



## THE INFLUENCE OF PERSIAN AND TAJIK CLASSICAL POETRY ON AMIR UMARKHAN'S CREATION

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**Kew words:** Amir Umar Khan, Kokand literary region, classic Persian-Tajik poetry, influence, narrative and response writing tradition.

**Annotation:** The following article is about the work of Amir Umar Khan, a talented and willful poet of the Kokand literary circle, who followed and imitated his own style according to the taste, knowledge, intelligence, knowledge and demand of his predecessors. Literary spirit of his time. Amir Umar Khan calls speech teachers Hafiz Sherozi, Kamoli Khojandi, Abdurahmani Jami, Alisher Navoi, Babur and Bedil as his leaders and followed them and created ghazals... Tajik Persian literature in Movarunnahr is from ancient times. has been developing until now with its own style and directions, which is no less than the Persian literature of other countries. Over the centuries, 19th century literature has also contributed to the field of discourse by many speakers, some of whom were masters. From this point of view, it is important to describe this period of literature as one of the most productive periods of Tajik literature. Beginning with the book "Sample of Tajik literature" by Ustoz S. Aini, many linguists and researchers have tried to study and review the literature of this period in the research works of a number of scientists. those who did. E. Bertels, I. S. Braginsky, A. Mirzoev, N. Masumi, H. Mirzozoda, R. Hadizoda, S. Sa'diev, U. Karimov, S. Amirkulov, E. Shodiev, S. Sultan, A. Rahmonov and others [3, 39-40].

Among the literary circles of this century, the Khokhan literary circle gained fame due to the presence of bilingual poets. According to the information in Fazli Namangani's collection "Majmaat-ush-shuaro", more than 75 poets gathered in this literary circle [1,62]. in the Uzbek language was brought to the attention of the public. There is a lot of information about the poetry of Amir Umar Khan in the sources. Amir Umar Khan, like the previous kings, gave gifts to the palace overseers. As a classical orator and a good connoisseur of literature, he was able to use the works of the classical orators of the XIII-XIV-XV centuries, as well as the works of the classical orators of the XIV-XIX centuries, in an appropriate position and position. create poems that are an example of the poet's unique, pure and personal style. In fact, the value of Amir Umar Khan is so famous that speakers from other literary circles also come to Khokhan hoping for the development of his work. U. Karimov "Kokan literary circle was formed during the period of Olimkhan (1799-1809) and became famous during the period of Amir Umarkhan (1809-1822)" [4, 43-44]. Amir Umar Khan considered the masters of Persian and Tajik literature to be his leaders in the field of words and wrote ghazals following them. It should be noted that in the history of literature, there is no style without the influence of other styles, especially the styles of the past, whose form and content are not connected to the literary style of the speakers of the present century. The impressiveness of the style of poets Amir Khusravi Dehlavi, Hasan Dehlavi, Kamal Khojandi, Hafiz Shirazy of the 13th and 14th

centuries is considered a real order. We can see a beautiful literary harmony in the works of Amir Umar Khan. Among the poets of the 14th century, Amiri followed Hafiz Sherazi and Kamal Khojandi more. Among the poets of the 14th century, Amiri followed Hafiz Sherazi and Kamal Khojandi more. For example, following the famous poem of Khoja Kamoli Khojandi, the following ghazal was created:

He said: Look away from me.

I said: Look,

Then look at my face without a veil.

I said: Look...

I said to the house in the shower: My wife, get a contract.

He said: Collect liver blood in your heart.

I said: To the eyes [3, 97-98].

Such a series of poems written following the famous ghazals of Khoja Kamoli Khojandi are often found in the poet's work. Amiri was particularly interested in the poetry of Khoja Hafiz Shirozi and wrote good responses to the famous ghazals of Lisonulghaib. Amiri followed this ghazal of Hafiz Shirazi in several ways.

1. In terms of the use of formal elements and poetic words and phrases. For example, "Davri", "Hijran", "Gulistan", "Kanaan", etc. In one of Amiri's ghazals, Hafiz Shirozi's verses were quoted verbatim. Such as:

If you depart, O old man of Canaan,

The lost Joseph returns to Canaan, do not be sad.

The evening of the Hijran will pass, the dawn of Wisal will come,

Let Ehzon's hut be one day without sadness[5,76].

Some of the meanings expressed by Hafiz Shirazi were expressed differently by Amiri. Hafiz says, "The lost Yusuf will return to Canaan, don't worry," Amiri says, "When Yusuf Maqsood stays in prison, don't worry."

2. In terms of topic, content creation and interpretation. Amiri also expressed his social and moral views like Hafiz Shirazi. Amir Umar Khan also paid special attention to Hasan Dehlavi's poetry. A number of ghazals by Amir Umar Khan were composed in the style of rhyme and rhyme chosen by Hasan Dehlavi. For example, we pay attention to the following ghazal by Hasan Dehlavi.

O humor, what wine is in thy sweet lips,

What kind of passion is this hundred-piece kebab heart?

God, Hasan will not be happy without you,

To be worldly without a face is suffering.

The following Amiri ghazal was created under the influence of the above text:

O Turk of Jafapesha, you are fond of wine,

Liver serum is the color of kebab...

The sun is hidden under the clouds, Amiri,

It is the mask of confusion until his soul [3, 113-114].

These two ghazals that we have presented here are completely related to each other in terms of form and content, and there is no doubt that Amir Umar Khan created his ghazal under the influence of Hasan Dehlavi. One of the poets who commented is his wife Nodirabegim. Nodirabegim is also bilingual and has a special status in the history of literature. It can be observed that, while writing a response to this ghazal, Nodirabegim puts special

emphasis on the thoughts that directly ensure close communication between the two speakers. For example, Amiri:

not easy.

How can a man put his finger in the eye of a snake?

rarely:

Let not your heart be filled with sorrow

You should not put your finger in the place where the snake has bitten [2, 223-224].

Amir Umar Khan was a great poet, he highly valued poetry and poetry, and the gifts he gave to court poets indicate that the creative environment of the orators of this period was good. Amir Umar Khan's poems are in the attention of life speakers, scientists, artists and close people, and many poets followed him. As a scholar of literary studies and literary theory, the poet used art more. Amir Umar Khan has a high position in the history of Persian-Tajik literature as a famous orator, creator, and innovator, and his noble poems have greatly contributed to the further development of Tajik literature.

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