



## **STUDY OF THE TERMIZ LITERARY SCHOOL**

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### **ABSTRACT**

This article discusses the historical processes of the Termiz literary school, as well as the poets of Termiz origin who were creatively active during the 13th-19th centuries.

### **KEYWORDS**

Termiz, literary school, city of heroes, Chaghaniyon, literature, mysticism, science and enlightenment.

### **INTRODUCTION**

The ancient land of Termez has always served as a bridge in the land of Maverannahr in educating great scholars, virtuous and virtuous people and sages, mystics and thinkers and poets. The reason is that Termez is a road connecting Maverannahr and Khorasan, and has experienced the civilization of many world religions. The city of Termez has always been known to the world as "Madinat ar-Rijal". Scientific and historical sources state that many mystic scholars have grown up in this land. Razin Termizi, Ja'far ibn Ali Termizi, Abu Sahl Termizi, Yusuf Khayyat Termizi, Hakim Termizi, Warraq Termizi, Sayyid Burhanuddin Muhaqqiq Termizi and other mystic scholars can be cited as examples. Hakim Termizi, one of the most prominent scholars recognized in the Eastern world, founded the Hakimiyya sect with his rich scientific heritage. It is also noteworthy that Imam Abu Isa Termizi is among the world's famous hadith scholars in the science of hadith. When we talk about Termizi and the Termizians, of course, great figures such as Imam Termizi and Hakim Termizi come to mind first. It would be right to list some of the reasons why the city of Termiz has long been a breeding ground for such great figures.

According to historical books, Termez was one of the ancient cities of the East. An important branch of the Great Silk Road also passed through the ancient city of Termez. Since ancient times, it has maintained trade relations with the states of Parthia, Sogdiana, Khorezm, and Margiana. It has established extensive contacts with major trading centers such as India. People have lived here since the 3rd-4th centuries BC. By the 3rd-2nd centuries, Termez had become one of the politically, economically, and culturally developed cities of the Bactrian state. During the reign of the Kushan state, the city of Termez became a prosperous settlement and was among the major cities of Northern Bactria. Since Termez, a center of trade and culture, was connected to the Great Silk Road, urban culture has been present in the city since ancient times.

In this regard, the work "Hududu-l-Alam[5:3]" highly evaluates Termez, saying, "It is a beautiful and prosperous city on the banks of the Jaihun. Its fortress is on the river bank, its huge market is famous throughout the world, and the people of Khuttalon and Chaghaniyan trade here" [5:109], which proves our point.

The topic we are focusing on is related to the study of the life and legacy of representatives of the Termez literary school in the 13th-19th centuries. The role of historical-literary and scientific sources in the study of the literary environment of the period is incomparable. Despite the fact that several works have been created to date on the history, scientific-literary environment of Termez and its representatives, there are still many topical topics that have not been studied and are waiting for their researchers. The first historical and scientific studies on the history and cultural environment of Termez were carried out by Arab and Persian scholars.

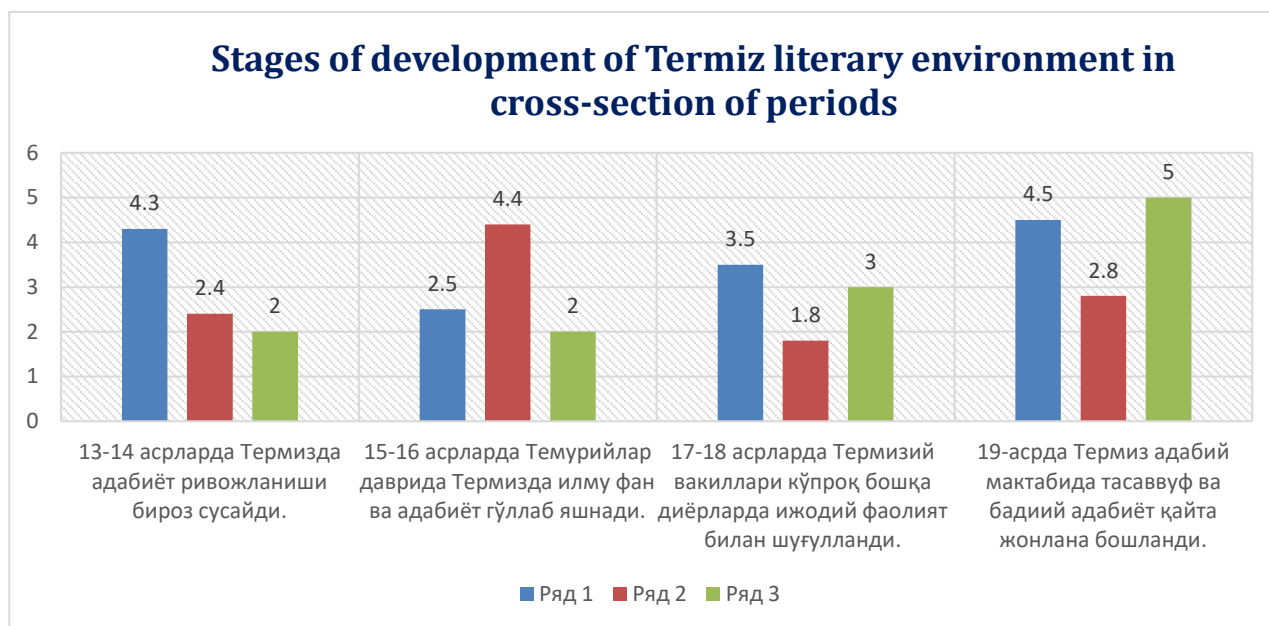
One of the important literary and historical sources of its time is the treatise "Safinai Tirmiz". This work was written by Muhammad ibn Yagmur in the 14th century. It discusses the literary heritage and life of 115 poets. The book is called "Safina-e Tirmiz" [4:513] because it was written in the land of Termez and contains the life and legacy of the figures of Termez. This work contains information that has not yet been researched about the lives and heritage of poets of the Samarkand, Nasafi, and Bukhari lineages who lived and worked in the land of Transoxiana. The work was researched and published in 1396/2017 by Iranian Persian scholars Umid Sururi and Sayyid Baqir Abtahi. Another source for studying the lives of Termizi poets is the work "Ahvol va osari khoshnavison" [3:333] prepared in 6 volumes by Iranian Persian scholar Mehdi Bayani, published in Tehran in 1345/1966. The valuable aspect of the work is that the author gives examples of the lives and activities of figures who served in their time in various fields of science, and introduces the reader to their brief biographies. During the reign of the Baburs, he dwells on the lives of such Termizi sayyids as Kashfi Termizi, Sayyid Nizamiddin Muhammad Masum Termizi, Fathi Termizi, Sayyid Ali Termizi, Judo Termizi, Mir Mansur Musavvir Termizi, and Kashfi Termizi, noting that they were not only poets, but also skilled artists and calligraphers of their time. For example, information about Judo Termizi can be found in several sources from the Termizi sayyids: "Guliston-e hunar", "Arafotu-l-ashiqin", "Makhzanu-l-gharaib", "Ahvol va osor-e naqqoshon", "Torikh-e adabiyah dar Iran", "Torikh-e tazkirah-e persiy", "Torikh-e nazmu prosr", "Torikh-e hunarho-e milly", "Donishmandon-e Azarboyjan", "Sham-e gharibon", "Majma'u-l-khos", "Haft eklim", "Hunar-e qalamdon", "Korvan-e Hind", "Farhang-e sukhavaron", "Judoiy Termizi", "Sham'-e anjuman", "Muntakhabu-t-tavorikh" provide information about the biography and creative work of the poet (Judoiy Termizi). Mir Alouddawla Qami describes Judo in his Nafaisu-l-Mu'asir as follows:

جدایی اسمش مر سید علی و خلف صدیق میر مصور مشهور است اسل ایشان از ترمذ است بعضی اوقات اجداد وی در بدخشان میبده اند میر حیثیات بسیار دارد و در وادی تصویر... استاد بینظیر است و در فن شعر و دریافت آن به غایت بهره مند و خبیر [1:273]

*(Content: Judo's name is Mir Sayid Ali, his father was Siddiq Mir Musavvir, originally from Termez. Sometimes his ancestors also lived in Badakhshan. Mir Sayid had unparalleled power and fame in the Valley of the Immortals. He was knowledgeable in the science of poetry and had an extremely rich artistic imagination).*

M. Kenjabek's book "Buyuk Termiziylar" [6:528] is noteworthy about the Termizi figures and their invaluable heritage. It provides information on the history of Termiz, its socio-spiritual life, the life and heritage of Termizi hadith scholars, commentators, interpreters, poets, jurists and other scholars.

In addition to studying the history of Termiz, the school of hadith science, the school of jurisprudence, and the school of Sufism, the work serves as an important source for studying the Termizi literary school. The seventh chapter of the book discusses the Termizi and Chaghani poets separately. The researcher provides brief autobiographical information based on sources about such great poets as Adib Sabir Termizi, Munjik Termizi, Mawlana Qudsi Termizi, Abdullah Termizi, Muhammad Salih Termizi, Abu Abdullah Muhammad Fazil Sayyid at-Termizi, Khanzada Ali Termizi, Abul Hasan Ali al-Lahom al-Harani, Abu Muhammad Hasan al-Matroni, Jawhari Zargar Termizi, Jamaluddin Abu Bakr Khal at-Termizi, and Mir Muhammad Taqi Termizi. The poets mentioned are mainly poets of the 10th, 11th, 13th, 15th, 16th, and 17th centuries.



Although Adib Sabir Termizi and Munjik Termizi lived in the 10th and 11th centuries, they made a significant contribution to the development of the literary environment of Termiz. Termiz scholar M. Kenjabek says: "The fact that the literary heritage of such classic poets as Munjik Termizi and Adib Sabir Termizi, who lived in the Surkhan oasis in the 10th-12th centuries, has reached us is a great favor of history to this country" [2:342]. In this chapter, the Termiz scholar also mentions another prominent representative of the 16th century, who is not familiar to many people, Mevlana Qudsi Termizi, who "was a poet of great renown, who spent his life in solitude" [2:351]. Hasankhoj Nisari wrote about this person in his "Muzakkirul Ahbob" In his work: "We were not lucky enough to do that person's service... Those who died before reaching old age," he says.

In general, the land of Termiz gained wide fame throughout the world with its great thinkers from the time of Hakim Termizi, Abu Bakr Warraq Termizi and Muhammad ibn Hamid Termizi until the 19th century. Based on the above analysis of the poets who created with the Termizi lineage, they can be divided into three groups. The first group of Termizis are poets and thinkers who lived and created in their homeland - Termiz. Examples of these are great people such as Adib Sabir Termizi, Munjik Termizi, Khoja Samandar Termizi. The second group of Termizis were born here, lived for a certain period of time, and moved from Termiz to Khorasan, India, Turkey and Arab lands in order to continue their scientific and creative activities. This group includes Abu Bakr Warraq Termizi, Sayyid Burhanuddin Termizi, and Wazir Termizi. The Termizis belonging to the third group, although they

lived and worked in other lands, but since their ancestors were Termizis, they used the Termizi nisba in their scientific and creative works. Literary figures such as Mir Sayyid Abdullah Termizi, Fathi Termizi, Nami Termizi, Kashfi Termizi, and Arshi Termizi are clear evidence of this.

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