

The peculiarity of metaphor in the work of Khurshid Davron

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Annotation: This article explains the elements of language in Uzbek linguistics, syntactic figures and their importance in the literature. At the same time, while analyzing the relationship between language and literature, the revelation of the human psyche using language phenomena is explored.

Keywords: metaphor, poetics, Aristotle, lingvopoetics, imagery

As we study the linguistic properties of poetic poems, one of the most widely used means of moving meaning in poetic poems is considered a metaphor. The metaphor is the move of the name of one predecessor, taking into account the similarity of one predecessor to another. That is, Metaphor is one of the factors involved in the formation of new meanings of words. We know that the issue of metaphor has been studied and analyzed since ancient times, and research in this area is based on examples in Arastu's essay "Poetry." He believes that the language of poetry prohibits the use of its own words so that the chosen words, on the one hand, ensure accuracy, on the other hand, differ from everyday speech. Through metaphor, the selfishness of poetry, the interpretation of words, expressions, and events equally capture a person's heart and heart. We will witness that many elements of our language are used in their place and effectively, and that the reflection of natural phenomena is celebrated only in a special spirit: ¹²

"And the night rain that shrieks,
Tumanlarni quchoqlagan tong,
Qop-qoraygan dala-yu qir raw
All of them are well-known to me."³

It is noteworthy that in these 4 Egyptian poems, "Dawn hugging the fogs," the poet expresses the dawn of dawn and at the same time covering his blue face, thereby describing nightmares that are characteristic of the human spirit, while the surroundings are going on a light but incomprehensible process in the heart. Or in the poem "A Fairy Tale About the Girl and the Wind," he calls the day's night swapping event "the night of the sleeping moon":

"Dardday long-term ko'chani
Oyoqlaring besas o'padi.
The night of the sleeping moon
It wakes up the smell of your hair."⁴

To express beauty and pleasantness, The Watch Tower Publications Index and the Research Guide for Jehovah's Witnesses also emphasize the night as clear. Acknowledging that the dawn of the night and the setting of the morning in the morning are compared through amazing metaphors, the poet's lyrics also drown in the sea of wonder:

"Huv... Far from the bird that has strayed,
In the endless fields of my village,
Oppoq shiyponlarda ko'ksini titroq,
Iliq, moviy shamollar o'pib,

¹ Hojiyev A. Tilshunoslik terminlarining izohli lug'ati.-Tashkent: Science, 2002. B63

² Boboyev T. Adabiyotshunoslik basics.-Tashkent: O'qituvchi, 1979. B579

³ Hurshid Eren. Bahordan one when Before. -Tashkent: Sharq, 1997. B8

⁴ O'sha book B9

Sleeping Translator Girls
Tushlarini quyoshga ko'mib..."⁵

In this poem, entitled "Autumn Morning," the artist added a tone to the poem by dawning through the image of "burying his dreams in the sun" and likening the moment when the same sun rose to the tick.

And in the poem "I Became a Tree at Night," the poet painted a picture of the night, likening two different egyptians:

"The world slept like a butterfly,
He did not sleep like me in a river."⁶

The butterfly usually lives for a day, and this time is viewed as a process that lasts from early to late. Another reason why the artist introduced this image was that he compared the transition of the day, life, the world, and the equivalent of the time when he blinked and blinked. At the same time, another phenomenon is considered to have described the night as well, through the phrase "the world has slept."

"One of the most important signs of successful likeness is the element of unpredictability, innovation, illustrations," no one objects to the fact that likeness is one of the oldest and most popular language events." Indeed, the metaphors in the poet's work ensure that not only for the luxury of words and poetry but also for the meaningful unity in it reaches a person's heart. It is impossible to say that by doing so, the poet created "private metaphors" that were unique and able to reveal his world. In particular, let's take a look at this poem, which revived another night's landscape:⁷

"In my eyes
Boqardi sad
Olis-olislardan

The night when it flowed."⁸

The poet points out that the state of the night has flowed here, thereby refreshing the time of calm, poetry, and meditation on the human spirit.

And in the following poem:

"The nights are the moon in heaven,
The moon is a bathed stream,
Goho faqir goh boy bo'lib,
Dillar aro ash'or manam."⁹

Through his metaphor "the moon is a bathed valley," the poet represents the concept of heaven, saying, "The moon is a bathed valley." The moon is a bathed valley, or time in heaven, compared to the state of the night. In one Egyptian, the poet represents both the heavens and the state of the night. The metaphor can be in many works, which can also be applied by various artists, but creating a combination of forms and content is considered a separate phenomenon. "If these tools belong only to a separate creative fortress, they will continue to live as a unique example of artistic creativity without spilling out. Therefore, with a broad understanding of the artistic significance of such tools, S. Mamajanov emphasized: "The person facing the illustrations is not a horse that will continue to ride or be saddled. How a poet uses a visual tool depends on the poet's worldview, idea, attitude toward reality, his unique vision, perception, understanding and explanation style, artistic thinking, the characteristics of a lyrical hero, in short, the poet's own style. The real artist never imagines that I should turn to a falon method or a falon visual tool in this place, but rather works on his own thinking, superstition, concept, and prohibition of the material. Just as the spiritual world of the artist and the life that inspires him are like his illustrations." Indeed, in the poet's work, the metaphor was not only a weapon that created silence but also a way of expressing a person's spiritual

⁵ O'sha book B12

⁶ O'sha book B 20

⁷ Karimov Suyun Amirovich. Badii uslub va tilning ifoda tasvir vositalari. -Samarkand. 1994. B10

⁸ Hurshid Eren. Bahordan one when Before. -Tashkent: Sharq, 1997 B24

⁹ Hurshid Eren. Bahordan one when Before. -Tashkent: Sharq, 1997. B57

nightmares through it. As the poet applies the metaphor, we will witness that the thought-out situation is calm, and that evolution in the human spirit represents events through the mushrooms of night and nature. "The individual metaphors that each writer has his own creative property are the best examples of visual tools, which are also considered a feature of artistic style. In the writer's work, even one metaphorically used word can jiggle an entire text around itself, being considered a sticking point, forming a metaphorical context." Based on the teacher's opinions, professor Suyun Karimov, as we witness a metaphorical picture of natural phenomena in poetic poems, we will determine two things as a result of our study:¹⁰¹¹

1. The poet distinguished natural phenomena, especially the dawn and the setting events of the night, using language elements in a unique way.
2. These natural phenomena indicate that the human life span and the world are transitional, especially the description of the conflict between man and nature, especially the exchange of days and nights.

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3. Sha'drach, Me'shach and A-bed'ne-go. The day before spring. -Tashkent: East, 1997.

¹⁰ Karimov Suyun Amirovich. Badii uslub va tilning ifoda tasvir vositalari.-Samarkand. 1994. B8

¹¹ Karimov Suyun Amirovich. Badii uslub va tilning ifoda tasvir vositalari.-Samarkand. 1994. B20