

SPECIFIC ASPECTS OF RAUF PARFI'S POETRY

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Abstract: The article discusses specific aspects of Rauf Parfi's poetry. Thoughts that the poet broke the stereotypes and stereotypes of artistic thinking in the 50s and 60s of the twentieth century, and perfected this philosophical and aesthetic experience in the early twentieth century, served as a special assessment of the poet. The idea that the poet is a poet who has made a great contribution to the development of this content by expanding the artistic interpretations of the issues of independence, national freedom, individual freedom, ideas and concepts about Goodness, Justice, Beauty in the sense of universal values is also substantiated in this article. In particular, the artistic-aesthetic, socio-philosophical significance of the artist's works is not determined by the author's nationality or the culture of the East, the West, the East and the West. the idea that the need to understand how far he can discover remains the main criterion of the world of fiction today determines the basic theoretical value of the article. The main content of the article is that this described process, of course, is also a high assessment of the poet's views on the fact that the poet is a product of a new worldview and worldly taste.

The idea that Rauf Parfi and his generation were not children of the Soviet era, but children of universal culture, formed the concluding part of the article.

Keywords: word artist, socio-philosophical views, freedom of person and nation, literary consciousness, socio-aesthetic ideal, symbolic images, symbolic and figurative lyricism, free, sonnet, octave, six, quartet, a two-line poem, oxymoron, etc.

INTRODUCTION

One of the brightest representatives of Uzbek literature of the XX century, Rauf Parfi, is a poet-Riddler, the owner of the title sohir. Rauf Parfi was a true worker of poetry. There are many pages in the poem, and he polished it so that he did not notice, or rather, did not pay attention to the fact that he spent many years of his life on this work. For Rauf Parfi, such hard work has become as simple, routine, everyday work as drinking tea and eating bread. In particular, the "Caravan Road". Of the 31 poems listed in the first book, ten were not included in the "Caravan Route", remained in the notebooks of the poet and, nevertheless, are works that were reprinted more than once during the following years. They are authoritative not only in the chronological order of the arrangement, but also, importantly, in the coverage of the nature of the fractures in the artistic and aesthetic thinking of the poet. Studying the results of this painstaking work, familiarizing today's readers with their artistic and aesthetic value remain relevant issues of today. The object of the study was all the poetry collections of Rauf Parfi, sources about the poet's work in the author's personal archive, mainly his selected book "Sakina", published in 2013. Methods of classification, descriptive, historical-comparative, contextual, complex and functional analysis were used to cover the research topic. The main theme of Rauf Parfi's poetry is the will of the individual, the independence of the Motherland and the unity of Turkestan, the Turkic world; the courageous poetry of the XX century, doomed to express the eternal consciousness, the acute tragic spirit of the Turkish man in the sacred Turkic language. Despite various loving views on

the poetry and personality of Rauf Parfi, however, for fifty years, the interest of readers in him has never waned. His work was highly appreciated by such poets as Askad Mukhtor, Shukrullo, Miraziz Azam, Mirzo Kenzhabek, Chori Avaz. Such well-known scientists as Ozod Sharafiddinov, Ibrahim Gafurov, Ibrahim Hakkul, Botirkhan Akramov, and Ulugbek Hamdam wrote about him. Such famous poets and scientists as Vokif Samadugli (Azerbaijan), Atner Khuzangay (Chuvashia), Uldis Berzins (Latvia), Lia Seppelu (Estonia), Huseyn Uzbekay (Turkey), Edward Walurs (USA), Temur Khoja (Germany), Omondurdi Annadurdi (Turkmenistan), Rene Kalandi (Georgia), Jacques Manet (France), Victor Sosnora (Russia) have written about him abroad.

They translated his poems into their native language. The poems dedicated to him by Uzbek poets will become a book in themselves. Rauf Parfi is a poet who created a very special school in Uzbek literature. He is one of those people who have come a long way to meet and learn the high national spirit of the Uzbek Turks through his poetry. His contemporaries recognize him as a brilliant poet of Turkestan, the Turkic world, and great Turkestan

MATERIALS AND METHODS

The change of seasons is a natural process, a derivative of the unchanging law of nature. Even in fiction, the appearance of light generations together with light ones is a spiritual and intellectual necessity, a spiritual necessity. This means that new tastes and aesthetic tendencies always manifest themselves in artistic and aesthetic thinking "This is the art of understanding the phenomena of nature and society, the mysteries of man and the universe, explaining them with new images and artistic means" There is nothing secret in poetry that a poet can hide from someone. Only there will be the mystery of the poem. It is fate that has become art. A poem that captured the fiery eyes of fate in his heart.

Rauf Parfi from his early poems showed himself as a creator who formed a worldview, spirituality, and spiritual beliefs. "There are many sorrows in the world", "Midnight falls asleep...", "Poetry", "Dawn". In dozens of his poems, such as the dawn shoots arrows the sky becomes brighter I am far beyond the horizon infinite-consists of endless minutes, you can trace the bright signs of his socio-aesthetic ideal. "A bird sings in my soul, I do not know your name, my bird..." - says the poet in the poem "gazelle written on the banks of the river". Having penetrated into the poetry of the mid-60s, early 70s of the XX century, Rauf Parfi, showing a bright identity, won the love of the literary community with new, indelible, unexpected non-traditional images (bird, lantern, tree, flute, light); by the nature of artistic thinking built on imagery, he fell into the eyes of the people

In the poems of Rauf Parfi, the warmth of affection for a person, the spirit of trust and attention, the mournful-sad and melancholic melody, the sincerity that the eyes did not see and did not hear, found their expression in the eyes. . And, importantly, the social and philosophical meaning of the poet's works was a new direction in our poetry. In particular, first, the goal of life, of the living, is the perfection of the soul. Secondly, the prevailing ideas that without spiritual freedom, a person cannot manifest himself; thirdly, that without national unity, a nation, a people cannot maintain their existence. To live in the same dreams, in the same sorrows, in the same joys " - this is the essence of life, - he believes.

From the earliest poems of Rauf Parfi, the desire for courage and the spirit of freedom, the ideas of rebellion against oppression in society, social injustice, inequality, injustice, are leading the way. The ideas of freedom of the spirit, freedom of thought, and peace of mind, laid down by the poet in the early 70s, became the basis of the nationalist trend in the development of our poetry of the next stage. Rauf defined the socio-aesthetic essence of Parfi's work, the nature of his art, which was

different from his predecessors, teachers, and like-minded poets. The symbolic images of the lantern and the sun carry a deep meaning to the poet. It burns, it sings, it burns and it sings. The burning lamp is a favorite dream of the lyric hero. He listens to the syllables in people's tongues, their grief, their pain that burns on the tip of his tongue. In particular, a lamp that lights up at the end of winter does not just illuminate the room surrounding it. It burns, it sings, it burns and it sings. The burning lamp is a favorite dream of the lyric hero. He listens to the syllables in people's tongues, their grief, their pain that burns on the tip of his tongue. The content, loaded with symbolic images, is not so difficult to read. Night is a society steeped in the darkness of colonialism, light is a poet who seeks to convey the light of thought into the minds of people. Lamp-silence.

He, again in anguish, sings. This means that people enrich and purify their hearts with new feelings and experiences..Dawn, arrows, dawn, Sun-Lily, is a direct hint that since the 60s the political situation in society has softened, attention to people has increased, the word of a fighter for personal freedom has begun to acquire the status of dawn, sunset in the spiritual life.Rain-according to Eastern ideas-is a blessing, a divine blessing, a seed of goodness and goodness. Poets impose monotheistic meanings on it in their spiritual states and moods. That is, each poet, based on his aesthetic principles, seeks to express a variety of artistic and philosophical content by means of words. Someone sees the tears of a loved one in the rain. Someone else imagines a crying heart. In another poem by the poet, rain is understood as the pathetic words of clouds, a black-brown sky directed at the earth. In the image of Rauf Parfi, the rain-bag is in the form of a dark night. And the night flows like water. Therefore, the night is fun and carefree.

RESULTS AND CONCLUSION

The experiences of the lyric hero are like rain falling on a dark night. In that sense, in his eyes, the leaves were dancing . Even the winter darkness is pleasant, delicious in shape. Defensively, like flowers, it seems that legends are told before dawn. Therefore, the lyric hero with trepidation plunges into his heart, his cypresses radiate light. The illusion is not emptiness, it is the winter darkness inside the rain. You can trust him. Despite the fact that at dusk, on a lunar Saturday under heavy rain, it gives hope for tomorrow's dawn. It seems that figurative, lyricism is, one might say, the fiery breath of Rauf Parfi's style, its core. Rauf Parfi's heart is burning in the fire of immortal poetry ("my words are boiling in my heart, the fire of feelings is burning in my heart"). The light in people's minds, the warmth in their hearts, creates waves, they flare up. This is the bright fate of the poet. It's fate with an inscription on its forehead. This is the happiness of the culture of the Uzbek artistic word. The poet's lyrics, built on metaphors with a broad meaning, not only gave birth to new poetry, but also marked the beginning of the birth and formation of a new generation of personalities. The rebellious lyrics against despotism, treachery, lies and tyranny recall the fevers of blood dripping from the hearts. The taste, color, and expression of a person's face, truth, goodness, and beauty are universal. Familiar to all the peoples and nationalities of the world. The images of love, birds, trees, and light in the poetry of Rauf Parfi acquired a new symbolic meaning, reflecting the life of a human priest, burning with the desire for will. This is not the case when the lyric character expresses an instant mood. The rebellious lyrics against despotism, treachery, lies and tyranny recall the fevers of blood dripping from the hearts. The taste, color, and expression of a person's face, truth, goodness, and beauty are universal. Familiar to all the peoples and nationalities of the world. The images of love, birds, trees, and light in the poetry of Rauf Parfi acquired a new symbolic meaning, reflecting the life of a human priest, burning with the desire for will. This is not the case when the lyric character expresses an instant mood. He is the cry of the soul. A true word, turned away from the vices of society, escaped from an ugly environment and plunged into clean air, ignited by fire. He prefers to kiss the feet of virginity, light, and not to shed

blood on lies, betrayal, and oppression. Knows with dignity. In the works, the lyrical hero enjoys conversations with lightning, thunder. he knows that the real poet lives at the feet of the sun, in the arms of the fire. The poem is a child of fire with light, he says. Why didn't you wake up the lightning, he says in the "I've been asleep for a long time" trilogy. When I hide the lightning, I forget about the world, I come to myself, "says my beloved man..." at the age of three. The sun melted in my eyes, the moon fell, melted on my chest, says another trio. In the poetry of Rauf Parfi, the elements of nature, the material world lives its own life, fantasies. Whether it is the expanses of the sky, the stars, the clouds, or the sun's rays, they all express their joy, anxiety, and pain. Helps you understand the mysteries of the mysterious world. Images of nature occupy a place in our hearts when they enter our eyes. More importantly, the details, colors, and images of nature help us understand society and man. Just as the drops are reflected in the poems of Rauf Parfi, it is a reflection of the states of manifestation of the spirituality of the individual. No matter what line you read, you will catch the poet's eye, feel his breath. You will see sharp, penetrating, fiery eyes. As you go through each page, reach out your hand. From the early poems of the poet, images of dawn, death, sunset, light, tree, bird, images of white and black colors penetrate the unconscious psyche of the waking "I", a unique person. The edges of deep meaning in them remind of spring waters that beat on the banks and boil, opening their tributaries. We can say that in each of his poems the poet is looking for himself. The eyes are opened by groans, pains, groans, groans of the awakening language, reacting to the troubles of society and man, to the games of representatives of the dominant ideology.

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