

The image of a tree in the lyrics of Rauf Parfi

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Rauf Parfi is a talented writer who entered the field of Uzbek literature during the independence period with his pleasant voice and name. The rich heritage of the poet is still in the focus of attention of readers. The well-known theoretician scientist Ilhom Ganiyev writes about Rauf Parfi's work: "Rauf Parfi's work is an example of intellectual poetry, and his readers are not the masses, but people of a certain characteristic. To be able to perceive, analyze and interpret this poetry, to understand the meanings of the words requires a much deeper familiarity with the literary process, world poetry and philosophical thinking. The fact that these works are a few steps ahead of poetry today is a beacon for other artists. A true work of art is not chosen by the era, therefore it is natural that generations strive for it, study it with interest" [Ganiyev I. 2021:7]. Our teacher Ilhom Ganiyev evaluates the poet's philosophical and artistic work, praises this "work of art" and says that Rauf Parfi's work is a lesson for other poets.

Most of Rauf Parfi's work is composed of poems dedicated to the image of nature. Every time the artist begins his new verses, he faces landscape themes. In particular, the symbol of a tree, which is one of the traditional symbols in our classic and modern literature, is also one of the active images in the poet's lyrics. This time, we decided to analyze the image of a tree, which is a symbol that gives artistic and aesthetic spirit and mood to the poet's poetry.

1. Birds are the ambassador of spring and mood. Rauf Parfi's artistic skill is such that he embodies even simple images by telling them beautifully and uniquely. He puts the image of beautiful nature into a certain rhythmic pattern and expresses it in an unrepeatable way. That is, the closeness of the symbol of the tree, which is a constant companion of birds, was expressed in the poetic spirit. The artist's verses are proof of our opinion:

Go'zal bahorda qushlar

Ertalabki nahorda

Muloyim o'lirishar,

Chaq-chaqlashib daraxtda...[Parfi R, 2013:22]

2. Trees are a symbol of standing and pride. The era in which Rauf Parfi was created was truly a dangerous and pitiful present. The artist reflects these images sometimes with the image of a person, and sometimes with symbols of nature. In these verses, he expresses the painful image of the times and his experiences through the image of a tree:

Olislar turibdi mungli bir tusda,

Daraxtlar to'kmoqda marjon-marjon yosh...[Parfi R, 2013:27]

3. The willows are a symbol of the love of the lovers and the moments of their love. Every trip under the lyrical willow and suddenly the separation between them is understood in verses:

Lekin kutasan hamon

U tanish tol ostida...[Parfi R, 2013:58]

4. The researchers said that the statement of the creators is reflected in their work. The mood of this hot Rauf Parfi also affected the verses. That is, the meaning is understood through the sentence "badburush tol". Again depressed mood and the same life touched the soul of the creator, this time he condemned the painful lines:

Shilliqqurtday to‘lg‘anar ariq,

Suyanaman badburush tolga.....[Parfi R, 2013:96]

5. "Potted gun" - a trace of a bloody war, an example. While this image refers to the Second World War, the phrase "mangu bahar" is a hope and confidence for independence and independence. So, the lyrical hero dreams and waits for the arrival of a free and free life:

Faqatgina ko‘rinadir kuygan daraxt mung‘ayib,

Qayda qoldi mangu bahor, qayda bo‘lding sen g‘oyib?[Parfi R, 2013:105]

6. Trees are the harbinger of the seasons, a messenger symbol. In these verses, the artist showed the art of artistic revitalization through the image of autumn stripping the green grove. The image of spring, which is a constant companion of the lyrical hero, is a beautiful example of the poetic landscape he created with it:

Yashil daraxtzorni yechintirar kuz,

Poyimda bahorning alvido uni...[Parfi R, 2013:117]

7. Trees sometimes represent loneliness and sometimes togetherness. This time, the lyrical hero is in an optimistic and depressed mood and is looking for someone. What he is "looking for" may be peace, freedom, or peaceful bliss. The meaning and purpose of the verses are revealed in a poetic spirit through the sentences "tree struck by lightning", "bottomless void":

Yashin urib ketgan daraxtdek to‘nib,

Poyonsiz bo‘shliqqa qarayman dilso‘z.

Sarson axtaraman yuragim to‘lib-[Parfi R, 2013:176]

8. If we take a closer look at the personal life of Rauf Parfi, we will notice that there are flaws in the poet's life. The sudden abandonment of her husband and friends was a real separation for the author. Here are the situations the author described through the symbols of the tree and the sun:

Daraxtlar sinar, oftob so‘nar,

Meni tashlab qayga ketding, do‘stim...[Parfi R, 2013:185]

9. Symbols of love and affection have always been a source of inspiration for poets. The lyrical hero reveals in a poetic spirit that he really loves his neighbor through various images. In

particular, in these stanzas, the lyrical hero and his lover were accompanied by the symbols of night and trees:

Tun yaqin, daraxtlar junjikar behol.

Bir kun o'tgan edik bu yerdan shoshib...[Parfi R, 2013:187]

10. Maple is the longest-lived tree, a symbol of eternity and love. The image of the maple tree is an active symbol not only in poetry, but also in prose. In these lines, it is clear that Chinor is the friend of the lyrical hero, and there is a philosophical and vital purpose in asking him to understand him:

Har kun huzuringga kelaman,

O'ltiraman soatlab

Sen meni tushunishing kerak, Chinor...[Parfi R, 2013:194]

11. The male child of the cloudless sky. He sleeps peacefully and quietly at the foot of the blue sky. The cloud, which is a wonder of the sky, silently looks at the earth. The artist embodied this situation in poetic verses. In these verses, Rauf Parfi uses the cloud in a symbolic sense and paints a picture of unique nature:

Kuygan daraxt bo'yniga osilar,

Oq bulut, oppoq bulut,

Yig'lagali ketar keyin...[Parfi R, 2013:194]

A well-known theoretician scientist Ilhom G'aniyev said "They hang around the neck of a burnt tree..." and analyzed the verses as follows: "Why does a "burnt tree" sometimes "hang around the neck" of a poet, a lyrical hero? Interesting and mysterious, unexpected and unconventional. Only if we combine our knowledge and experiences of life, nature, physics, astronomy, and psychology in a deeper observation, logic will emerge from the suddenness, mystery, and abstraction, and the curtain will begin to open. From the "white cloud" it can be seen that rain and hail happened much earlier. The black cloud cried and scattered everything on the ground, and there were no tears left, "white cloud, white cloud"..." [Ganiyev I. 2021:65]

12. "Bare tree" is a symbol that has lost its leaves, branches, and its essence. If we can say this symbol in a symbolic sense, this tree can be the people and the poet himself. The symbol of "Black Crows" refers to the former regime and its oppression. In these lines, the meaning of hope for the future and confidence in the arrival of glorious days is understood:

Sirli entikadi yalang'och daraxt,

Nechun ketmas qora qarg'alar nari?

Qarang, ingillagan itlarga qarang...[Parfi R, 2013:197]

13. Turkestan is the motherland, land and meadow of all Turkic peoples. Rauf Parfi did not write or do anything about this country. His efforts and goals were reflected in his lyrics and creative work. During the time of the former Union, the whole of Turkestan cried blood, sent many people between the tanks and into the center of the bullets. The people could not stand it. He was

just patient and endured. That is why the poet artistically describes the holy Turkestan as a "tree of patience":

To'ysin, Vatan yodi chidar bemalol.

O, sabr daraxti, qutlug' Turkiston...203

14. The symbol of leaves and a tree are symbols that always go together. We can compare it to a person and his children. These lines prove our point:

Tillaring yam-yashil yaproq singari,

Daraxt emassan-ku, bas qil, gapirma...[Parfi R, 2013:210]

15. The sun, stars, river and trees are the beloved children of nature. Through these symbols, the poet expressed the inner feelings of the lyrical hero and society in a poetic spirit:

Quyoshning yog'dusi qoradir,

Yulduzlar muzlardir to'kilgan.

Bu daryo uzangan yaradir,

Daraxtlar egilgan, bukilgan...[Parfi R, 2013:223]

In Rauf Parfi's poems analyzed above, the image of a tree appeared in different forms. In one of them, happiness and joy were sung, while in another, inner feelings were 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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