



---

## ANTHROPOMORPHIC METAPHOR IN HISTORICAL REALITY AND ARTISTIC TEXTUALISM

**Nasrullayeva G.S. Phd.**

Head of the Department of Language and Literature  
Education of the Kashkadarya Regional CRATPE

**Yayshieva Zebo Rashidovna**

The Researcher Karshi state University

### **Abstract:**

It is known that in order to translate historical truth into artistic reality, it is necessary to carefully study the writer's many creative searches, courage, and factual materials. When it comes to this "...collecting rich material when creating a historical novel is also painstaking, but sorting, selecting, limiting the collected material, and processing it artistically is a great art. "<sup>1</sup>

**Keywords:** representation of the plot, stream of consciousness, novel-epic, Tursun, Turdi, Turmish, Habib us-siyar, Genealogy.

**Introduction:** indeed, the "ulugsaltanat" tetralogy of Muhammad Ali, who came to the world as a result of his long-standing creative search, is a typical example of this process. The writer re-discovers the unique strategic concept of the Temurid dynasty, the period, the environment, the life of society, evolutionary growth-changes on the basis of faktik materials, paves the way to the perception of the existing imaginations kengaytirishga, the "Roman form". Because V.G.Belinsky commented that "to tell what happened – it can not be history yet". Any metaphor is

---

<sup>1</sup> Kattabekov A. Historical truth and artistic skill. Monographs. - T., "Science". 1972. - It's b102.

semik silzhish and semantic development, a network of the main sememe of the word.

**The main part:** About a truly glorious and insightful person a pen stands before the writer a lot of responsible tasks when it comes to wobble. Ulugsaltanat is a unique form of the historical epopee in the new Uzbek literature. Even when naming the work, the writer refers to the symbolic mushahadah. He regards artistic conception as a magnificent gesture of Glory – a sign with the name of four childrenilashni as a supreme goal. So it turns out that "observing the opinion of the magnates – a very interesting occupation" (A.S.Pushkin) rightly recognizes the league.

Both the invisible and the visible, on the basis of metaphors, the visible, receive a special hue – qualitative changes occur in the knowledge about it. The so-called connotation of knowledge "to immerse in the shell of the tongue". "The concept of reality is based on the anthropometric principle of metaphorization. On the one hand, "secondary", "nepredmetno the world" arises not only as to the interpretation of the knowing individual facts in their distraction from the substantive reality" and is a distraction again is specified through the comparison with the figurative perception of any features of this world, stereotypes, functioning in a given culture, and even mythical ideas."

The metaphorical ability of a person is associated with the development of his intuition members. But each of them is accompanied by a person's intellektual ability. Intellektual ability allows you to see, evaluate events that others do not understand, do not see. Therefore, metaphorical expressions created by the owners of sharp minds, tashbehu metaphor in artistic creativity, other samples of various artistic arts are highly valued.

It is not difficult to understand that the ancient materials studied by the writer in the emergence of historical truth were added to the period of Amir Temur as an important factor, ranging from muarriks ' hands to his treatises. In the artistic details of the atmosphere of the period used in the novel, The scale of the writer's creative

intention is noticeable. Academic B in this regard. Nazarov: "the main goal of the writer is to show the conquerors of various countries of enormous historical events, intensities of the battle, the power of courage, eemas, transfer them to artistic Science in a certain sense, the main emphasis is on describing the essence of the same background, the heart of Man-Sahibkiran, as well as those around him, those who have long Consequently, one of the noteworthy aspects is the fact that in the novel "The Representation of the plot" directs the epic scale – a single aesthetic center with a compass (time of composition). Although it was nineteen years before the publication of the first book of the novel-epopea "Jahongir Mirzo", the work came out of print in two or three marotaba with several corrections. The process shows that the chain of reality chronology aimed at ensuring the viability of" artistic tissue " was focused on updating epic canons.

The historical reality in the novel-epopee" Jahongir Mirzo "began with the interpretation that the seriousness was the most basic thing in maintaining the stability of saltanat, from promoting the "awareness" of the intensities of the serial battle. In it, a certain Chronicle of the period not only consists of a thoughtful drawing of the character of the jahongashta sargarda, oats, a kind, virtuous son, like Jahongir Mirzo, but also gives full information about the ability to balance the reconciliation in the family. The writer describes the portrait of Jahongir Mirzo in his article" Children of Sahibqiron "as follows:" Jahongir Mirzo, the eldest son of Amir Timur " was born in 1356 year, from the age of ten to fourteen, he entered the war with the commander. In general, both children and boys and girls were well aware of the secrets of military art. Jahongir Mirzo came into the world from his wife, Amir Temur, who called turmish oqa. Sometimes it is written as Nurmish, Nurmushk oq, dam, in our opinion, turmish oq; in the family, it is customary to put such names as "Let's stand", "let's stand", "let's stand", "let's stand", with hope for a newborn, after the children are standing. One of the close companions of the prison Oga Sahibkiran was Amir Joku Barlos 'charming". This historical fact was very much used in the plot of the novel before the writer and in the transformation of

reality into fiction. The same material can be found in the works of Nizamiddin Shami and Ali Yazdiy, and the contribution of the information is incomparable.

Jahongir Mirzo was praised by nature as a brave, courageous, responsible, follower of the saltanat affairs, as Amir Temur himself expressed complete confidence. This was also reported in some historical sources, including in the genealogy of Khondamir's work *Habib US-siyar*. Jahongir Mirzo now dies of severe misery at the age of twenty, when his wrist is full of strength and his imagination about life is sharpened, the father and mother are waist-tied to justify his trust. This loser very strongly irritates the heart of Amir Timur. The fact is that he "kissed his son-in-law's daughter-in-law even more hard than his daughter-in-law." We turn to the novel-epopee, which turned this fact into an artistic reality today:

"Jahongir has slowed down his horse, which Mirzo began to ride. He originally knew the history of Khorezm, Turan in general. Amir Temur always cared about giving knowledge to the children of the household, improving their military skills. Amir Temur also encouraged the child Prince to listen to the dead, when his narrow eyes constantly laugh and ask the Beautiful Master stories from the mosaic, he himself would ask all sorts of questions. In these conversations, the prince has increased his knowledge of cheats, and even once Byuuk left the padari buzrukworini and the narrator hpyron, repeatedly asking questions about the desire of the Turkish hacker. The fate of khorezmshahs Takash, Ma'mun, Muhammad Khorezmshah, Sultan Jalaluddin is also known to him. But now he deliberately listened to axi's compelling Bahadir as a man who was unaware of what he was hearing for the first time about Khorezm".

Apparently, historical sources testify that in the detailed information about Amir Temur, his perfect children were also fully revealed, the fact that the royal qualities were illuminated by human qualities. So the writer can understand that the concept of an artistic idea has found to some extent a truthful expression of the father-child relationship rush, the execution of decisions that are resolved in mutual conversations, the principle of *fzli-Ikram* in *dorulsaltanat*.

---

By the way, in addition to displaying a concerted belief in the continuous changes in the life of society, among the walks under Amir Timur, it is also important to determine the children's playfulness, who are educated by WISE Women.

It's A Munakkid A.Golubev wrote: "the hero of the work is the main criterion of how to understand and explain the period in which the writer describes. Strictly speaking, the period itself, embodied in the image of the hero of the work, is the hero of the historical novel". This principle in the novel-epopee "Jahongir Mirzo", unique qualities embodied in the character of Jahongir, open a wide way to a certain extent, to a certain extent, to a certain extent, to fully understand the atmosphere of that period.

Anthropocentric metaphors, like other metaphors, have the capacity to characterize, exaggerate, influence, create satisfaction.

Exaggeration occurs on the basis of similarity. An identical object corresponds to a similar object to a certain extent from the point of view of a particular property. But this does not mean that compatibility is a full degree of compatibility. As a result, an incomplete degree of compatibility leads to the exaggeration of the quality and properties of the analogous, that is, the passive object. For example, a woman zoti can never be compatible with megajin, just as a man's eye never fully resembles a kuralayniki. Or the semantic essence of the word boar in relation to a man can not fully cover the metaphorical term.

Anthropocentric metaphor is also characterized by the fact that another species covers metaphors. For example, zooformic, phytomorphic, theomorphic, abiomorphic metaphors are also used in relation to man, in other words, their "aspiring" to the center can be anthropocentric. Many of the above examples are among such metaphors.

Writer M.Ali uses the principle of "consciousness flow" in the image also in the style of the leading method. That is, we observe a real reality in the images of the betterment of Jahongir Mirzo, the relationship to him on the surrounding

shelves, the kindness of his loving parents, the love of the beloved Yari. The writer also attaches great importance to the fact that in times of darkening the image, historical reality is evidenced by the fact that the evolutionary takomil of the Amir Temur reforms persist in the behavior of children. In general, in the novel-epopee, the poetic interpretation of historical truth was shown in a series of details aimed at individualizing the Personality of the world's Mirzo.

As a subject of human culture, it constitutes its occurrence and reflection in the language. Therefore, in anthropocentric metaphors, the commonality of language and culture is more closely reflected than in other metaphors. The phenomena of nature in man, the sight of human features in nature are associated with the preservation of the traditions of the acetic period of contemplation. "The first historical form of thinking is acutely thought. A person of primitive society used a complication (mythology) in knowing the universe, determining and expressing the real or imaginary connection between various events, processes, their impact on each other and on life on Earth, on the fate of people. The ascetic is a primitive universal, syncretic form of wide-encompassing, generalized, systematic and at the same time concrete-figurative perception of the universe. The system of complications can be called the first model created by the primitive ancestors of the universe."

Man has struggled with animals in nature with the aim of protecting himself or teaching them to capture. In general, man has been in a conflict with nature since his appearance as a part of nature in the hope of maintaining his place in it and gaining domination. Man struggles with nature, trying to subjugate it, learns nature for this purpose. The study of nature leads to the formation of knowledge about being. And knowledge comes to man in the process of subordination of nature, the transfer of his judgment to him. As long as the desire to fight, to live, requires serious effort from a person, this activity in itself creates a certain skill and skill in a person. Skills and qualifications rise to the level of habit and nature. As a result, human culture is formed.

Every name, space and time expression put on the phenomena of nature, the terms of the concepts of character and quantity, the words of action and circumstance, in general, language is the product of the desire to live. And the desire to live unconsciously brought about the development and development of man.

***Conclusion:***

In the composition of the work, which provokes deep thinking about the past and the future, Amir Temur kingdom's all-round strong fortification, systematic work on creativity and prosperity, the true human qualities of being as an example to the peoples of the world under Sharia laws are reflected in thoughtful philosophical and aesthetic observations. After all, it can not be ignored that the violent events that took place on the stage of real history are a high example of harmony in the family of the owner. The creative credo of the writer, which illuminates the landscape of the Chunchi period in a broad epic plan, turning detailed historical reality into an artistic reality, is distinguished by its complexity and versatility.

Anthropocentric metaphor is characterized by its brilliance and complex nature. It manifests itself primarily by mixing linguistic and non-linguistic factors. In this sense, it is necessary to carry out the classification on the basis of the division into linguistic and non-linguistic factors. According to this, metaphorical meanings, the basis of which is the appearance of a person, metaphorical meanings, the basis of which is the state of a person and the movement of his body members, metaphorical meanings, the basis of which is the physical state of a person, metaphorical meanings, on which the stages of a person's life are based, metaphorical meanings, on which.

The metaphorical ability of a person is due to the fact that the commonality of his intuition members has developed. Intuition leads to the joint action of members intellectual ability. Intellectual ability allows you to see, compare, find similarities, identify and evaluate events that others do not understand, do not see.

### ***Literature:***

1. A. Kattabekov *Historical truth and artistic skill. Monographic articles.* - T., "Science". 1972. - This is b102.
2. Belinsky V. G. *Dispute.Volos. V. 3-x tomax. Vol. 2. M., 1948, P. 288.*
3. B. Nazarov. *This is the work of destruction. "Jahongir Mirzo"*
4. *Mohammed Is Dead. Be aware of yourself.* - T., East. 2012. - So what?432.
5. *Mohammed Is Dead. Zhakhongir Mirzo.* - T., Navruz. 2019. - So what? 182.
6. Begmatov E. *Lexical layers of the current Uzbek literary language.* - Tashkent: Science, 1985.
7. Rakhmatullaev Sh. *Etymological Dictionary of the Uzbek language.* - Tashkent: University, 2003. (- 600 b.)- B.15.
8. *National Encyclopedia of Uzbekistan. 7-full.*
9. Abdullaeva L. *Some comments on metaphors and their translation /* - Tashkent: Uzbek language and literature, 1965. 1-San. –P.62-64.
10. Arutyunova N. D. *Metaphor and discourse. Theory of metaphor.* - M., 1990. - P. 5-32.
11. Davidson D. *What do metaphors mean? Theory of metaphor, Moscow, 1990, Pp. 172-193.*