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## THE STYLE OF THE KING AND THE POET (AMIRI CREATIVITY EXAMPLE)

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### ABSTRACT

This article discusses the unique art of Amir's poetry, the depth of its ideological, philosophical, religious and mystical sources, and the diversity of the poet's creative world.

### KEYWORDS

Kokand literary environment, poetry, art, ideological-philosophical, religious-mystical, tradition, specificity, Amir.

### INTRODUCTION

It's blood literary environment each of the representatives stylistic to spec ownership with is characteristic. Otherwise by doing in other words, Boykara-yu Navoi creativity did Herat literary environment, Feruz -u Ogahiyy pencil vibrated Khiva literary environment, Umar Khan Amiri is rare ashor finished It's blood literary environment styles and any each in the environment creative another to the poets unlike to himself special styles through differs. " Style

person with dependent category is counted, his creative individuality defines ". [1, 339]

Firate style common and private cases will be It's blood literary environment king, Uzbek " king " of statehood and from poets one - Amiri is also a state from work increase, poetry in Boston own style and directions have has been magic breath from creators is counted. We are below Amiri in the inheritance of styles private aspects about the word we walk Style private cases means one the word with so to speak , in

the work of the poet to himself special art cover is to get Amiri poetry this about weighty places occupies Amiri girls read involuntarily in it kingdom Shavkatini , yor in front himself many like creators position in terms of lower like Amir It is rare to catch it cases status decrease we will observe . Including many ghazals in praise himself " dil , husn." of property sultan , " Ishq of property amir ", " ishq king ", " climate loyalty amir ", " property the heart amir ", " heart the throne amir ", " junun city like " Amiri ". allusions with calls the following in praise himself place in the lake the rest to the devil similes by entering past:

**Agarchandeki ishqing borgohining Amiriman,**

**Junun ko'yida majnuni saribozor dermishlar.**

Another one another in the byte Love of the country amir that and went as that it is rising undeniable telling so says :

**Muhabbat kishvari ichra Amiram,**

**Maningdek bor ekanmi toli'i soz?!**

Amiri lyric East classic of literature traditional image and symbols based on formed . Moreover there is traditions based on own the word say get , symbols new edges to open very complicated process and everyone is of this able to does not come out . Hafiz Sherozi , Movlono Lutfi , Jami , Navoi , Tabrizi , Bedil such as East of his poetry to the great dargs followed Amiri of his predecessors under the influence of new

image and artistic findings a metaphor and allusions to find and successful tried to apply and a lot cases to this achieved ". [2, 17] For example, "If you lift stop, oh king pari-paikar of the ghazal " niq ". one in the byte place on the face the mask lifting it up one part manifestation did in time in love of the eye jealous blood crying in the sky lightning stung at the time of clouds the eye young likened to pouring (rain) :

**Lam'ayi husnang namoyon bo'lsa, qon yig'lar ko'zim,**

**Uyladurkim barq kulg'an chog'da giryondir sahob**

**[2,58]**

This is it in the byte witness as we are , a poet represent priceless sample used This is direct of Hazrat Alisher Navoi the following famous byte remember puts :

**"Orazin yopqoch ko'zimdin sochilur har lahza yosh,**

**Bo'ylakim, paydo bo'lur yulduz nihon bo'lg'och  
quyosh".**

Amiri's Hazrat Alisher Navoi following poems yozgani about Steel domulla Qayyumi's " Tazkirai ". In the work " Qayyumi ". so It is said : "This person Hogand from the city be , the name Umarbek from the royal family Natural son ... In the poem nickname Amirdur ... from Ustoz Muhammad Ya'qub education gnosis received To Navoi follower from poets be lub , one to the devon has Artistic from the side right a poet that wrote ashori from obdori it is known . This person's from the khanate strictly look awesome great a poet as respect

we will Nature this a poet royal spirits from the dynasty  
Uzbek of the world a thousand from the seed is a crop  
. O'z during his the palace literature people ,  
knowledge people for open become refuge they found  
He is paralyzed time To Hoqand from around literature  
people come they started and respect they saw  
Literary their progress with serob they did  
Enlightenment people increased ..." [3, 107]

Another one another girl in the byte mistress Husni's  
inequality beautiful proves That is , " From beauty ."  
self - righteous praise standing mirror mistress beauty  
he saw it and froze at that moment remained ".

**G'oyibona lof urar erdi safodin oyina,**

**Ro'baro' bo'lg'och yuzingga, oni suv qildi hayo. [2,42]**

This is it byte hosni of education unique is an example .  
Poet in existence there is was material to legality vital  
didn't happen poet example is bringing Mirror in  
motionless , solid state to stand place face when he  
saw it , he was surprised hard that the rest example is  
doing Also , look from Safo I'm sorry praise beating and  
boasting standing in case place face when he saw  
himself this beauty low vision in front an exaggeration  
if so , to people special speaking ( absence praise hit  
erdi ) patience , modesty what he does is allusion  
poetic the arts surface brought

From this except , the following in the byte burn snow  
such as white on the face two black of Zulfin vibration

snow on wing open playing black to the crow  
compared . First in verse of your opinion confirmation i  
like surface came this artistry in our poetry example art  
formed if so , the words " snow " and " raven " , " face  
" and " zulf " . mutually in context a poet by Contrasted  
and contextual the antithesis manifestation reached :

**Ikki zulfingni banogo'shingda tebratmish sabo,**

**O'ylakim, ochib qanotin, qor uza o'ynar g'urob. [2,59]**

This in the byte to folklore There is also related material  
Lib , Uzbek of women of hair two zulfini two ears from  
behind passing through , from Banogoshi down down  
walked Poet this point to it instead is doing

Classic in our literature place tall to sarv , to "alif".  
analogy to tradition type come in the rest This is the  
case Amiri also developed in his poetry go to the  
following in the byte " upright yorni saw cypress victim  
It's done , please saw almost the flowers spilled "  
saying hosni education with please will :

**Qaddini sarv ko'rub, bandalik etti izhor,**

**Yuziga boqdi chaman, qildi nisori gulnor. [2, 93]**

This is it byte his own beautiful analogies with  
important . Go or , burn tall saw cypress servitude  
expression reached " Banda". dictionary meaning - "  
slave " . Here poet match from that proof giving as it is  
place own height with like a king , his in front cypress  
himself like a slave is holding Also this condition also an

example of diagnosis be takes Because you are a servant expression to be done obeisance with will be To bow down two different will be : 1) prayer worship 2) respect expression to reach worship Prayer worship only Allah will be paid for . Second worship respectable dear to the saints will be done . When man ( as ) was created of angels to him did worship prayer worship not but respect worship was Respect here too worship is being talked about . This is for a person special feature . To the person belongs to of virtues lifeless to subjects move while is a diagnosis .

Flowers own the leaves to spill from hazonrezgiya not but almost place face when you see , surprise and from embarrassment done increased hosni education surface released Here Amiri of his creation to himself special side then it seems that's it until time there are almost flowers face after seeing his from beauty embarrassment the redness of the bud own cheek to tear , to open leaving tradition was This is it in place while place face when you see flowers this from the steps past brother own the flowers pour out is sending This similar , own in turn , exaggeration is unique it looks like .

Your lover eyelashes when describing and to himself special allusion with one in line , artistic more skillful than the arts used :

**Xush yarashur obnusi kiprigi ruxsor uza,**

**Bog' aro etgon kabi gul tegrasida xor xush. [2, 135]**

An eyelash thick black to the tree looks like ( So , eyelashes for example the forest since ). Of eyelashes to the face make up standing , of people the rose thorn also good with to their eyes proving expressed , that is the first in verse said thought for second verse example task passed From this except this Byt is the word " good " . with starting with that word with finished This is the case own on the other hand , radd us- sadr il-al ajuz ( sadr's ajuz repetition ) artistic art reflection made " This art It is also called tasdir ( ar. return ) " [4, 255].

Attention giving If so , a lot a lot in ghazals place hymn , definition - description is given His Husni , lovers look unfaithful , unfaithful sore throat deep reflection will be delivered . Poor thing lovers a thousand yorni maktasa -da , yida crazy people to the representative even if it turns rock lovers of lovers moans does not hear The same that's it images Amiri It is also beautiful in poetry bytes formation impulse was " Before my mind boyhood during one tifli beginning with young ... " Ghazali in the byte burn from his generosity displeased lover : " Even of stones height raised the mountains are mine too my figs hearing and melting to water became , but you yet still me " You don't hear . " sad will be :

**Otashi farqi fig'onimdin suv o'ldi tog'lar,**

**Nolai zorim eshitmassan hanuz, ey bag'ri tosh! [2,139]**

This the verse is both metaphorical , exaggeration , and diagnosis example be takes Be in love from the land

protest mood preserved the rest the following byte  
attention if we do :

**Ey nazokat gulshani, ko'p qilma mandin ehtiroz,**

**Bog' aro gul vaslidin mahrum etmasdur xor-u xas.**

**[2,129]**

Lover : " From me many p Khazar don't do it , " said the  
gardener of the flower in the body thorn and around a  
stranger herbs example brings That is , " you me one  
typical such as see , see you don't know , but flowers  
thorn and around different different herbs with  
together will be " , he wants to say . That 's it of lines he  
is also a poet the ruler to be with one in line simple a  
person as optimistic poetry that can feel emotions  
from Oman a diver such as who can pick pearls sharp  
pencil the owner from being is evidence .

Amiri style special nice hall arts own contemporaries  
and next generation poets also visible in his work  
thrown away For example , Blood literary environment  
again one to the eye seen representative Important  
This is also the case in Boston situation meeting can  
Amiri , " I'm sorry, but you're welcome soul is cash  
beginning with ..." at the end of the day in love home  
place coming if so , his life reward as to give , his eyes  
water sprinkling eyelashes in service to stand pointed  
out :

**Kulbam sori gar kelsangiz, jon naqdidir podoshingiz,**

**Ko'z ashki birla suv sepib, mijgon bo'lur farroshingiz.**

**[2,119]**

Important and " not enough ." come " radifli at the end  
of the day fall in love place to the hut to arrive ways  
cleaning up that he put Amiri analogy with represents :

**Suv sepib ko'z yoshidin, qo'ydim yo'lingiz tozalab,**

**To kelur vaqtida domanni g'ubor etmay keling. [5, 62]**

From this besides , Amiri burn grace in the description  
, henna from o' wire using " like a flower" . thin your  
legs kiss in a dream quinoa will rise from the soil hosni  
from education skillfully used If so , it is important this  
is the same in his work every spring in content place to  
the foot reach in the hope in the gardens the uprising  
of the Chinese described :

**Gul kabi nozik ayog'ing panjasini o'pgali,**

**Bosh chekar tufrog'din yuz orzu birla xino. [5, 43]**

This Bayt is also good teaching , allegory and of  
diagnosis unique is an example . In general , it's fine  
head to toe allusion , exaggeration , diagnosis , husni  
education arts with wrapped This Resident above  
content in himself kept without written the following  
byte also confirms :

**Yetmak umidida tufroqdin chekar bosh har bahor,**

**Shavqlar birlan kafi poyingga bog'larda xino. [5, 7]**



Amiri in his work bright to the eye throw away literary effect and following issue ffd , Professor Zebokon Kabilova by detailed studied : " East classic of his poetry huge word masters under the influence of adulthood science and eloquence secrets occupied Amiri's is an artist himself sensitive ghazals with not only Kokan literary environment , perhaps Khiva literary in the environment living creativity did to poets , in general , from himself next Uzbek pencil to the people strong effect showed known . This is the effect We trace the traces of Nadira , Uvaisi , Fazli , Ado, Makhmur , Gulkhani , Haziq , Ravnaq such as own period from the poets from Ogahi , Kamil , Tabibi , Bayani , Muqimi , Furqat , Zavqi , Avaz , Niazi , Hamza sensitive poets in his work let's see can ". [6, 153]

Amiri to his creation not only own period poets or present day Amiri scholar scientists , perhaps from himself after pencil vibrated poets also gave a high evaluation . For example , steel domullo Guardian in his " Tazkirai In the work " Qayyumi ". Resident Amiri about stated the following thoughts quotes : " Indeed Omar Khan by created from nashidas enjoyed Literary scholars to his ghazals admire not only it didn't happen . Including Muqimi praise status to the bottom praise etadur :

**Ko'rub diydori Haq bo'lsun maqoming jannat ul-a'lo**

**Nazokat gul qilur har misraingdin ey, shahi volo**

**Bu bahr ichra sadaf yanglig' Muqimiy, san durri yakto.**

Important himself to sadaf allusion reach him of value stop looks like ...”

Amiri's thin tab with done poems , poems not spilled unique artistry with kneaded priceless works from the hearts cheering passes . Poet creativity , not only Uzbek in literature , perhaps whole turkish in literature weighty place occupies

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