



## UNIQUENESS IN AMONI ARABANI'S POETRY

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### Abstract:

This article analyzes some poems of Amoni Arabani, a poet of Fergana Valley during the period of national renaissance, a disciple of Furkat. The topics raised in some of the poet's lyrical works on social themes are studied by classifying them into poetic categories

**Keywords:** opinions about the year and place of the poet's birth, the fate of Amoni, the details of education in Margilan's house, missing friends, social evils, the motives of seeking shelter from Allah, the sad death of the poet.

In the history of Uzbek literature of the period of national renaissance, Fergana's literary environment has a special place. The reason is that the poets who flourished in the literature of this period were victims of the dangerous and turbulent times of their time, we can see through their lyrical works. Muhammadsharif Sofizoda, Abdurahman are among the poets of the Fergana Valley who left their native land and sought refuge in different places due to the fact that the politics of the bad times strongly opposed the ideas of artists and intellectuals. Vadili, Hasan Makhdom Wasili, Orazii, Khayrati, Amoni Arababi, etc. They lived in different places for a certain period of time and continued their creative process without stopping.

About the work of Amoni Arabani, a child of such a valley, the pedagogue Polotjon Qayumiy, who served in Uzbekistan, spoke about the poet's birthplace: "This poet was born in 1893 in a farmer's family named Folman from the suburbs of Margilon. was born in the year He was literate at the time of primary school, and studied and studied in the madrasa of Shaykhulislam Muhammad Yusuf Khazin in the city of Margilan. He is also his student in poetry," he writes. Nabi Qabulov, a literary critic from Andijan, says that "Amonboy Orinboy's son - Omoniy Arabaniy was born in 1870 in the village of Margilon, Aravon district, Osh oblast, Kyrgyzstan, in the family of a charioteer." From these two approaches to the poet's birth year and place, it is closer to the truth that he was actually from the village of Aravon, Osh region of the Kyrgyz Republic, and that the nickname he chose also refers to the name of the place where he was born and raised.

In the world of creativity, the poet fulfilled the status of a loving disciple of his teachers, and he also collaborated with the son of Zakirjon Kholmhammad, a bright representative of the literary environment of Kokand. Literary critic Nabi Qabulov said: "The person

who first noticed Amoni's innate poetic nature of cheerfulness and punctiliousness was the ardent enlightened poet Furkat. He carefully observed the work of this talented poet when he was in Margilon, and mentored him in the art of art, "said the information.

The main source of information about the life and work of the poet is the work "Bayozi Mahbub al-Mahbub" ("Bayozi Beloved of the Beloved"). It was published under the guidance of a famous textual scholar, professor Mahmoud Hasani. In addition, Nabi Qabulov, the author of the scientific treatise "Progressive Poets of Andijan", also addressed the path of poet's life and creativity. Scholar Mahmud Hasaniy spoke about the tutorship of Zakirjon Khalmuhammed's son Furkat, "Zakirjon Furkat (1858-1909) came to Margilon after 1875-76 and engaged in trade and blacksmithing. He returned to Kokan in the early 1890s. Amoni meets Furkat in Margilon during these years," he writes.

The main part of the poet's poetic works are the old genres of our classical literature: gazals and mukhammas. Like other poets of his time, he creatively follows his predecessors who lived before him, and has his own artistic skill in adding takhmis to the ghazals they wrote.

In addition to social topics, Amoni Arabani also has poems written in connection with family problems that reflect his personal life. While reciting his lyrical works dedicated to Khazini, Zavqi, Zuhuri, Karimbek Kami, Mavlana Nobi and Tali, Mavlana Okhund, Mavlana Qori, Mavlana Miskin, Mavlana Ojiz, who are among the poets of his time, he is also bright about his family situation. we will have imaginations. The word "Uylanib" was chosen as a radix for his lyric work called "Amoniy". In this ghazal, dedicated to the issue of family problems, it is pointed out that one of the



urgent problems of his time - conflicts between husband and wife, poverty and the fact that it is not easy for married young men to manage their household. The consequences of marrying poor and not rich are vividly expressed in the following stanza:

*If not, if you know, the poison is a killer, poor man.  
An old veil is tied to Osmagil's neck.*

In the ghazal, the boys who marry unknowingly do not find a cure for the pain of poverty, suffer because they cannot compensate for the family's shortcomings, and finally, when their children are born and their livelihood shortcomings increase, real scenes of what they are doing are covered:

*Those poor people suffer for my livelihood,  
Marry faithfully without seeing your wife.*

*And the hunt for his child fell upon his head,  
Dastidin ketgai ani two worlds got married.*

*Some days you drink the poison of your house,  
He got to know many people and got married.*

There are also many stanzas in which the poet, who considers the changes in his fate to be poor and honest, ended up needing the help of his friends. In this regard, the gazal "Az faqir ul-haqir Amoni bal taqdiri Arabani" is characteristic. Nabi Qabulov about the poet's calling himself poor and humble: "At a time when rich people were proud of their titles such as governor, bek, mingbashi, priest, and saint, Amoni considered himself one of the philanderers." He considers it an honor to belong to a hard-working people, rather than being called poor and needy," he explains. In this gazal consisting of six stanzas, the poet addresses his close friends and describes his state of mind:

*I don't have the opportunity to come and see you.  
I sent this letter, my heart is broken.*

*I've worked hard, but I can't see your face.  
First of all, your eyebrows and eyes floated when you  
broke the property of your heart.*

*Look at the cover of your face like a tulip,  
I died very hard, my body was suffocating.*

In the praise section of the gazal, the lyrical hero informs about the change in himself by writing that "his body has shriveled" and that he has become like his loved ones.

At this point, it is worth mentioning that the end of the poet's life ended tragically. In his time, the wrong policy that followed like a shadow behind the representatives of the intelligent and creative people did not escape Amoni. At the end of his life, he was a victim of an accident caused by a train on the railway

while he was living on the run in the Hirabek neighborhood of Andijan.

The fact that the poet's life was dangerous and that he always sought refuge from his enemies and asked for safety and patience from their machinations is also highlighted in the radifli gazal "Bergil".

In the way of Amoni Arabani's life and creativity, the issues of glorifying science and culture and making them literate are of great importance. In this respect, the poem "Friends" written dedicated to the details of the Margilan madrasa is characteristic of the poet. It reflects the fact that they studied and lived in the house of Margilan scholar-poet Shaykhulislam Muhammad Yusuf Khazin.

At the end of the poem, the poet confesses all the disappointments and guilts that are happening in his time. He saw with his own eyes the oppression and violence taking place at that time, he was a witness to them. That is why he created several lyrical works filled with pleas to the Truth as the only salvation from such captivity.

In short, in the poetry of the poet Amoni Arabani, who created in the literary environment of Fergana during the period of national renaissance, the teaching of the religious idea is the leading. Like other poets, he encourages people to acquire knowledge or learn a profession or trade from a young age. However, in the poetic thinking of the poet, first of all, the idea that it is necessary to know Allah, to strengthen faith in him, and then to realize other goals is considered a priority. Although the poet was born and grew up in the territory of the neighboring republic - Kyrgyzstan, he considered himself a child of the valley. He, like other intellectual creative contemporaries, became a victim of the environment and had to create in different corners of the valley. However, wherever he was, he remained faithful to his pen alone. Thanks to this faithful pen, he was able to ensure his originality in his poetic works.

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