

In Rauf Parfi's lyrics, images of insects, desert and dew, shabbat

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ABSTRACT

In this article, one of the active and traditional works of Rauf Parfi, a major representative of modern Uzbek literature, is analyzed. Each time these symbols express their new artistic and figurative meanings. The artist effectively used these symbols to describe his and society's situation.

Introduction

Rauf Parfi is a talented writer who has his own voice and position in the field of Uzbek literature of the independence period. The poet's artistic heritage is still in the focus of readers' attention. Vafa Fayzullah, his contemporary and student, writes about Rauf Parfi: "It is not surprising that we, the Uzbeks, the Turks, and humanity, while re-discovering the roots that gave us the great poet with the

maturity of our language, should honor the spirit and the most sacred values of the people who gave Rauf Parfi. In addition, on the example of the poet's studies and researches, it will be possible to observe the development of Uzbek literature and poetry, retreats from our homelands due to the social events of the next two centuries, acquaintance with and influence of world literature through the Russian language. The lyrics of the Turkiygoy artist are in harmony with these thoughts.

Even in classic literature, the image of the desert is an active and traditional image. The behavior and beauty of this symbol have been compared to a beautiful river. In particular, these symbols appear in different meanings in our modern literature. In particular, in the lyrics of Rauf Parfi, each new verse has a new meaning. Below, we tried to analyze the symbols of insects, desert, dew, and sabbath in the poet's lyrics.

The freshness of summer is beautiful with its charming nature. Our artist also puts unique scenes of the summer season into verses. That is, he bends a delicate chuchmoma in the fields on a soft sabbath. There is a symbolic meaning in the bowing of the chuchmoma flower, which bows not only to Shabbat, but also to the shuku of the heart:

Dalalarda esar shabboda,
Egiladi nozik chuchmoma,
Yalpizlarning bargidan shoda
Shoda shudring jimgina tomar...[Parfi R, 2013:28]

The river is a symbol of breadth and tranquility. Rauf Parfi uses symbols so masterfully. That is, in these lines, the symbol of the river is expressed in a metaphorical sense. The poet emphasizes existence, fresh air as "Air". It is known that the whole earth is surrounded by air, and outside it is the universe. Rauf Parfi compared the air to a river and gave it the meaning of vastness and eternity:

Naqadar soz bahor kechasi,
Daryoda she`r yozar shabboda.
Charx urib suzadi koinot-
Daryo deb atalgan Havoda...[Parfi R, 2013:29]

There are words in the world that are pure and beautiful like the morning. Beautiful as a bud opened at dawn, pure as dew on a bud. Everyone is wondering what the word is?! Symbols such as dawn, dew, bud increased the level of artistic image of the band:

Bir so`z bor
Beg`ubor tong kabi go`zal,
Tong chog`i ochilgan g`uncha kabi,
G`unchada shabnam kabi musaffo...[Parfi R, 2013:43]

Rauf Parfi calls these four verses "Shabnam". It tells the life and qualities of Shabnam's avatar. The dew is truly transparent and flawless. The warm smile of the male child of the morning is expressed in poetic lines:

Umring juda qisqa bo`lsa ham,
Dunyoga xoslik bo`lib to`lasan.
Sen jamiki ko`zlarga malham,
Iliq tabassuming bilan o`lasan...[Parfi R, 2013:64]

In addition to natural phenomena, Rauf Parfi also refers to the image of insects. These symbols took an active part in revealing the inner feelings and experiences of the lyrical hero and poet. In particular, in this paragraph, the ant is a detail of the autumn season and symbolically refers to the image of people. The symbols of the swallow and the cloud embody the image of living nature:

Qaldirg'och tark etdi uyasi,
Don g'amlar zahmatkash chumoli,
Kuz kelar, bulutlar tuyasi-
Karvon-karvon misoli...[Parfi R, 2013:30]

Butterflies are a symbolic symbol that lives only for a moment, but nevertheless shares joy and happiness. In this line, the butterfly is the lover of the lyrical hero, and the lover remembers that he parted with her "without a heart", "without a heart". This paragraph is a lover's heart's dreams expressed on paper in a poetic way:

O'ynar, o'ynar, rangin kapalak.
Bir lahzaning farmoni qoldi.
Xayrlashdik. Beso'z. Beyurak,
Buyuk sevgi armoni qoldi...[Parfi R, 2013:38]

Ilhom Ganiyev, a well-known theoretician and literary scholar, analyzed Rauf Parfi's poem "Butterfly" as follows: "Rauf Parfi also wrote a lot about separation, divorce, farewell, goodbye, loneliness from his youth. Sometimes I think that the poet came close to what he wrote (layers of his consciousness) in life... The butterfly is a symbol of the momentary, transient, eternal world. No matter how beautiful (life), how amazing (living, pleasure), full of various colors (love, creativity, marriage, connection, farewell, conflict, suffering), the butterfly lives for one day (some types up to a week). [Ganiyev I, 2021:229-230].

The desert is an enticing, silent and quiet, terrifying expanse. This symbol often has a negative meaning in our classic and modern literature. In this verse, the lyrical hero's wandering in the desert, planting fruits and grain in the desert indicated his situation. A place of wilderness and solitude:

Tog'larda men kezaman
Topar ekanman men kon.
Sahrolarga ekaman
Mevazorlar hamda don...[Parfi R, 2013:26]

The thirsty desert needs everything: rain, grass, marijuana, etc. The symbol of "Thirsty Desert" is actually the creator himself, who, as he said, needs rain, grass, grass, and clouds. This need was certainly not in the hands of the desert. This situation is caused by dangerous and unfair times. Because of this, not only the poet is thirsty for these things, but the whole nation has become a "thirsty desert":

Tashna sahro yomg'irni kutar,
Kutar-tug'ilmagan o't, giyoh.
Bulutlar sahroni unutar,
Qaqragan sahroda ne gunoh?![Parfi R, 2013:211]

Who was the king of the deserts? It even has its own owner. After all, the desert is a property of nature, it was inviolable, right?! In fact, during the time when the poet lived, everything was in the hands of those "evil snakes". The image of the desert is expressed in a symbolic sense. That is, the lonely lyrical hero is worried. "Isn't it all over?" It is true that the question made him think:

Sahrolarning podshosi qani?
Qani vishillagan yovuz ilonlar?
Nahotki bir o'zim qoldim sahroda...[Parfi R, 2013:244]

In short, these images appear in each poem with new aspects of meaning. This situation indicates the high artistic skill of the creator. That is why the samples of the poet's work are still in the center of attention of readers.

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