



**THE DEPICTION OF THE LIVES OF HISORI POETS IN THE WORKS OF NAVOI**

Jamahmatov Karomiddin Aynillo o‘g‘li  
 Deputy Director of the Imam Termizi International Research Center,  
 Doctor of Philosophy (PhD) in Philology  
 Phone: +998-99-131-51-93

<b>ABSTRACT</b>	<b>KEYWORDS</b>
This article discusses the history of the Chaghaniyan literary milieu, its stages of development, and the representatives of this literary environment. In addition, descriptive information about the lives of six poets from Hisor, as presented in Alisher Navoi’s tazkira Majālis un-Nafā’ is, is analyzed.	Literary school, Chaghaniyan, Denov, Hisor, Zahiriddin Muhammad Babur, Alisher Navoi, tazkira, image.

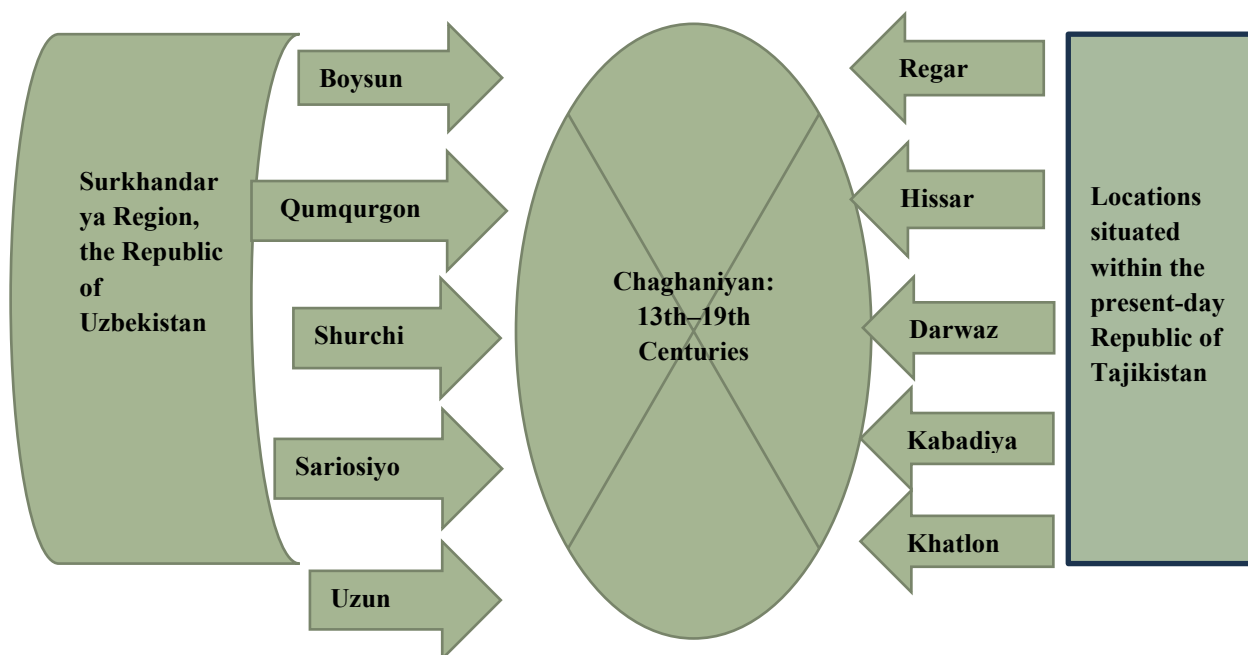
**Introduction**

Regarding Chaganiyan and its emirs, Ibn Hawqal states: «Although Chaganiyan is more extensive in territory than Termiz, it does not equal the city of Termiz in terms of wealth and riches. There is a fortress in Chaganiyan, which is governed by Abu Ali Ahmad ibn Muhammad ibn Muzaffar. In leadership, there is no one as just as he [5:7,67]».

Al-Maqdisiy provides the following list of cities subordinate to the region of Chaganiyan: Dorzangiy (present-day G‘ishtko‘prik, located between Qumqo‘rg‘on and Jarqo‘rg‘on), Bosand (Boysun), Sangarda (the name of a place between Sangardak or the Sariosiyo district and Denov), Bihom (Nihom), Zinur (Zevar), Regdasht (Regar – a territory in modern-day Tajikistan), Navandak (the area around the Uzun district), Eshumon, and Quvodiyon (Qubodiyon). This information reveals that the territories belonging to the Chaganiyan region from the 7th to the 19th centuries primarily included Qubodiyon, Darvoz, Hisor, and Tursunzoda in Tajikistan, as well as the Sariosiyo, Uzun, Denov, Sho‘rchi, Oltinsoy, Qumqo‘rg‘on, and Boysun districts of the Surxondaryo province.

In historical sources, the name Chaganiyan is also mentioned under various names such as «Shumon», «Sumon», «Suman», and «Chi-go-yen-na». The name Chaganiyan is not mentioned in historical or literary sources from the 12th-13th centuries. In the 14th-15th centuries, the name Hisori Shodmon appears alongside Chaganiyan. Regarding this, the «Vaqoyii sanai ihdo va tis’a mia» states: «Sultan Husayn Mirza marched his army from Khorasan upon Hisor, and wintered opposite Termiz... Sultan Mas’ud Mirza, deeming it unwise to remain in Hisor, went to his younger brother Boysung’ur Mirza in Samarkand by way of the Sira mountain road along the upper Kamrud river. Vali also advanced towards Khatlon, while the fortress of Hisor was defended by Boqi Chaganiy, Mahmud Barlos, and the father of Sultan Ahmad Quchbek» [4:89,90].

Babur recounts this event as part of the developments that occurred between 1493 and 1496. Consequently, during Babur’s era, the name Chaghaniyan was mentioned in conjunction with Hisor. In his work, the «Baburnama», he mentions individuals such as Boqi Chaghaniy and Muhammad Hisoriy. As a result, in the 15th-16th centuries, Hisor and Chaghaniyan were referred to as two distinct regional names. However, despite being referred to by two names, the center of Chaghaniyan and Hisor was at times Denov, and at other times, Hisori Shodmon.



Throughout history, the region of Chaghaniyan was ruled by several dynasties. Numerous sources provide information on the historical development of the Chaghaniyan literary environment, as well as the biographies and creative activities of its representatives. Of particular scholarly importance is Alisher Navoi’s mention, in his work *Majolis un-nafois*, of literary figures who wrote under the pseudonym ‘Hisori’. Generally, the development of the Chaghaniyan literary environment corresponds to the period of the Timurid dynasty’s rule. It is a historical fact that during the Timurid reign, several figures of Sufi orders (tariqat) arrived in the land of Chaghaniyan. Therefore, in line with the objective of this academic article, the following information will be used to present a comparative analysis of the development of the scholarly and literary environment across the various dynasties that ruled the lands of Chaghaniyan.

**The Mongol Dynasty (13th–14th Centuries)**

The Mongol dynasty subjugated and ruled over regions such as **Termez, Chaghaniyan, Bukhara, Samarkand, and Khorezm**. During the **13th** century, the development of science and scholarship in Chaghaniyan declined slightly, prompting many thinkers to migrate to other lands to pursue their intellectual endeavors. The relocation of the prominent muhaddith (Hadith scholar) Roziyuddin Chaghani to present-day Pakistan serves as a vivid testament to this trend.

**The Timurid Era (Late 14th – Late 16th Centuries)**

Under the rule of Timurid figures such as **Khalil Sultan, Abu Sa'id Mirza, Mas'ud Mirza, and Mahmud Mirza, Chaghaniyan** saw a revival of its scientific and literary life. Distinguished masters of the Naqshbandiyya, including Mawlana Yaqub Charkhi, Khwaja Muhammad Zahid Vakhushvari, and Khwaja Alauddin Attar, infused the region's intellectual atmosphere with the teachings of the Naqshbandi Sufi order..

**The Shaybanids (Late 16th – Early 17th Centuries)**

The territories of Chaghaniyan were governed by political figures of the dynasty such as Muhammad Shaybani Khan, Kuchkunji Khan, Abu Sa'id Khan, Ubaydullah Khan, Abdullah Khan I, and Abdullah Khan II. During this period, science, culture, art, and literature flourished extensively..

**The Ashtarkhanid Dynasty (Second Half of the 17th – Early 18th Centuries)**

The Ashtarkhanids ruled the territories of Chaghaniyan for a century. During this period, representatives of Chaghaniyan's scientific and literary circles were active in various fields of knowledge.

**The Manghit Dynasty (Late 18th – Early 20th Centuries)**

The Manghits ruled this region for a century and a half, placing special emphasis on the advancement of science and literature. Consequently, this era witnessed the emergence of numerous great thinkers.

From the information presented above, it becomes evident that the region of Chaghaniyan was ruled by various dynasties over the course of millennia. During the era of the Timurid dynasty, the region was governed by Sultan Mahmud Mirza.

Sharaf al-Din Ali Yazdi, a renowned historian of the Timurid period, cites the name Hisor-i Shadman instead of Shuman in his work Zafarnama (The Book of Victory). The term «Hisor-i Shadman» also appears alongside Chaghaniyan in Zahir-ud-Din Muhammad Babur's Baburnama.

In the 15th century, the Timurid ruler Abu Sa'id Mirza consolidated power into his own hands. Abu Sa'id Mirza's third son, Mahmud Mirza, brought territories such as Termez, Chaghaniyan, Khatlon, Kunduz, and Badakhshan under his control [3:39]. Furthermore, following Abu Sa'id Mirza, his youngest son Mahmud Mirza governed the Chaghaniyan region and succeeded in expanding the territorial extent of his authority.

In his work «Az ta'rixi farhangi Movarounnahr» [2:5,30], the historian A. Mukhtorov provides valuable information about the literary environment of Chaghaniyan and its representatives, based on topics such as «Mardoni buzurgi Hisori Shodmon» (Great Men of Hisori Shodmon), «Munosibati farhangii Hisori Shodmon ba Hirot» (The Cultural Relations of Hisori Shodmon with Herat), «Shuaro'i Hisor dar asri Alisher Navoiy» (Poets of Hisor in the Age of Alisher Navoiy), and «Shuaro'i asri XVI-XVII-i Hisor» (Poets of Hisor in the 16th-17th Centuries). In the introduction to his research, the scholar notes that the arrival of tariqa (Sufi order) mentors like Mavlono Ya'qub Charxiy and Khoja Alauddin Attar, following the principles of Khoja Bahauddin Naqshband, contributed to the further

intellectual and spiritual education of the people of this land. Another piece of scientifically significant information is about Mavlon Darvesh Muhammad Qaratogiy, who lived and worked in Hisor during the 15th-16th centuries. He writes that this individual was a descendant of Khoja Ubaydullah Ahrar and passed away in Hisor in 1530. The scholar's research also points to the strong scholarly and literary ties between India and Mawarannahr in the 18th century, citing the migration of several poets and scholars to India, such as Mavlon Ibrohim Hisoriy, which demonstrates the academic significance of his research.

Based on the analysis of the historical processes above, it can be concluded that science and scholarship flourished in Chaghoniyon during the rule of the Timurid princes. This is exemplified by the great attention paid to science, art, and literature during the era of Abdurahman Jami and Alisher Navoiy, and the hundreds of scholarly and literary works produced during that time.

Alisher Navoiy's «Majolis un-nafois» is valued as a crucial literary source for studying the lives of representatives of the Chaghoniyon literary circle. This work also provides information about poets and scholars who lived in the 14th-15th centuries. The work was first translated from Turkic into Persian in 1521/22 by Fakhriy Hirotiy under the title «Latoifnoma». The translator added numerous annotations. He included a ninth chapter, titled «Majlisi nuhum», in which he names 189 poets. Another translation of this book was published by Muhammad Muborak Qazviniy in 1558. These translations present examples from the lives and creative activities of representatives of the Chaghoniyon literary circle who wrote under the pen name «Hisoriy»—such as Mullo Bihishtiyy, Mavlon Bayoziiy, and Mullo Tufayli Hisoriy. In his research «Az ta'rixi farhangi Movarounnahr», the renowned historian and literary scholar A. Mukhtorov notes that Navoiy mentioned six thinkers who were active in his time under the pen name «Hisoriy»:

Mavlon Bihishtiyy;

Mavlon Solih;

Mavlon Kholidiy;

Mavlon Bayoziiy;

Mavlon Mayliy;

Mullo Tufayli Hisoriy.

If we examine this list of poets, five are mentioned with the title «Mavlon», while one is referred to with the title «Mullo». These titles indicate that the representatives from Hisor not only gained fame within their own literary circle but were also recognized in major scholarly centers like Balkh and Herat. The fact that they were mentioned by an enlightened poet and statesman of Alisher Navoiy's stature signifies their high status and importance.

In his work, Alisher Navoi provides the following brief biographical details about Mavlon Bihishtiyy: «Mavlon Bihishtiyy is from the province of Hisor. He came to this land to pursue his education. He also possesses a fine poetic talent. This opening couplet (matla') is his:

Dar kamandi tu na har besaru po aftoda ast,

In baloyestki, dar gardani mo aftoda ast [1:57].

Meaning: Not just any ignorant person falls into your trap; rather, this calamity has befallen our necks as a trial.

Navoi acknowledges that Mavlon Bihishtiyy was from the province of Hisor, came to Herat for his education, and possessed a notable talent for poetry.

In the same work, Navoi describes another poet also named Mavlon Bihishti as follows: «Mavlon Bihishti is the younger brother of Hamid-gul. However, in both talent (tab') and manner (tavr), he bears no resemblance to him. This opening couplet (matla') is his:

Sham', imshab tarki da'vi bo ruxi on moh kun,  
Tira kardi majlisi moro, zabon kutoh kun [1:62].

Meaning: O candle, abandon your claim to reach the moon-faced beloved tonight; you have darkened our gathering, so hold your tongue.

One of the poets whose scholarly capacity was highly praised in «Majolis un-nafois» is Mavlon Xolidiy, whom Navoi describes thus:

«Mavlon Xolidiy is from the region of Hisori Shodmon. He came to the city of Herat for his education. After studying for a long time, he acquired considerable scholarly competence. As he is a descendant of Khalid ibn al-Walid, he uses the pen name 'Xolidiy.' This opening couplet (matla') is his:

Matars az tani xoki ba vaqti kushtani man,  
Agar ba tig'i tu garde rasad ba gardani man [1:90].

Meaning: Fear not my earthly body as you take my life; if even a speck of dust from your sword should touch my neck, the responsibility is mine.

Alisher Navoi mentions him with the epithet 'Xolidiy' because Mavlon Xolidiy was a descendant of Khalid ibn al-Walid. Furthermore, alluding to his life of poverty and his path as a dervish, Navoi quotes this couplet from the author:

Nomeham, ki bargirad sabo az ko'yi o' garde,  
Mabod on to'tiyoro afkanad dar chashmi bedarde [1:25].

Meaning: I do not wish for the morning breeze to carry even a speck of dust from her street, lest it unknowingly apply that kohl-like dust to the eye of one who feels no pain.

It is noteworthy that Mavlon Xolidiy's poetry is distinguished by the creation of new meanings and the masterful use of artistic devices.

Navoi provides the following account of Mavlon Bayoziy, another poet from Hisor:

«Mavlon Bayoziy had arrived with Mahmud Barlos when the latter came as an envoy from Hisor. When the envoy departed, he fell ill and remained behind. After being cared for at the 'Dor ush-shifo' (House of Healing), he recovered and returned to Hisor. He is also from those environs. This opening couplet (matla') is his:

Bizan bar sinai man xanjaru afkan sar az tan ham  
Dari in xonai torikro bikshovu ravzan ham [1:91,92].

Meaning: Strike your dagger into my chest and sever my head from my body; open the door and the window of this dark house (the heart).

When Alisher Navoi mentions the representatives of the Chaghanian literary school, who were famous in their time under the epithet 'Hisoriy' and collaborated closely with the Timurid dynasty, he gives a positive assessment of their creative activities as well as their personal virtues.

Navoi offers very brief information about Mavlon Mayliy: «Mavlon Mayliy is from the province of Hisor. He is a man of learning and is well-versed in the art of the enigma (muammo). This opening couplet (matla') is from the author:

Jafo hamin, na az on shuxi bevafo didam,  
Zi harki chashmi vafo doshtam, jafo didam [2:27].

Meaning: I did not only see cruelty from that disloyal beauty; I saw cruelty from everyone from whom I had expected loyalty.

From this couplet alone, it is clear that Mayliy was skilled in creating literary art. By repeatedly using the words «jafu» (cruelty), «vafo» (loyalty), and «bevafo» (disloyal) within a single couplet, he enhanced the harmony between the lines.

The sixth poet mentioned by Navoi is not referred to by the title 'Mavlono' but as Mullo Tufayliy Hisoriy: «Mullo Tufayliy is from Hisor. He is a man who has not achieved his desires. He possesses a good temperament. This opening couplet (matla') is his:

Chi son pinhon shabe dar ko'i on nozukbadan bosham,  
Ki barqi oh ravshan mekunad joye, ki man bosham.

Meaning: How can I hide for a night in the street of that delicate-bodied one, when the lightning of my sighs illuminates any place I happen to be?

The poet skillfully laments from the depths of his heart to the heavens. The fire of love burns so intensely in his heart that the moment he thinks of his beloved's image, others become aware of his pain.

The brief information presented above about poets with the epithet 'Hisoriy' indicates that a close collaboration was established between the Chaghanian scholarly-literary school and the Herat scholarly-literary school.

Because Alisher Navoi established close scholarly and literary ties with the representatives of the Chaghanian literary school, he wrote a brief description of each and provided an example of their creative heritage. A. Mukhtorov notes in his work that the poets of Hisor received advice and consultation from Navoi. He points out that Navoi arranged for Mavlono Bayoziy's medical treatment in Herat and sent him back to Hisor after his recovery.

In conclusion, the six representatives of the Chaghanian literary circle who earned Navoi's praise and description were renowned in their time for their scholarly capacity, poetic skill, and personal virtues. Indeed, a great thinker such as Alisher Navoi would not include descriptive information in his works about just any individual he encountered. For this reason, «Majolis un-nafois» serves as a crucial scholarly and literary source for a deeper study of the lives and heritage of the representatives of the Chaghanian literary circle.

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