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## TRADITIONAL AND INDIVIDUAL METAPHORS

**Abstract:** In the article, the figurative method, which is the most widely used in poetry, is sometimes the main principle of the art of words and one of the types of artistic transfer, the role and manifestations of metaphor in poetry, the artist who has four unique styles of aesthetic functionality: Rauf Parfi, Nadira Afokova, Halima Ahmedova and Askar Mahkam. it is in this way that it is studied in the example of its views and ideas. Imagery is the life and soul of a true work of art. Thanks to the metaphor, the artistic text becomes layered. Everyone opens these floors as much as his mind, thinking, knowledge allows. It is studied on the example of poetry created in the environment.

**Key words:** metaphor, metaphor, rhetoric, maqlubi mustavi, muvassal, tarofuq, mazhabi kalami, radif, weight, rhyme, tashbeh, diagnosis, epithet.

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### Introduction

The requirements and criteria for speech art are different in each period. Rhetoric was fully formed already in the fifth century BC, at that time artistic creation was focused not only on the basis of laws, but also on the scope of internal laws: emotional coloring, aesthetic, intellectual influence. It can be said that the poetic perception of the world was formed at the same time as humanity began to understand the world, tried to understand it, and developed a strong interest in learning about natural phenomena. By nature, a person compares everything in existence, divides it into good-bad, necessary-unnecessary, necessary-necessary, and chooses what suits his taste. As the thinking process deepens, the nature and needs of man also change, he moves away from anything that does not satisfy him. This departure is a practical expression of the conclusions drawn from his comparison. Attunement is actually a semi-unconscious process, a reality of the uncontrollable spiritual world of a person. It can be said that metaphor has the character of individuality and it is one of the unique manifestations of human thinking. Just as life cannot be imagined and understood without metaphors, and one thing cannot be

determined better than another, fiction cannot live without metaphors either. If the metaphor is removed from the poem, it becomes a simple, dry message. The metaphor that gives the word mystery, impressiveness, emotionality knows no bounds. "The fact that Petrarch listed about four hundred metaphors at the writer's disposal to express the "unfaithful world" also confirms our opinion." **{11-p}**

Askar Mahkam is the most complicated person in the history of mankind, who at first glance is moving forward very quickly on the path of human happiness, constantly beating himself on all four sides to achieve more things, closing everything in his own way, understanding, but in reality he is increasingly moving away from himself, into his own soul. He is one of the poets of the last quarter of the 20th century, who is used to betrayal, conspiracy, betrayal, lies, malice, hatred, disintegrating the standards of faith, value, morality and drowning in the mire of mass culture. As a poet in whose imagination and thinking faith and honesty, enlightenment and freedom, faith and religion floated like an ocean, he revealed the vices of his time that were overlooked by other poets. In R. Parfi's poem "Nomardlik" one can see the uniqueness of the individual style. A person endures

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many hardships. He endures even if sometimes sorrow falls from the sky; if the water, tea, or wine he drinks suddenly turns into poison, he will be patient even if I put an unexpected "cloud" on him - grief; If the swallows fly to the ground to warn of the danger, nature and the birds will endure even if they give signs and warnings of the inevitable disaster and visions; even if the world is suddenly hit by a hurricane, flood, calamity, he endures, looks for a solution, and finds salvation. Even if the sun does not rise for a week or a month, a dark cloud covers his face - an unexpected disaster - the servant is patient. It's hard for a person to bear the betrayal of a friend, the fact that he was deceived and the victim of his trust.

The sky is above my head,  
Clouds fall on my tea,  
Swallows hit the ground,  
The trees burn, the sun fades,  
Are you sad to leave me, my friend?

If you pay attention, there is only one reason for all tragedies - betrayal of a friend, cowardice, lack of words, inconsistency, even the sky has fallen, the burden of the world, grief has fallen on the person who is alone. Therefore, "the sky is above my head"; that's why a cloud landed on the cup of tea he was drinking. (Due to the sky falling on the head, the swallow (goodness, the ambassadors of spring) is also forced to fly away. This is the tragic result of a friend's betrayal and neglect! he explains how much he is in a difficult situation as a result of this betrayal by successively using metaphors such as "swallows hit the ground, trees grow, the sun fades". If the feeling of sadness and pain is excessive, then the combination of hitting one's heart on the ground, which the poet uses in this place, adds sadness and pain to the pain. The verbs "fade" indicate permanence, not continuous action, but are limited in terms of time, complete, live an means calamity. Only by examining each word in Rauf Parfi's poetry, one can develop some of his philosophical world. Because the poet lived every word, every line in these poems and paid for these feelings with his life. Only such poets can have the happiness of turning the "places occupied by the space of words" into their own property and kingdom. Rauf Parfi is our true poet who has risen to this high status.

### Analysis of Subject Matters

The bird of my soul sings a mysterious song,  
The sky is like an eternal cloud.  
It's a dream of those moments spent with you  
It calls out with glitter, signs all the time.

The moments spent with the lover are as if forever engrained in the world, the soul, the secret song of the lover's soul, his love turned into a bird, it is impossible to forget it, to give it up. Note the poetics of this stanza: Mysterious song (epithet), bird of my soul (metaphor), like a navo (metaphor), dream of moments (metaphor), glittering calls (adjective, inflectional form of revitalization), hints always

(diagnosis). The likeness of the sky to a dream is an unexpected phenomenon in poetry, a dream that has become a relic of the eternal navo-samo-visual moment, this memory constantly attracts the lover. The poet translates the pain of not being able to forget very beautifully in the language of nature.

I'll blow your mind with a kiss,  
My tears are the strange gardens of my memory.  
I searched for you in my dreams,  
Those times that cannot be returned.

Look at the classic image, simile: "Kissing your mind bleeds my pain" means that every breath, every moment of the lover's pain gets worse, the wound bleeds, and it shakes bitterly. After the farewell song was sung, the soul with blood "Cries are the strange gardens of my memory," says the poet. So, after the farewell, the gardens became strange and desolate. No matter how sad and gloomy the poem is, it is extremely charming. Kissing your imagination (diagnosis) my pain (diagnosis, allusion), Crying is the strange garden of my memory (metaphor, epithet, revitalization), I searched for it in my dreams (into, metaphor). The whole poem consists of a series of arts

Years have blown my spring, distracted,  
The grass moved my summer to the ice.

I was looking for a special place in the environment

I see my Star, my Sun...

You are the star, you are the sun, you are my motherland...

I broke my unbreakable promise for you.

"Spring of years" (metaphor) - the freedom and prosperity of the nation and country; "He blew me away" (a metaphor is also a diagnosis) - he blew my peaceful, peaceful, happy life to pieces; "Grassy summer" (epithet) Motherland, a nation full of youth and power; "Moved to the ice" (metaphor, metonymy) - to suddenly invade, find, oppress, turn spring and summer (nation, Turkestan) into bitter winter, ice, and dungeon. "The grass moved my summer to the ice" (oxymoron - strengthening the meaning by using opposite concepts side by side). "Float like a khas" (allegory, revitalization)

Believe in my soul, give life to my soul,  
Mix my mud, cleanse me,  
Give pure blood to my weak veins,  
Clarify my darkness, make me white.

Make me aware of the knowledge of the Hereafter

Do not extinguish the candle of my beloved, God.

In the metaphor "mix the clay" there is a hidden reference to historical events and the beginning of man. Literary scholar Maftuna Kholova wrote a special article about this sonnet and interpreted the idea and philosophy of the poem through the analysis of metaphorical images. Professor K. Yoldoshev says, "The main metaphor becomes the object of metaphorization of one or more derivative metaphors

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of secondary level, which are going in different directions at that moment. It is absolutely impossible for all the elements of the complex whole to gain importance, and the impression of irrationality of the device rises to its peak." When God made his body out of clay to create a man, the angels told Haqq that if you create a man, he will commit many sins and misdeeds... But because man knows the name of the total existence in the universe (name of the great) is Allah. He created man and gave him mind, language and thinking. Then the blood of the devil mixed in his blood. That's why the poet says "purify me", "give pure blood to my weak veins". This is the evil deeds of the children of man on earth, oppression, corruption, and grievances. "Make my life clear" means make my life bright, my sustenance honest, complete. "Give life to my body" - do not make me a dry body, a bag of meat, give life - spirit, Biru Bor give your breath; "Don't put out the candle of my beloved" - don't turn away from your heaven and mercy. {35-p}

### Research Methodology

Rauf Parfi has a high faith and a way of life. The tenth season begins with the poem "Passenger", which consists of three sonnets written in 2001, and a line from Abdulhamid Cholpan is quoted: "I wove a golden cage from my imagination". This grassy verse of Cholpon was also written as a courage as an opponent of the existing system of his time.

My soul warmed in the bonfire of words,  
He is a star, I read the words of the moon.  
My lips are cracked, my teeth are broken,  
I made a golden cage out of my mind.

"The bonfire of the word" - heartbreaks against arbitrariness, grassy pain, hatred, pains; "My soul is warm" - even if he cannot say it, even if he cannot lose the tyranny in his head, he is thankful that he has a feeling of rebellion in his heart. "Ul star, moons" - Mother Turkestan, the past, the nation. "My lips are cracked" - not being able to say the words of freedom and freedom, crying and swallowing all the pain; "My teeth were broken" - tortures and pressures during the time of tyranny. "Golden cage" - Shura system. Metaphors such as bonfire, warmed my soul, word of the months, poured out of my mind, When we look at the Uzbek poetry of the 20th century, we can witness that the structural features of metaphorical images are close to the traditions of our classical poetry and that they have been developed. Today's modern poetry is undoubtedly a continuation of our classical literature. The famous literary critic N. Karimov says about this period: "The most beautiful examples of Uzbek classical poetry are full of wonderful poetic findings, deeply meaningful images, allusions, and musical melodies. In the 20s of the 20th century, when the classical aruz was transferred to the modern finger, this color was not directed to the poetry of the Shura period as a sign of "lyrics of the feudal era". {17-p}

Cholpon skilfully used some poetic elements that provide this color in his poems filled with pure lyrical feeling. Continuing the tradition of Oybek Cholpon, he turned metaphor into an important tool that defines the colorfulness of his lyrics. Several years later, after the flames of the struggle against "pure lyrics" subsided, first Erkin Vahidov and Abdulla Oripov, then Rauf Parfi, Shavkat Rahmon and Usman Azimlar's generation widely referred to image methods and tools that help to refine the expression of thoughts and feelings in Uzbek poetry. As a result of Rauf Parfi and Usman Azim's research in this regard, the artistic function of metaphor in Uzbek poetry has increased tremendously. Imagery in the poet's poetry. The metaphorization of a number of traditional images in our classical verse shows its different aspects in his work.

### Analysis and results

Reading the title "Lost Soul" raises doubts in the heart: is the soul also lost? What did the poet mean by this? Ruh - soul, that is, breath is originally from God. When God first created man, he gave him a "puff" - breath and soul (soul). But what exactly it is is beyond the power of the mind. It is clear that the soul of mankind is connected with the Truth - the soul of the universe, it created a soul (soul) and returns to itself. Here a natural question arises: all? Mankind has been given two paths: guidance and misguidance. One is heavenly, the other is hellish, the world of Rauf Parfi 563 what about those who went astray - are they evil?! What exists in the world is separate from itself and has its opposite: love - hate, mercy - anger, kindness - pain, satisfaction - desire, patience - haste, gratitude - ungratefulness, good - bad, heaven - hell, good - evil. So, how did the four elements come together in the human body when they were in conflict with each other: earth, grass, water, air?! Maybe that's why some element prevails in human nature? However, it goes inside a person from birth to the last breath. So, how does the poet-philosopher Rauf Parfi look for an answer to the problem of the lost soul? The fact that the poem was written in the year of independence makes us very alert - 1991! 1. The rain of the sun is black, the stars are ice. This river is a long wound, The trees are bent, bent. Horror, scary and cold scene, "yogdu" - "black", "stars" (light, light, hope) "is ice" "this river" - life (world, aliveness) "stretching wound" - serious pain that is difficult to fix, disease "trees bent, bent" - this is the plight of people.

The stars are icicles shed,  
Mists are hard as stones.  
Thorns are planted in the land,  
Planted lies, suspicions.

The goal is the target, the scene has begun to unfold. This is the disintegration of the former union in the 90s of the 20th century, the convulsion of the empire, the disintegration of the stone of repressive ideology, the investigation when the "planted thorns"

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are stepped on, the persecution, prohibition, imprisonment, and fears. "Sown lies, suspicions" - the authoritarian nature of the Shura, "ideology of envy".{  
43-p}

Characteristic of artistic metaphors is initially defined by originality and individuality, so that these features are among the aspects that show the rhetorical function of artistic metaphor.

In conclusion, in the poetry of the representatives of the new era poetry R.Parfi, A.Mahkam, N.Afokova, H.Ahmedova, the metaphoricalization of classic traditional images is considered important in defining the individuality of the poet's style along with artistic-aesthetic impressiveness.

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