

The Expression of Natural Phenomena Associated with Water and Fire in Poetry

Sh.Sh.Nizomova

Faculty of preschool and primary education
Teacher of the Department of pre-school education
Bukhara State University

Annotation: This article discusses the interpretation of natural phenomena related to water and fire in modern poetry and its interpretation in Uzbek poetry.

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In Uzbek poetry, from the natural phenomena associated with water and fire, there is a certain similarity, harmony and symbolism as an image and metaphor of water. One of them is shebnam.

Shabnamning sof qadahi sindi...
Kulimizni sovurdi falak –
Sen mendan ayrilding, men sendan.
O'yin tushar rangin kapalak.¹

At night, the moisture that landed on the face of the flower-Greens, delicate water reeds give a person an unusual mood. In particular, it is considered a natural state when it no longer shares the pleasure of a person in the rays of the Rising Sun, The Color of which shines, but when the sun begins to come out, the sun slowly burns, without being able to withstand the rays of the sun, and the loss of sight. Therefore, the poet expresses such a state of burn and separation with his own experiences, expressing the grief of ayru from the wound, the pain of a burning tongue in the fire of love in a metaphorical way in his own way.

In the people, the phenomenon of dew and rain is characteristic, obi has risen to the level of life.

Shudring is also one of the natural phenomena associated with water. It often arises from the effects of cool air. Therefore, poets do not perceive yor Taft, the soul that lives far from it is like a “dew”, that is, a place where drops of cold water are conquered.

Dalalarda esar shabboda,
Egiladi nozik chuchmoma,
Yalpizlarning bargidan shoda –
Shoda shudring jimgina tomar.²

Xalqimizning sevimli shoiri Muhammad Yusuf “Rayhon” she’rida suvning birdaniga ikkita: chashma va tomchi (qatra) singari analoglarini ketma-ket qo’llagan:

Gulga tegsa gulxan paydo qiladur,
Suvga tegsa suvni yondirar yuzing.
Sen Arshi a`loda jannatiy chashma,
Men yerda yonaman tomchingga tashna.³

Built on the basis of a specific exaggeration, the description of the flame of love capable of burning water in these Egyptians is given. The beautiful and beloved yor Arshi is equated with the excellent fountain. And the young man who fell in love with him is so hard on the land of his mistress of height that his condition reminds him of a picture of a Fallen Earth, which he was pressured to a drop.

Ikram Otamurod in one poem, which he included in the collection” tag'azzul", equated the drop to a citizen (person) who was part of the motherland:

Hansiragan oftob tig`ida
chaqnagan maysaga tomchi suv bo`lib

¹ Rauf Parfi. Latest vido. - T.: A.Publishing house of the National Library of Uzbekistan named after Navoi, 2006. - 16.

² Rauf Parfi. Latest vido. - T.: A.Publishing house of the National Library of Uzbekistan named after Navoi, 2006. - What?12.

³ Muhammad Yusuf. We will be happy, page 112.

chanqog`in bosmasang, behuda,
behuda Vatan deganing to`lib.⁴

Ancient people understood death in the sense of evolution from one view to another. Often they thought that the soul of the deceased person returns to the bright world in the form of rain or wind, or something plant. Such a mythological hint of imagination-concept exists in the poem "miss my mother" by the famous Bukharian poet Sadridin Salim Bukhari. In this poem written in the meaning and tone of folk suffixes there are such lines:

Begonalik qo`yniga sen ham ketdingmi, ona?!
Shamol silar boshimni, yomg`ir to`kar yoshimni,
Shamolu yomg`ir bo`lib tashrif etdingmi, ona?⁵

Ancient people thought that when they saw rain, snow, all the water was in the sky. With this he made them divine. Those who admire water as it relates to the world of heaven and spirits.

In the following Egyptians, the image of snow in the tool bemehr refers to the human soul:

Erimagan qor kabi bag`ir.
Buni faqat angladik faqat.⁶

Ice is formed from the solidification of water in the cold. Therefore, ice can be considered one of the water analogues. In poems, ice is also depicted:

Uyg`on, ey, malagim, tur o`rningdan tur,
Otashin muzlarda isinaylik, yur,

Fire means fire. Ice can not withstand the fire and will melt. Therefore, fire and Ice are a contradictory phenomenon. However, in the artistic literature there is a state of concomitant use of such contradictory phenomena. This is a kind of artistic art, which in poetry is treated not as a contrast, but as an adjective. In fact, in life there will be no "fiery ice". ICE does not heat the human body, but rather crumbles. That's why "warming up in the fiery ice" is a special phenomenon.

Some peoples burn the deceased, put the ashes in a container, whiten in the water. Perhaps, similar traditions were also the basis for the image of putting fire and water side by side.

There are such people who, despite the fact that it is a raging winter, break through thick ice and bathe in icy water. In this way it is said that the pains in the human body are healed. Perhaps this vital fact of life was the basis for the expression of ice through the adjective "fiery".

Yong`inli daryoda quloch otaylik,
Bu yerdan ketaylik, faqat ketaylik.⁷

The river will not be burnt, as the ice will not be hot. Because any fire extinguishes with water-will remain. Therefore, the source of water is nothing more than the quality of the river as "fiery".

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Rain is one of the phenomena of nature that supplies water to humans. The more rain it rains, the more water will be abundant. Depending on whether the rain is strong or weak, more or less rainy, its types differ in the style of rains, floods, hail. In the poem "flood" by Osman Azim, it is observed that these symbols related to precipitation were brought as mutual recognition:

Eru osmon **ko`l** bo`ldi-yo,
Yomg`ir muncha mo`l bo`ldi.
Loyli sellar yo`l bo`ldi-yo,
Oqib o`lmoq o`ng bo`ldi-yo,
Doka ro`mol **ho`l** bo`ldi.
Doka ro`mol ho`l bo`ldi-yo,
Quritmoqqa quyosh yo`q.
Jala bo`ldi, **do`l** bo`ldi-yo,

⁴ Catering Atamurad. Tag'azzul. Poems and epics. – Tashkent: editor-in-chief of " Sharq " publishing and printing stock company, 2008. – p26.

⁵ Sadridin Salim Bukhari. Miss my mother / that book. - p49.

⁶ Rauf Parfi. Latest vido. - T.: A.Publishing house of the National Library of Uzbekistan named after Navoi, 2006. - p46.

⁷ Rauf Parfi. Latest vido. - T.: A.Publishing house of the National Library of Uzbekistan named after Navoi, 2006. – p.47.

“Ishqdan kechsang – “o’l” bo’ldi-yo,
Chidamoqqa bardosh yo’q.”⁸

Floods, floods, often occur in the spring season more often. Before the rains or floods come, a dark cloud envelops the sky, and a strong wind begins. Especially in April of spring there will be a lot of precipitation.

In conclusion, it is observed that poets in the means of water and fire often express love feelings, feelings of the soul, family well-being, in it the fullness of the child, their aspirations for the way of life, the feeling of love for the motherland.

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