

## SPECIFIC CHARACTERISTICS OF COMPONENT SIMILE IN BABUR'S POETRY

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**Annotatsiya.** Mazkur maqolada Bobur gʻazallarida qoʻllangan oʻxshatishlarning anʻanaviy va individual turlari, ular orqali yuzaga keluvchi ijobiy va salbiy baho sarv oʻxshatishli birikmalar orqali tahlilga tortilgan.

**Kalit soʻzlar:** anʻanaviy, individual oʻxshatish, ijobiy, salbiy baho, kengaytirilgan oʻxshatish

**Абстрактный.** В данной статье через сравнительные соединения анализируются традиционные и отдельные виды сравнений, используемые в газелях Бабур, возникающие через них положительные и отрицательные оценки.

**Ключевые слова:** традиционная, индивидуальная аналогия, положительная, отрицательная оценка, расширенная аналогия.

**Abstract.** In this article, the traditional and individual types of similes used in Babur's ghazals, the positive and negative evaluations that arise through them are analyzed through simile compounds.

**Key words:** traditional, individual analogy, positive, negative evaluation, extended analogy

Each language reflects the lifestyle and traditions of its people shaped over centuries. The beliefs of a people about the world and humans are manifested in their unique metaphors. Every language has its own specific metaphors, which are evaluated based on the culture of that particular nation. "One of the important descriptive tools in literary texts is the phenomenon of metaphor. Metaphor serves to bring about imagery and descriptiveness in texts. In this phenomenon, the characteristics or qualities of one thing or event are vividly and exaggeratedly described through another. Metaphor, as an object of both literary studies and linguistics, has intrigued researchers since ancient times. In literary texts, metaphors are divided into two types: a) traditional metaphors and b) author-specific metaphors, meaning free metaphors. Traditional metaphors have been used since ancient times in both spoken language and literary language, and today, they have lost their original intensity, becoming common expressions in everyday speech. N. Mahmudov and D. Khudoybergenov[1] call these stable metaphors and explain them as follows: "The essence of stable metaphors lies in the fact that the image expressed in the metaphorical standard becomes stable. Although these metaphors are used by a specific person or creator, over time, they become part of the language community, entering the public lexicon as fixed expressions." M. Yoldoshev[2] defines stable metaphors as those created based on the artistic imagination, observations, and perspective of the writer, drawn from the common language. The purpose of using metaphors is to express concepts that are difficult to understand more clearly, to clarify abstract ideas, and to depict the most delicate aspects of objects, events, actions, and states in beautiful colors in the reader's mind. If we pay attention to the plant names found in our language, their essence is mostly filled with beauty, delicacy, and elegance. This is precisely a reflection of different linguistic and cultural perspectives. Additionally, phytomorphic metaphors are clearly reflected in literary works, especially in classical literature. Each language has its own phytomorphic metaphors, and their foundation is directly related to the lifestyle, living conditions, and geographical climate of the people. That is, based on geographical conditions and location, the plants that grow in that particular area can serve as the foundation for metaphors, which

requires a linguistic and cultural approach. The linguistic and cultural symbols representing the concept of beauty in each language are diverse. In African culture, beauty is often associated with a strong and healthy body. In this culture, the strength and vitality of the body are seen as signs of beauty. In Japanese culture, the characteristics of a beautiful figure are typically considered to be a slender and small body. In Indian culture, delicate and unusual forms of beauty are more valued. Furthermore, in some countries, a large bust and waist are also considered signs of beauty. In Uzbek culture, however, a straight and long neck is regarded as a symbol of beauty. This sign, the beauty of a slender figure, is expressed through the image of the cypress tree, which is described in the Explanatory Dictionary of the Uzbek Language as follows: "1. Botany. A coniferous evergreen tree that grows in southern countries[3]; 2. A poet. A person with a well-proportioned figure and a graceful appearance." "In the Dictionary of Metaphors"[4], it is explained as: "Tall, elegant, and well-proportioned, related to a person's figure." These explanations provide a full description of the cypress as a traditional image in classical texts. When analyzing the metaphors created with the cypress phytomorphism in Babur's lyric works, written in a Turkic language, we find that this lexeme has often been used as a standard for the traditional image of a slender figure.

*Sarv bo 'yluq sanaming, ey Bobur,  
Rost aytay, so 'zi yolgon ko 'runur.*

*("Yuzida ul labi xandon" ... poem)*

"Xazon yafrog'i yanlig' in the poem, the sign of "vertical growth" in the word cypress refers to "stubbornness" and "disobedience" in the character of cypress, forming an individual simile:

*Sen, ey gul, qo 'ymading sarkashligingni sarvdek hargiz,  
Ayog 'ingg'a tushub, bargi xazondek muncha yolbordim*

*("Xazon yafrog'i yanlig' ... " g'azali)*

In the Uzbek language, metaphors can be used to describe a specific appearance, and in this case, they can be divided into two groups based on the meaning they express: metaphors that convey a positive evaluation and those that convey a negative evaluation. Metaphors with a positive evaluation directly reflect positive qualities, meaning that the positive connotation is dominant in them. In Babur's works, we can find many examples of such metaphors. Through the image of the cypress, both positive and negative evaluations are conveyed. In the previous lines, for example, we observe a positive evaluation in describing the beauty of a person's figure, symbolized by their upright and straight posture. However, when describing the characteristics of a woman's personality, such as "arrogance" and "disobedience" we see the negative evaluation attributed to her.

#### CONCLUSION:

This article analyzes the metaphorical expressions related to the lexeme cypress used in Babur's works. During the analysis, we found that this lexeme is primarily used to describe the beauty of a woman's figure, but it is also used to describe her character traits, creating an individual metaphorical phenomenon. Each nation evaluates human stature and physical qualities based on its own beauty standards and aesthetic markers. Therefore, the role of metaphor in conveying beauty is significant.

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