

**MUNJIK TERMIZIY AND CHAGANIYAN LITERARY**<sup>1</sup>Ayniddinov Iqroriddin Sharifovich, <sup>2</sup>K. JamahmatovTeacher of Termez State University<sup>1</sup>, Imam Termizi International Research Center, Head of the Department of Source Studies, Samarkand State University, PhD student<sup>2</sup>**ABSTRACT**

The article deals with the life and period of Munjik Termizi, one of the classic Eastern poets who created in the literary surroundings of Chaghaniyon. The autobiographical information in his rich literary heritage is covered on a scientific basis. At the same time, the history of the development of the Chaghaniyon literary surrounding is described on the basis of scientific sources.

**Keywords.** *Munjik, Termez, Chaghaniyon, literary surroundings, history, palace, Balkh, tradition.*

**INTRODUCTION**

The theme of the palace of the poets Munjik and Chaghaniyan amirs, and the literary surroundings associated with this palace in general, show a unique landscape. The literary environment of Chaghaniyon (X-XI centuries) also has its own destiny and its own development. It is known from sources that many poets, writers, historians, calligraphers, scholars and poets visited the palace of the Chaghaniyan emirs. The dynasty of the needy ruled in Chaghaniyan for about 900 and 1018 years, which is why the dynasty was called the needy because of its founder, Amir al-Muhtaj. We do not know the full name of Amir al-Muhtaj Chaghani, but in written sources his name is written only in the form of Amir al-Muhtaj Chaghani.

**MATERIALS AND METHODS**

The subject of this study was based on historical analysis. The topic was written using historical, objective, systematic, analytical-comparative, scientific methods and principles of knowledge.

**RESULT AND DISCUSSION**

During the reign of the Muhtajiiies (X-XI centuries), Termez and Balkh provinces were part of the Chaghaniyan Emirate. The common name of the country is Chaghaniyon, the river flowing through it is sometimes called Chaghaniyon, often Chaghanrud, and the central city of the emirate is also called Chaghaniyon or Chaghanshahr. According to historical records, Abu Bakr Muhammad, the grandson of Amir al-Muhtaj, the founder of the dynasty, ruled the country from 930 to 939, and from 933 he was also the deputy of Khurasan (commander of the army solor-sarkarda-army). This is an equal half of the whole Samanid kingdom, which means that great opportunities and unlimited privileges are in the hands of the Chaghany needy. The reign of Abu Bakr Muhammad began in 930, he is the third representative of the needy. His grandfather was the founder of the dynasty, Amir al-Muhtaj Chaghani, and his father was the son of Abusaid Muzaffar Chaghani, i.e. al-Muhtaj. If the rule of the needy in Chaghaniyan began in 900 years, it turns out that the country was originally ruled by al-Muhtaj for about 900-910 years or 900-915 years. He was then ruled by his son Abusaid Muzaffar Chaghaniyan, which dates back to about 910-930 or 915-930. Abu Bakr Muhammad died in 939, and now his son Abu Ali Ahmad was appointed to the Emirate of Chaghaniyan. Abu Bakr is mentioned in the sources as Abuali Chaghani, to whom the Emirate of Chaghaniyan inherited the father, who ruled Chaghaniyan from 939 to 952. Abu Ali Chaghani was also the viceroy of Khurasan between 939-945, and also 952 and 955 (before his death).

Ali Muhtaj compounds are added to the ratio of Chaghaniyan emirs, but the ratio of Ali al-Muhtaj Chaghani's son Abusaid Muzaffar Chaghani is also sometimes used in relation to Chaghaniyan amirs. If we look at Amir al-Muhtaj Chaghani, Amir is a position and a title, al-Muhtaj is a name, a title; Chaghani - the name of the place

ruled by their dynasty is derived from Chaghani. The name of the place is preserved in the name of the representatives of the dynasty, and the name of the founder of the dynasty is omitted. For example, like Abusaid Chaghani, Abubakr Chaghani, Abuali Chaghani, Tahir Chaghani, this tradition began with Amir al-Muhtaj Chaghani<sup>1</sup>.

The rule of the Mujahideen in Chaghaniyan coincided with the dominance of the Samanid Empire, and the authority of the Chaghaniyan emirs was much higher among the people. The Chaghaniyan region was economically developed, and the culture of the country was rising to great heights. The Chaghaniyan emirs paid special attention to science and literature, and their palaces were visited by many scholars and writers. The Chaghaniyan emirs paid special attention to history, geography, literature, calligraphy and music, and sponsored their development. The famous historian of the time, Abu Ali Husayn ibn Ahmad as-Sallami (d. 955), grew up in the palace of the Chaghaniyan emirs and created his works mainly on this land. His work "Kitab at-tarikh fi ahbor vulot Khurasan" ("History book about the rulers of Khorasan") was quite popular in his time, but, unfortunately, this work has not arrived. The contents of the book can be thought of through the works of historians who have used it in later centuries. According to Academician VV Bartold (339-340), the events described in the death of the Emir of Chaghaniyan Abu Ali Chaghani (955, Khorasan) (in the works of Abusaid Gardizi (XI century), Volume VII and Ali ibn Asir (1160-1234)) are the same. as long as. With this in mind, W. W. Barthold concludes that the source used by the authors of Zaynulahbar (1050, Gardizi), and Al-kamil fit-tarikh (Perfect History, Ibn Asir) is the work of Sallami.

It is noteworthy that Sallami began his career in Chaghaniyan and headed the office of the Chaghaniyan emirs.

Sallami started his activity in Chaghani during the reign of Abubakr Chaghani and continued during the time of Abuali Chaghani. Abu Ali Chaghani highly valued this historian, and even Sallami wrote the book "History of the Rulers of Khorasan" at the request of Abu Ali. Sallami was a prominent calligrapher, who was also considered a good poet. Some examples of his Arabic poems can be found in the work of Abu Mansur as-Saalibi (961-1038) "Yatimat ud-dahr" ("The only ones in the palace", 1017).

In the palace of the Chaghaniyan emirs, in addition to Sallami, there was a mature calligrapher and master of words like Iskafi. His full name is Abulqasim Ali ibn Muhammad al-Iskafi, a native of Nishapur, who heads the letter office of the Chaghaniyan emirs. Sallami began his career during the reign of Abu Bakr Chaghani (930-939), while Iskafi began his career during the reign of Abu Ali Chaghani (939-955). Due to his talent for eloquence, Iskafi was invited to Bukhara, the capital of the Samanids, in 947. This happened during the reigns of Noah ibn Nasr (943-954) and Abdumalik (954-961), who for some time served as chief of the Samanid cabinet. Iskafi died in 956, on the occasion of his death the poet Abu Nasr al-Huzaymi al-Abivardi mourns. Al-Khuzaimi's two poems dedicated to Iskafi are quoted in the sources. Iskafi was a good poet, and his 21-byte poem is given in the pages of Yatimat ud-dahr.

The work "Hudud al-Alam", the author of which is unknown, was created in Chaghaniyan and was dedicated to the Emir of Chaghani Abulhoris Muhammad ibn Ahmad ibn Farighun (ruled 977-990). This work is one of the

<sup>1</sup> Musilmankulov R. Persian-Tajik classical poetics. X-XV centuries. M.: Nauka, 1989. - p. 55.

masterpieces of the literature of the Near and Middle East. The book is an invaluable source of great historical value, especially in the study of the geography of Central Asia and Afghanistan. The play says about Chaghaniyan: "Chaghaniyon is a convenient and spacious place for agriculture ... The climate is mild, the soil is good, and the water digests food quickly. Here horses are fed, woolen cloth, carpets, shawls are processed. The capital of this region is the city of Chaghaniyon, built at the foot of the mountain. There are streams "(98-44). The book contains interesting information about the Amudarya, Chaganrud, Chaghaniyan and Termez, as well as Balkh, Takharistan, Khatlon, Vakhsh, Qabodiyon.

We know very well that many poets grew up in the palace of the Chaghanian emirs. When the descendants of al-Muhtaj ruled in Chaghaniyan, Chaghaniyan became a place of writers and poets. From the time of Abu al-Muhtajr's son Abu Sa'id Muzaffar Chaghani (circa 915-930) it can be seen that a wide path for poets was opened in Chaghani. While Takhari, the chief of the Chaghaniyan poets, came to Chaghaniyan during the reign of Amir al-Muhtaj Chaghani, the rest of the poets stepped on the land of Chaghaniyan one by one during the reign of the next emirs. Marufi Balkhi, for example, began his creative career in Chaghaniyon, when the country was ruled by Abusaid Muzaffar Chaghani and his son Abubakr Muhammad Chaghani (930-939). Maruf was later invited to Bukhara, which was in the last years of the reign of Nasr ibn Ahmad (914-943) and during the reigns of Noah ibn Nasr (943-954) and Abdumalik (954-961)<sup>2</sup>.

Another great poet who began his career in the land of Chaghaniyon will be Daqiqi (929-977). Daqiqi finds all his prestige in Chaghaniyon and is invited to Bukhara, where he reaches the peak of his creativity. Daqiqi Chaghaniyan wrote a series of poems dedicated to the emirs Abu Ali Chaghani (939-955) and his son Abumansur Nasr Chaghani (952-976). When he came to Bukhara, his work changed, and now he is a representative of the great literary environment. He composed the first poem "Shohnoma" and began to write his first epic "Gushtospnoma". But before the end of the saga, the evil death stops the good work that has begun. In terms of its prestige, Daqiqi occupies the second place in Persian-Tajik literature after Rudaki. The fact that such a great poet was brought up in the literary environment of Chaghaniyon shows important points.

One of the great poets who was brought up in the literary environment of Chaghaniyon was Farrukh (980-1037), who reached great heights in poetry. While the exact Samanids (875-1005) became the splendor of the literature of the period, Farrukh was the decoration of the literature of the Ghaznavid period (997-1186). Farrukh's predecessor, Daqiqi, set foot on the land of Chaghaniyan, and when he came to Chaghaniyan, the country was ruled by Abulmuzaffar Chaghani (992-1010). Abulmuzaffar Chaghani, in keeping with the tradition of his ancestors, treats poetry, poetry, poets and poetesses with respect and esteem. Farrukh came to Chaghaniyon from Seystan and from Chaghaniyan he went to Ghazni, the capital of the Ghaznavids. Farrukh spent most of his life in the Treasury and served for many years in the palace of Sultan Mahmud Ghaznavi (971-1030).

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<sup>2</sup> Kholiq Mirzozoda. History of Tajik literature. Book 1 (2). - D: Maorif, 1987. –p. 46.

Labibi is one of the poets who started his career in Chaghaniyon and later went to Ghazna. His second nickname was Adibi, who also visited Chaghaniyan at the same time as Farrukh. Only one of his poems dedicated to Amir Abulmuzaffar Chaghani has survived to the present day.

Apparently, Labibi met and befriended his peer Farrukh in Chaghaniyon, and this friendship lasted for the rest of their lives. Their creative collaboration originated in Chaghanshahr and continues in Ghazni. On the occasion of Farrukh's death, Labibi writes a continent, and this continent becomes very popular. This continent is included in the pages of Umar al-Roduyani's (11th century) Tarjimon ul-Balagha:

**Гар Фаррухӣ мурд, чаро Унсурӣ намурд,**

**Пире бимонд деру жавоне бирафт зуд.**

**Фарзонае бирафту зи рафтаниш ҳар зиён,**

**Девонае бимонду зи монданиш ҳеч суд.**

Contents:

Farrukh died, why didn't die Unsuri,

The old man stays up late and the young man goes away quickly.

Wise has gone, and its damage,

The ignorant are stayed, what is the useful of his staying<sup>3</sup>.

The literary environment of Chaghaniyon has its own traditions, in which not only poets wrote poems, but also emirs found time to engage in poetry. Tahir Chaghani was one such emir who ruled in Chaghani from 988-992. Tahir Chaghani was a person who was thirsty for poetry, and Muhammad Awfi (c. 1172-1233) mentions his work in Lubab ul-albob (122): "Al-Amir Abul Muzaffar Tahir bin al-Fazl bin Muhammad Muhtaj al-Chaghani. Umar al-Chaghaniyan was famous for his covenant, and Amir Abulmuzaffar was famous for his covenant and his only age. ("Al-Amir Abulmuzaffar Tahir bin al-Fazl bin Muhammad Muhtaj al-Chaghani. The emirs of Chaghaniyan were famous at that time, and this Amir Abulmuzaffar was a rarity of the time and the only one of his age... He has delicate and beautiful poems...")<sup>4</sup>.

Tahir Chaghani was a good poet and translated poems from Arabic into Persian. Among his poems there are dictionaries, which was a traditional phenomenon of that time, because dictionaries (chiston) are also frequent in Munjik's works. This may be a sign of a certain creative collaboration, during the reign of Tahir Chaghani, Munjik Termizi was in Chaghanshahr. In the works of both poets, dictionaries on the character of the horse are noteworthy, because in Chaghaniyan good horses were bred and they were famous.

<sup>3</sup> Tirmidhi, Munjik. Devon. Ash'ori parokanda. Prepared by Ramazan Abdulloev, author and commentator. - Tashkent: "New edition", 2016. - 120 p.

<sup>4</sup> Muhammad Awfi. Lubob-ul-albob. - Tehran: Mumtoz, 1361. -1036 p.

During the reign of Tahir Chaghani, Bade'i Balkhi (Abu Muhammad bin Mahmud) was also one of the poets who was educated in the Chaghani literary environment. He has verses in praise of Tahir Chaghani, as narrated by Muhammad Awfi in *Lubab ul-Albob*: ("... Amir Abuyahya narrated in a hymn to Tahir bin al-Fazl as-Saghani...")<sup>5</sup>. Unfortunately, there is very little information in the sources about the way of life of Bade'i Balkhi, the method of creation, which is not enough for observation and reflection.

## CONCLUSION

Chaghaniyan, who was recognized as a poet by Munjik Termizi, was a country that valued such poetry. Munjik was recognized and respected in Chaghaniyon and earned his respect and esteem. Although Munjik Chaghaniyon reached the age of maturity in poetry, it was on this ground that his authority in poetry was elevated to high ranks. Munjik demonstrated his creative side in the land of Chaghaniyon, became convinced of the power of poetry, and received applause as a trainer and hafiz. Munjik became the pride of the land of Chaghaniyon, rich in unique traditions in the world of poetry, Munjik himself gained prestige and brought prestige to Chaghaniyon as well. In the literary environment of Chaghaniyon, where Munjik was educated, such great historians and calligraphers as Sallomi and Iskafi, as well as mature word artists, had grown up. Among the poets, Bahori, Marufi, Daqiqi, Munjik, Tahir Chaghani, Bade'i, Farrukh, Labibi and others took the breath of Chaghani's land. Each of these poets had their own characteristics, and each was a true master of his own style and style. Most importantly, although each of them has its own uniqueness in the field of creation, they have always remained faithful to the traditions of Chaghaniyon. Each of these poets became a great artist of the land in which he lived and the time he created, and was able to take a deep place in the hearts of the people.

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<sup>5</sup> Ahmedov B.A. State Samarkand. –Tashkent: Fan, 1967. - 86 p.