

Summer as an artistic image in Rauf Parfi's lyrics

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Abstract

In this article, the active and traditional symbol of the summer season in the lyrics of Rauf Parfi, a mature representative of Uzbek poetry of the independence period, is analyzed. The artist reveals society and his situation, as well as the image of living nature, in the spirit of art through the image of summer. The symbol of summer is expressed in its new meanings every time in the artist's lyrics.

Keywords: summer icon, lyrical hero, revitalization, quality, visual media, society, innovation, etc.

INTRODUCTION

Rauf Parfi's poetry is extremely unique and attractive. He is a hardworking and a humble man, a man and a dervish, a painstaking and a poor man, a master and a wise man, a truthful and brave creator. The poet uses various artistic images and images to express his poetic thought. In the poet's lyrics, the images are based on artistry and vitality. About Rauf Parfi's lyrics, Vafo Faizullo says: "His poetry has a rich word, a new and different tone, symbolism and signs, different found rhythmic-pace, layer-by-layer of thoughts and feelings, open and representative of the most bitter and great truths. the principle is extraordinary." That's why Rauf Parfi's lyrics are still in the center of attention of readers.

We can see the unique warmth and freshness of the summer season in the reddening of the sun. Rauf Parfi put this situation into a poetic speech and drew a unique landscape artistic picture of the summer season:

Kechki quyosh turmaklar sochin,
Jozibali bo'lar ertaga!
Ana, ko'k ham marjonlar sochdi-
Kengliklarning kino ertagin. [Parfi R, 2013:22]

The evening sun sets so miraculously that it has become a tradition for poets to describe this situation. Rauf Parfi also points out that the evening sun combs his hair, resulting in a more attractive morning. Moreover, the man praised the summer sun and the field poetically:

Kechki quyosh turmaklar sochin,
Jozibali bo'lar ertaga!
Ana, ko'k ham marjonlar sochdi-
Kengliklarning kino ertagin. [Parfi R, 2013:22]

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, 2013:23]

The mountain is a symbol boasting of its dignity and strength. The poet reflects this feature of the

mountain in his poetic verses. The poet refers to the silver winter through the phrase "silver airs". That is, the constant companion and interlocutor of the mountain is beautiful and noble with the ornaments of silver winter:

Jozibali bo‘lar ertaga,
Sevgi fasli asl va bedog‘.
Kumush havolar-la o‘rtigi
Go‘zalligi bilan yashnar tog‘...[Parfi R, 2013:28]

Summer passes quickly with its chores and heat. Autumn, his companion and friend, bids him farewell. The poet poetically calls the summer season "son of the sun". This naming shows that Rauf Parfi is a creative artist:

Yoz o‘tib ketgandek daʼatan.
Kuz. Ne`matga to`ladir qo`li.
Xayr senga, xayr, saraton.
Xayr, ey, quyosh o‘g‘li...[Parfi R, 2013:30]

Summer is the season of happiness, thanksgiving and blessings. The delicious smell of fruits and citrus crops fascinates us all. This situation did not go unnoticed by Rauf Parfi. The artist expressed the refreshing image of a summer night through unique artistic similes and animations:

Yoz kechasi, osmon falakda
Qunduzning kitobi o‘qildi,
Tars yorildi qovun palakda,
Oltin shaftolilar to‘kildi...

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 heart, 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 observation, feeling, new thought. In fact, this is not a night, but a restless human heart, 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”...[G‘aniyev 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.

A favorite companion of hot and rainy summer. Sometimes it rains all day in summer. The chirping of grasshoppers and the rustle of the rain create a unique music. The artist embodied this situation in poetic verses. In this paragraph, Rauf Parfi uses rain in his own sense and paints a unique picture of nature:

Yoz sha`niga qo`shiq to`qilar,
Chigirtkalar chirillar chunon.
Yomg‘ir yog‘ar, go‘yo yog‘ilar
Issiq quvvat marjon...

Summer rain is a symbol of warmth and tranquility. It gives a unique moisture to the bosom of the hot earth. The chirping song and sweet smell bring peace to the lyrical hero. This feeling of pleasure reflected

the sincere feelings of the poet towards the summer rain:

Yoz yomg`iri shirindir biram,
Shitir-shitir uning qo`shig`i.
Bir shirin hid taralar yerdan
Va yurakka ketar qo`shilib... Parfi R, 2013:46]

The well-known theoretician scientist Ilhom Ganiyev analyzes the poem that starts with "Summer rain is warm, brother..." as follows: "Rain mainly falls in three seasons: winter, spring, and autumn. If you have seen and felt the rain in summer, the combination of hot air, hot soil and rain will give you a noble smell of the earth (the smell of the motherland, the smell of the Motherland). This, the poet says, is the most "sweet smell" in the world and "comes with the heart." An unexpected beautiful event" [Ganiyev I, 2021:687].

The night cloud is a constant enemy of the moon. This time, the artist reflected the natural aspects of the cloud in his verses in a poetic spirit. We can clearly see Rauf Parfi's artistic skill in his careful work on each symbol:

Mudrar yarim kecha uyquda,
Bulut suzar va oyni yopar.
Oyni yopar, lekin behuda,
Yana bir on o'tmasdan yonar.
Bu yomg'ir tinar qachon?..

In this verse, the symbol of the night was accompanied by rain. That is, the symbol of rain is compared to a pearl and sparkling water. Rainy night is depicted as happy and bearable this time. The fact that the words "shod" and "bearmon" are reflected in the verses indicate that the artist is in a good artistic mood:

Kecha olar uyqusida dam.
Kecha uzra posibon-Chiroy...
Seni ko'rgim keldi juda ham,
Ajib qo'shiq aytgan chog'i oy...[Parfi R, 2013:77]

Rauf Parfi skillfully describes the rain as his companion, which is a lively and unique natural phenomenon, in his lyrics. The above verses show that our poet is a child of nature. In the work of Rauf Parfi, the image of rain is embodied in different scenes: the image of rain is interpreted differently from the point of view of the creator, and it is observed that this image serves to provide the poetic spirit and artistry of the poem with its new aspects every time. .

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