

Symbol of water in Rauf Parfi's poetry

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Annotation: The article analyzes the water symbol, one of the active and traditional works of Rauf Parfi, a major representative of modern Uzbek literature. This symbol expressed its new artistic and figurative meanings every time. The artist effectively used the image of water to describe his situation and that of society.

Key words: image, author's feelings, image, aesthetic mood, artistry, figurative meaning, own meaning, etc.

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, withdrawal from our own 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 classical literature, the symbol of water is an active and traditional image. The behavior and beauty of this symbol have been compared to a beautiful river. In particular, the symbol of water appears 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 image of water in the poet's lyrics.

1. Rushing and relentless. A person's thoughts are sometimes chaotic, sometimes hectic and restless. The lyrical hero poetically expressed in verses that he did not know how to drown in the "water of imagination". The sentence "Imaginary water" gives the stanza an artistic and aesthetic mood:

So'ngsiz uzoq xayolga botib,

O'ylamoqlik men uchun mahol.

Yana xayol suvida qalqib

Telbalardek yurmoqlik na hol...[Parfi R, 2013:24]

2. Symbols of wind, leaf, and water are the male children of mother nature, and they often participate in embodying the image of beautiful nature in the work of the poet. In particular, in these verses, the image of the wind accompanying leaves and water is described in a poetic mood:

Yaproqlarda shamol o'ynar,

Suv mavjida o'ynar shamol...[Parfi R, 2013:47]



3. Rushing water is a symbol of the love of lovers. Rauf Parfi expressed his love in his poems. As proof of this situation, we can cite verses related to the image of the river and the sea. The lyrical hero remembers how he and his lover reached the beach around the river and the sea. In these verses, "waters" are flowing towards the shore. So, the poet's lover has such a beautiful body, as a result of which "waters" were observed falling in love with him:

Qayerdadir guvlar shalola,

Suvlar senga tomon oshiqar.

Qayerdadir sening ishqingda

Achchiq yoshlar to'kar oshiqlar...[Parfi R, 2013:50]

4. Water is a friend and child of streams, and streams cannot imagine themselves without water. These verses express the inner feelings of the poet. That is, the playing of navo in the sabos, the flowing of water in the ditches, and the air being filled with melodies no longer affect the lyrical hero. At the end of the stanzas, the poet asks: "Benavosan, why are you alone?" This situation indicates by itself that the poet is lonely and in a depressed mood. He reflected in the verses that life continues only in one ritual:

Sabolarda o'ynaydi navo,

Ariqlarda suv oqadi shan,

Ohanglarga to'libdir havo,

Benavosan nechun yolg'iz san? [Parfi R, 2013:57]

5. Pearls of rain and sky. Rauf Parfi compares this image to a pearl. The comparison of rain to a pearl clearly shows that Rauf Parfi is an innovative poet, and the whole night is "joyful and bearless" from the image of rain, which is like water, is an example of the unique art of revitalization:

Yomg'ir emas, marvarid yog'ar,

Yomg'ir-kecha shaklinda bu on.

Suv singari jildirab oqar,

Kecha kechar shod va bearmon...[Parfi R, 2013:61]

6. Water and ice... Both symbols are male children of nature, and poets use them effectively. Not only poets, but also we humans cannot imagine our life without these symbols. These lines express a real and lively nature scene. That is, the trees, ice and water symbols are proof of our opinion. The slumber of a tree, the sleep of water on thin ice is an unrepeatable revitalization (Revitalization is a poetic art in fiction, attribution of individual characteristics to animals, birds, inanimate objects. [Kuranov D, 2013:180]:

Mudrab yotar bunda daraxtzor,

Uxlar yupqa muz ustida suv...[Parfi R, 2013:62]

7. The sun has such a powerful power that its power is enough to do many things. In particular, in the work of Rauf Parfi, this image is an active and traditional symbol, and destroys the "unrepeatable miracle" in the window of the lyrical hero. If the "unrepeatable miracle" poet has dreams and infinite



good intentions, the symbol of the sun is symbolically his enemy, invader. The dissolution of the miracle in the window is compared to water, referring to transience and irreversibility:

Nima qilib qo‘yding, quyosh,

Nima qilib qo‘yding,

Eritib yubording suv qilib, qurmag‘ur,

Takrorlanmas mo‘jizani

Darchamda...[Parfi R, 2013:63]

8. It is a royal image accompanied by the waters, the sky, the moon, and the stones of its age. The poet always writes that he cannot control his thoughts, that he is helpless. Therefore, the artist often compares it to water and wind because he cannot control his imagination. These symbols are symbolic symbols that are as scattered and unruly as imaginations:

Suv ostida yaltiraydi tosh,

Xarsanglarda sinadi suvlar.

Xayollarim singari bebosh

Toshlarda o‘ynoqlar ohular...[Parfi R, 2013:92]

9. The Second World War shook the hearts of our people, killed their dreams, and affected everyone. In particular, the traces of this war, which did not leave poets indifferent, have not yet faded from our hearts. Rauf Parfi also described the environment and people of that time in a poetic spirit. The phrase "like sprinkled with cold water" gave the verses an artistic spirit:

Qarsak gurilladi, qandillar titrar,

Sovuq suv sepgandek titrar bir odam,

O‘q yegan ohudek muallaq turar

Shundoq ko‘zlarida yo‘qolgan olam...[Parfi R, 2013:143]

10. When can a poet be defeated?! If the works and words of poets are infamous or forgotten... These verses also reflect such a mood. This is the meaning of the sentence "My words are like embers drowned in water". So, the author often used the image of water in a negative sense:

Bu yerlarga behuda keldim,

Suvga cho‘kkan cho‘g‘dek so‘zlarim.

Go‘zallikning men quli edim,

Sen Allohsan, mening go‘zalim...[Parfi R, 2013:145]

11. Water is a symbol that deceives or deliberately drags into its trap. If the lyrical hero says "You" and refers to the Creator, then the "lost ship" and "white hair of the moon" are symbolic. The above verses also contained depression and danger. This shows that the lyrics of our artist are related to the time and mood:

Yo‘q, sen ey, adashgan kemani chorla,



Oyning oq sochlarin sevib taragil,

Koshki suvga cho'ksam. Cho'kmasman. Sen bor...[Parfi R, 2013:177]

12. The haste and swiftness of the image of water is proven in these verses. That is, by comparing his youth to a drowned child, the poet indicated that this season has passed immediately. And he used the image of water to reflect the mentioned features:

Suvga cho'kib ketgan bolam, yoshligim,

Vido tabassumli olam, yoshligim...[Parfi R, 2013:179]

13. Comparison of Yor's eyes to river and water shows that Rauf Parfi is a creative artist. The fact that his body is floating in that river indicates that he was completely defeated by the river. The symbol of the river has a metaphorical meaning in these verses:

Daryo bo'lib sening ko'zlaring boqar,

Uzayib, jimirlab, suvga aylanib,

Daryoga lim to'lib jasadim oqar...[Parfi R, 2013:198]

Ilhom Ganiyev, a well-known theoretician, analyzed Rauf Parfi's poem beginning with "Summer night in the sky" as follows. In the verses in this analysis, water is also a symbol: "The field is waiting for the sun" is the night, the magical moon and the stars are shining, immersed in endless silence, touching the hearts, everyone has an eye of the soul, imagination, worldview and suitable for thoughts and memories. , a process full of wonder and inspiration. This night, waiting for the magical sun and waking up from a drowsy sleep, is a special world for everyone, a means of awakening new feelings and thoughts. In fact, this is not a night, but a restless human heart, imagination, imagination, observation, comparisons. He is in a hurry, moving towards awakening, towards the sun, light, goodness, creativity. He is waiting for morning, dawn, light. He must overcome the night without words, reach the sun, meet it:

Dalalarda mudraydi uyqu,

Dala yotar kutib quyoshni.

Ariqlarda doim uyg'oq suv

Polizlarga ketadi shoshib" [Ganiyev I. 2021:77-78].

In fact, Ilhom Ganiyev analyzed these verses from an artistic and philosophical point of view and revealed the essence of the verses. The always alertness and haste of the water symbol is poetically expressed in these lines.

In Rauf Parfi's poems analyzed above, the image of water appeared in different forms. In one of them, happiness and joy are celebrated, while in the other, inner feelings are aroused. We can say that the poet is a true child of nature. Because in the works of Rauf Parfi, unique natural landscapes are shown in artistic drawings through vivid and realistic symbols.

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