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## OBSERVATIONS ON THE LIFE AND CREATIVITY OF MURODIY

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### ABSTRACT

In this article is discussed the bilingual poet Turamurod Sayid Muhammadhon's life and literary legacy during the late 19th and early 20th centuries. It also examines Hasanmurod Laffasiy's "Tazkirayi shuaro" and Muhammad Yusuf Bayoni's works "Shajarayi Xorazmshohiy" and "Haft shuaro" providing insights into the poet's life and creativity from various sources, focusing on textual and literary-historical analysis. The sources are comparatively analyzed, and conclusions are drawn based on scholarly research.

### KEYWORDS

Murodiy, poet, poetry, verse, anthology, biography, poetic form, ghazal, quatrain, masnavi, ode, quatrain.

### INTRODUCTION

During the second half of the 19th century, artistic, cultural, and literary development flourished in the Khorezm literary environment. This period saw the reign of Muhammad Rahim Khan II Feruz. Under his patronage, poetry flourished, and significant advancements were made in culture, art, biography,

and literature [Source: "Shajarayi Xorazmshohiy", 1994. 92-94].

Feruz's enlightened leadership contributed to the overall progress of society, fostering an environment where members of his family and subsequent generations could thrive. From his family line,

descendants and heirs such as Murodiy, Sultoni, Oqil, Komyob, Sa'diy, Asad, and others emerged as accomplished individuals with significant talents and capabilities [Source: Hasanov, "Xorazm ma'rifati – olam ko'zgusi". 1996, 260.]

In addition to those mentioned, during this period, talented poets such as Tabibiy, Avaz O'tar, Fakiriy, Devoni, Shinosiy, and others flourished. Murodiy, like them, was one of the poets who possessed a unique style of his own.

### MAIN PART

Turamurod tura Sayid Muhammadhon's son, was born in 1854 and passed away in 1908. Turamurod tura is brother of Muhammad Rahimxon was considered one of the prominent intellectuals of his time. Murodiy lived for 54 years. He was proficient in Arabic, Persian-Tajik, and Turkish languages. Later, he served in the court of Muhammad Rahim Khan II Feruz as one of his distinguished associates. He adopted the pen name "Murodiy" and wrote poetry in Persian-Tajik and Turkish languages [Source: "Shajarayi Xorazmshohiy". 1994. 92-94].

Information about Murodiy's life and works can be found in Bayoni's "Shajarayi Xorazmshohiy" as well as "Hafti shuaro", and in Hasanmurod Laffasiy's "Tazkirayi shuaro".

Bayoni's "Haft shuaro" (Seven Poets) is currently preserved in the O'zR FASHI Manuscripts Archive under the number 10374. It was printed in the year 1906 under the decree of Muhammad Rahim Khan Bahodir Khan's reign at the Khorezm Printing Press. "Haft shuaro" includes poems in various genres such as ghazal, mukhammas, rubaiy, murabba', qasida, tarje'band, musabba', musaddas, musamman, mustazod, masnavi, muamma, ta'rix, and qit'a, contributed by poets like Murodiy, Farrukh, Sultoni, Sodi, Sa'diy, Oqil, and Bayoni. Among Murodiy's contributions are 20 ghazals, 5 mukhammas, 1 musaddas, 1 qasida, and 1 rubaiy.

In 2016, I. Khajiyeva announced the publication of the monograph "Xorazm milliy-ma'naviy merosi durdonlari". In this research, she provides scholarly insights into the sources of "Haft shuaro", emphasizing the necessity of creating a collection that highlights Feruz's concern for his close relatives and their literary talent. Nusratulla Jumaxo'ja also discusses this in the 1992 issue 29 of "Xalq so'zi" newspaper, stating: "Each of them had a unique place and position in the literary environment associated with Feruz's lineage. The anthology of their best poems was widely circulated among the people during their time under the titles "The Book of Royal Poets and Princes" and "Haft shuaro..." [Khajiyeva, 2016. 92].

In "Feruz - King and Poet Part", comments are made about the poems attributed to Murodiy taken from "Haft shuaro". Two of these are said to be ghazals in

Persian-Tajik language. Among them, a ghazal begins with the couplet “Ey, orazi tu az mahi tobon nekutar ast...” (consisting of 2 lines), followed by a ghazal composed by Feruz with the couplets “Davlati vasling menga davron ekandur, bilmadim...” (3 lines), “Ki ey shoh mulku sifatingga qulluq...” (2 lines), and “Tangrining lutfi bila bu yetti iqlim aro...” (4 lines). The uniqueness of the poems is highlighted, focusing on their initial couplets and stanzas. This publication presents a selection of Murodiy's ghazals with 2, 3, and 4 lines.

In Hasanmurod Laffasiy's “Tazkirayi shuaro”, valuable information about Murodiy's life and creativity is provided. According to the records, Murodiy had an excellent command of Arabic and Persian-Tajik languages, almost as proficiently as his native tongue. He is described as being of a youthful disposition, generous, and hospitable to everyone. Laffasiy characterizes Murodiy as having a “reddish complexion, broad forehead, tall stature, and agility”, always engaged in conversations with scholars of Khiva, known for his scholarly pursuits, and often being eloquent himself. He also praises Murodiy's poetic talent, stating that from a single poem of Murodiy, hundreds of meanings could be inferred, akin to extracting pearls from the ocean or deriving jewels from a shell's luster [Laffasiy, “Tazkirayi shuaro”. 1992. 27]. “In 'Tazkirayi shuaro', the following is mentioned about the poet's death: 'Murodiy spent his entire life

with serenity. Although he suffered from physical ailments from an early age and constantly consulted Khiva physicians, with no improvement in his condition, ultimately succumbing to a terminal illness. As a result, at the age of fifty-two, he departed to the eternal abode of paradise, the garden of eternal bliss, where he resides in everlasting paradise” [Laffasiy, “Tazkirayi shuaro”. 1992. 27].

Hasanmurod Laffasiy's account of the poet's death contradicts the information provided in Bayoni's “Shajarayi Xorazmshohiy”. This is because Hasanmurod Laffasiy's memoir was written in the Hijri year 1365, equivalent to the Gregorian year 1945. Bayoni's “Shajarayi Xorazmshohiy”, on the other hand, was published between 1911 and 1913. From this perspective, Bayoni would have been a witness to Murodiy's death, while Hasanmurod Laffasiy would have recorded the information decades later. If we pause to consider this discrepancy, another inconsistency arises. In Hasanmurod Laffasiy's memoir, Murodiy is said to have three sons. However, in “Shajarayi Xorazmshohiy”, only two sons, Rahmanquli tura and Xudoyquli tura, are mentioned as being left behind by Murodiy.

At present, the poet's grave is located in a special enclosure to the east of the mausoleum of Palvon Ota in Khiva, within the precincts of Mozori Sharif madrasa. This fact is also noted in Hasanmurod Laffasiy's “Tazkirayi shuaro”.

In 1987, Nurmuhammad Kobulov and others published the book “Avaz va uning adabiy muhiti” (“Avaz and His Literary Environment”). This book provides information about the lifestyle and themes of the poetry of Khorezmian poets. In this context, mention is made of the court princes, indicating that Gulomiy, Sa’diy, Ojiz, Murodiy, and Sultoniylar were active figures in the court. Examples of Murodiy's ghazals are given, beginning with the lines “Taxti farmoninga kirsun jumla olam shohlari...” (consisting of one couplet) and “O’tgan kecha zulfin qilibon bo’ynimga qullob...” (consisting of three couplets), which are then analyzed [Kobulov and others, 1987. 26-27].

Although there hasn't been a specific research conducted solely on the life and works of Murodiy, information about him has been provided in studies related to the literary environment of Khorezm. For example, in G. Ismoilova's “Feruz davri Xorazm adabiy muhiti” (“The Literary Environment of Khorezm During the Reign of Feruz”), Feruz's relatives and contemporaries are discussed, stating that “Murodiy and Komyob were cousins of Feruz, and both were poets of great renown”.

In 2016, Jaloliddin Jurayev and others published the book “Feruz gulshani” (“The Garden of Feruz”). In this book, examples of poems in various genres such as ghazal, qasida, muamma, taxmis, and rubaiy are provided from poets including Nazar, Bayoniy, Xusrav, Murodiy, Komyob, Farrux, Oqil Sultoniylar, Asad, G’oziy,

Sa’diy, Sodiq, and Kishjonbikal. Thirteen poems by Murodiy are included in the publication, comprising twelve ghazals and a “Qasidayi Murodiy” consisting of 19 lines [Jaloliddin Jurayev and others, “Feruz gulshani”. 2016, 15-22].

In 2023, S.Umarova announced the publication of the stylistic handbook “Xorazm adabiy muhitida – devonchilik” (“Devonism in the Literary Environment of Khorezm”). In this publication, information about Feruz's relatives and all the princes' lives and literary works is provided. It is mentioned that their poetry collections have yet to be thoroughly studied.

In the main collection, 906/VII, of the O’zR FASHI, 19 ghazals by Murodiy are preserved, with 3 of them being in Persian-Tajik and 16 in Turkish. Additionally, there are 5 mukhammas, 2 of which are written in the style of Fuzuli's ghazals and 1 in the style of Feruz's ghazals. There is also 1 musaddas, 2 qasidas, and 1 rubaiy attributed to Murodiy. The poems are not arranged in a collection, and their genres are not fully specified. In total, there are 28 lines of poetry [Qo’lyozma, Murodiy. inv. 906. 237a].

In the supplementary collection, 1172, of the O’zR FA Eastern Studies Institute, there are two Turkish ghazals beginning with the lines “Qilg’oli bazmimni, rashki, gulsiton xush keldingiz” (9 lines) and “Mandek ongo bir oshiqi farzona kim erkon” (11 lines). Additionally, there is a Persian-Tajik ghazal consisting of 7 lines. This



manuscript was compiled by Muhammad Sharif devon Allohbergan in the year 1323 Hijri (1905 AD), according to a decree from Sayyid Muhammad Rahim Bahodurxon soniy [Qo'lyozma bayoz, Murodiy. inv. 1172. 37a/b].

To date, a comprehensive monograph solely dedicated to the life and works of Murodiy has not been published. His poems are scattered across various manuscripts and collections, with the majority of his work found in the primary collection 906/VII. It is known that there are 28 lines of his poetry in this collection.

## CONCLUSION

It is possible to summarize the findings of this research as follows: "For the first time, the life and works of Turamurod tura Sayid Muhammadkhan's son have been thoroughly investigated from a monographic perspective, focusing on literary and textual analysis. The information regarding Murodiy's birth in 1854 and his death in 1908 at the age of 54 has been derived from Bayoni's historical work "Shajarayi Xorazmshohiy".

The poems from "Haft shuaro" and "Feruz gulshani", stored under the numbers 906/VII and 1172 in the main collection of the O'zRFA Eastern Studies Institute, as well as the entry number 10374, have been compared. This comparison resulted in the identification of 28 poems attributed to Murodiy, encompassing

selections from "Haft shuaro", "Feruz gulshani", and the manuscript with the number 906/VII.

Murodiy's poetry was first published in 1992, appearing in Hasanmurod Laffasiy's publication "Tazkirayi shuaro". This ghazal, commencing with the verse "Davlati vasling manga davron ekandur, bilmadim...", consists of 7 lines.

In 1995, Davlatyor Rahim, Shikhnazar Matrasul, and Nusratulla Jumaxo'ja provided insights into the poems attributed to the poet in their book "Feruz – shoh va shoir qismati". They discussed Murodiy's poems taken from "Haft shuaro", which include 20 ghazals, 5 mukhammas, 1 musaddas, 1 qasida, and 1 rubaiy, totaling 28 poems. Among these, they highlighted 1 Persian-Tajik ghazal and 3 Turkish ghazals, each exemplifying 2, 3, and 4 lines respectively.

In 2016, Jaloliddin Jurayev and others announced the publication of Murodiy's 12 ghazals and a "Qasidayi Murodiy" consisting of 19 lines, taken from "Feruz gulshani". This indicates that the poet's complete works have not been published. This issue is one of the significant issues in the field of literary studies.

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