

Rahima Sharipova, Navoi State Pedagogical Institute, Teacher of the
Department of Uzbek Literature

INTERPRETATION OF WIND SYMBOLS IN RAUF PARFI'S POETRY

R. Sharipova

Abstract: In modern Uzbek poetry, the interpretation of natural symbols such as wind, rain, snow and clouds has a special place. These emblems are a figurative means of revealing the human psyche, emotional experiences. The article reveals the symbolic meanings of wind, rain and clouds in Rauf Parfi's work in accordance with the interpretation of spring, autumn and winter.

Keywords: motif image, wind, cloud, rain, diagnosis, lyrical hero, symbol, psyche.

Rauf Parfi is one of the brightest representatives of modern Uzbek poetry. His symbolic way of thinking, his metaphors, and his deeply philosophical poems are a shining page in Uzbek literature. It is especially important that the poet's poems reflect the human psyche, the feelings of the soul in harmony with nature. Commenting on the image, the literary critic D.Kuronov gives several new classifications: "[1, 49]. In this sense, the symbols of nature, such as wind, clouds, and rain, were able to rise to the level of motifs in the poet's poetry. Because these images were often repeated in the poet's poetry and served to express new meanings.

In this context, we try to analyze the poet's poems about the wind:

Whisper to me, O wind,
Just don't run past my heart.
Whisper to me, O wind,
Do not tear off the leaves.
Whisper to me, O wind,
Where are you taking me again?
Whisper to me, O wind,
The Black Tale of the Past [2, 80].

It should be noted that the wind came in poetry as a link between yesterday and today. In diagnosing the wind, the poet describes it in terms of its functions in nature. It is known that when the wind blows, the leaves fall to the ground. There is a diagnosis in this as well. That is, "breaking a leaf" means that it is blowing hard. Furthermore, in the next paragraph, the philosophy of life becomes even stronger. When the lyrical protagonist says to the wind, "Where are you going again?", He is referring to a person's passing life. At the same time, the wind reminds the poet of yesterday. The pleasant blowing of the wind is revived by the "whispering" action of man.

The wind howls, the wind howls,

I have no rest, no sleep in it.

He can't write his pain,

Joy is also immeAndijan State University named after Z.M.Boburrrable [2,54].

In this case, the wind is compared to the wolf's hunt in accordance with the winter storm, and on this basis it is humanized. This is because it can be observed in situations such as not being able to rest, not sleeping, not being able to write about the pain. That is, the harmony of the wind and the human psyche is understood.

The wind, combing my hair,

Let it flow with pain.

Fate, don't be surprised.

After all, you did not separate from anger [2, 200].

In the above lines, the blowing of the wind is given by another condition - by combing the hair. The philosophical content is much deeper. The poet sees gray hair in pain. In fact, gray hair is a sign of increasing life expectancy.

The wind blows on the leaves

The wind plays in the water.

What a cool wind

What is the dream in your heart? [2, 57]

In the above lines, the image of the wind corresponds to the spring season. In other words, the wind blows in the spring. Therefore, the poet gives his breath through the verb "play", in which there is a connection between the beauty of nature and the psyche of the lyrical hero.

He knocks on the window,

He knocks on my door.

Restless, restless sleep,

He wakes me up.

The wind blows in my hair,

The wind blew into my eyes,

Happy to sing, tell tales,

Then back to the tracks [2, 57].

Indeed, it created the image of a pleasant breeze. Wind swelling is re-diagnosed. That is, "knocking on the window" and "knocking on the door" are human. Or its restlessness is in harmony with the human condition. Through these images, the poet vividly expresses the nature of the spring wind, the virtue of pleasing the heart.

Goodbye, wind, goodbye, wind,

Come on in, take a look

Get me a song,

Olgin is another legend [2, 57].

There is a melody and melody in the wind. That's why the softness of the spring wind and the aroma of the song are like a song. This is the vital meaning of the poet's spring breeze.

Youth blue season. It's late. Sarg'ardi.

It spilled. Mercy is a leaf that does not know.

Black shot into the cold.

The wind is breaking at the bottom.

Youth blue season. It's late. Sarg'ardi [2, 133]

The blue season of youth is compared to spring. In classical poetry, human life is interpreted in terms of seasons. R. Parfi continued this tradition. The image of the wind is depicted side by side with the autumn. There are two meanings in the line "The wind is breaking at the foot". 1. Falling tree leaves in autumn. The poet's diagnosis is extremely difficult. The fact that the leaves lie on the ground depends on the wind, which breaks them. 2. The image of human life. The blue season gives way to youth and autumn to old age. So, it also reflects human life through the image of the wind in the fall.

In the poet's poetry, the symbols of wind and rain, wind and cloud are depicted in harmony. This feature is especially noticeable in poems on spring:

Outside winds,

It's raining hard tonight.

Outside winds,

The window washes their faces [2, 75].

In nature, wind and rain often occur together. in which the depiction of this state of nature takes precedence. However, this image reflects the feelings of the lyrical hero, the scenes of his psyche. This is because the sound of the rain is accompanied by the rustling of the wind.

In poetry, the rain is a symbol of purity that cleanses the environment and washes the heart. It is known that the wind also drives the rain. In this sense, Rauf Parfi's poem "The window washes his face" is a unique artistic discovery. The reason is that the poet expresses the fact that the rain hits the window with the help of the wind through another diagnosis (washing - human).

The night is near, the trees are weak,

One day we hurried out of here,

It smells of rain, the wind blows,

I'll go alone, without you, lost [2, 161]

In this love poem, the lyrical protagonist's mood changes like rain and wind. It is known that after the rain, a pleasant aroma spreads from the ground. This is the smell of the lyrical protagonist, who is experiencing mental anguish. In the poem, the verb "to tremble" is used in reference to

the wind. This is also the condition of man. In other words, the tremors of the wind and the lyrical protagonist's unrelenting wanderings created a parallel. The roaring wind represents the image of a helpless lover.

Where are you flying, where are the clouds,
Where is your love today?
O wind, where will you be thrown?
Where do you know, what kind of place?
Gathered on the river that day
It is well-intentioned that you are a cloud.
Why did you touch the wind, why,
Why did you become a slave, the clouds again? [2, 108]

The cloud moves in the sky. This situation is given by "flying". The poet also described the rain falling from the clouds. That is, the rain represented the image of love. And the wind "throws" the cloud everywhere. In this case, the wind expresses transient feelings, and the cloud reflects eternal feelings.

Rauf Parfi's poems, which we have analyzed, are distinguished by their life-philosophical content and deep meanings. It should be noted that the images of wind, wind-rain, wind-cloud in the poet's poems have symbolic meanings. As a lover of nature, the poet feels the landscapes of the human heart in connection with it. In particular, this can be observed in wind interpretation. The wind, first of all, has different meanings according to the seasons of nature. Consequently, the softness of the spring wind, the unique aroma, the playfulness are expressed as a means of lifting the mood and mood of the lyrical hero. Expressions related to the blowing of the wind: "hunting" in winter, "playing" in spring, "slaughtering", "whispering", "roaring" in autumn, show that this image is in harmony with the psyche of the lyrical hero and has a connection with human life. In general, the wind is the motif in Rauf Parfi's poetry. Because the poet repeats in his work and expresses various symbolic meanings. On this basis, it can be said that the philosophical life content of the poet's poetry is clearly expressed in the symbols of nature.

References:

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