiration |
| * Creative Expression |
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| Source Domain |
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| * the image of Music and the Musician |
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| Mapping Process |
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| * Soul as a Musical Instrument: |
| * Physicality or Flexibility (can be "strung") |
| * Potential for Sound |
| * Needs to be "played" |
| * Inspiration as Competence: |
| * Learning to play an instrument |
| * Words are helpful to create music |
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| Conceptual Metaphors |
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||
| * UNDERSTANDING IS SEEING |
| * EMOTIONS ARE CONTAINERS |
| * CREATIVE PROCESS IS A JOURNEY |
| * DARKNESS IS FRIEND |
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In Byron's love philosophy in "Lines written in an album", "My soul is dark" works coincide to each other considering plot and idea-theme, one is seen as following the

other. Both of them look as if they are teaching people a new philosophy of love. However, it gives a strong spirit to a strong love, for which it urges to strive. Above we used words “an eternal love”, because in both works lies a philosophy of “love for

eternity”. In this way, several thousands of generations will continue reading a deep philosophy of love in new translations of Byron’s poetic heritage.

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