

## The Role of X-XI Century Chaganyan Literary Environment in the Persian Language Literature

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**Abstract:** The article deals with creative works of the representatives of Persian-Tajik literature, whose activities were related with the palace of the Chaganyan emirs of the X-XI centuries. The Chaganyan emirate was under the rule of Samanids, which was the main factor to the development of literature of the Persian-speaking peoples, and the formation of literary environment. Representatives of this environment were such Persian-Tajik poets as Marufiy, Dakikiy, Munjik, Tahir Chaganiy, Badeiy, Farrukhiy, Labibiy and others. Despite the fact that the Chaganyan literature is not fully understood by the writers, no perfect works have yet been created in this area.

**Keywords:** Chaganyan, Mukhtozi dynasty, Abu Ali Chaganiy, literary environment of Chaganyan, Persian-Tajik literature, Marufiy, Dakikiy, Munjik, Tahir Chaganiy, Badei, Farrukhiy, Labibi.

The Chaganyan (nowadays Surkhandarya region, located in the southern part of the Republic of Uzbekistan) are ancient centers of science and culture. As the famous poet and translator Mirzo Kenjabek said, “The ancient Termez’s prestige, dignity and honor are Termezians. In fact, The original ornamental fortresses of the Termez are great Termezians” [7, 9]. This place gives a distinctive picture in the 10th and 11th centuries. This is due to the writers, scholars, historians, calligraphers, musicians and celebs who have come to the palace of Chaganyan emirs, having their own history and development. [8, 78-104]. It is also known from the sources that in this period, like many other fields and linguists, there lived some great poets who contributed to Persian literature. To study the ancient Persian-Tajik literary environment, it is necessary to study the history of the region as a whole.

It is well known that Chaghanyan belonged to the Samanid state in the 10th century. According to the book Tajik History (History of Tajik People J.J), the Abududin dynasty in Balkh, the Bonichurian dynasty in Hatlon, the Saffarian dynasty in Sioux, The Ferghunian dynasty in Guzgon, the Ali-Muhtajaj dynasty in Chaghanyan, and the Mamunian dynasty in Khorezm were part of the Samanid dynasty. They did not only pay dues for the Samanids, but also they sang sermon giving them gifts(11, 107). Representatives of the Samanid dynasty of Muhammadan dynasty ruled Chaghanyan between 900 and 1018 AD.

The reason for this dynasty being called the Muhtajids is that of its founder, Amir al-Muhtaj, whose full name has not found in the sources. According to the archeological findings, the Dynasty of the Muhtajirs must have been in power in the present Surkhandarya region until the end of the 10th and early eleventh centuries. Some rulers of this dynasty were empowered to produce their own coins - copper coins. At the moment, the coins have been found that were struck by the Chaghanyan Muhtajiy Abu Mansur Nasr ibn Ahmad in 365 Hijri (976 AD) and Abulqasim Hassan ibn Ahmad in 377 Hijri (987-988 AD). The end of the ruling dynasty of the Muhtajirs is unknown. It is known that a coin was struck by Muzaffar Kiya in Chaganyan in Hijri 393-398 (1002-1008 AD), probably from the dynasty of the Muhtajirs [2, 57].

During the reign of the Muhtajiy (10th-11th centuries) Termez and Balkh were part of the Chaghanyan emirate.. The common name of the country is Chaghanyan, the river flowing from it is sometimes called Chaghanyan , often called Chagonrud, and the central city of the emirate is also called Chaghanyan or Chaghonshahr. According to historical records, the dynasty founder Amir al-Muhtaj's grandson Abubakr Muhammad ruled the country from 930 to 939 , and was also deputy commander of the Khurasan army. This means that half of the whole Samanid kingdom is under the control of the Muhtajirs from Chaghanyan

with the great chances and endless privileges. The reign of Abubakr Muhammad began in 930, he was the third representative of the Muhtajirs, his grandfather Amir al-Muhajaj Chaghani, and his father Abusaid Muzaffar Chaghani, the son of al-Muhtaj. If the rule of the Muhtajirs in Chaghanyan dates back to 900 year, then it was realized that the country was originally ruled by al-Muhtaj about between 900-910 years or 900-915 years. After him, his son Abusaid Muzaffar governed Chaghanyan, it dates back about 910-930 years or 915-930 years.

Abubakr Mohammed died 939 years, and his son Abu Ali Ahmad was now appointed to the emirate of Chaghanyan Emirate. Abu Ali is mentioned in the sources as Abu Ali Chaghani, the Emirate of Chaghanyan is inherited from his father, he ruled the Chaghanyan from 939 to 952 years. Abu Ali Chaghani was now 939 and 945 years (till his death) and also 952 and 955 years was also deputy commander (sipohsolori) of Khurasan too.

The Amir al-Muhtad Chaghani, the son of Abusaid Muzaffar Chagani, was mentioned by Ali Muzaffar. When we look at Amir al-Muhtaj Chaghoni, the amir means the position and rank, al-Muhtaji name and name; The place where Chaghani was ruled by their dynasty came from Chaghanyan. The name of the dynasty's representatives is retained and the name of the founder of the dynasty preserved. For example, like that Abusaid Chaghani, Abubakr Chaghani, Abuali Chaghani, Tohir Chaghani, Amir al-Muhtaj Chagani began this tradition. The rule of the emigrants in Chaganyan coincided with the reign of the Samanids, and the influence of the emirs there was much greater. The Chaganyan country was developing economically and its culture was at the height of its existence. Amirs of Chaghanyan invited the writers to the palace and helped develop history, geography, fiction, calligraphy and music.

The famous historian of the period, Abuali Hussein bin Ahmad as-Sallami (d. 900), grew up in the palace of the Chaghanian Amirs and wrote his works mainly

on this land. His book "At-Tahri fi Akhbor vulot Khurasan" (The History Book about the rulers of Khurasan) was quite popular at the time, but unfortunately, it has not reached us today. The contents of the book can be thought through the works of historians who have used it in recent centuries. According to Academician V.V Bartold (339-340), the death of Abuali Chaghani (Amir Chagani), the emir of Chaghanian (955 years, Khurasan) is described in the (Abusaid Gardiziy (XI century)VII tomb and in the works of Ali bin Asir (1160-1234) the places are the same. Taking this into account, V.V Bartold concludes that the source used by the authors of "Zaynulahbor"(1050 years, Gardizi) and "Al-Komil fit-thorih"(“The Complete History”, inb Asir) is the work of Sallomi. [4. 340].

According to literary scholars B. Kadyrov and B. Murtazoev, Sallomiy began his work in Chaghanyan and headed the Chaghanyan emirate's office (divonkhona). This scholar also include "Kitob un-natf and az-zarff" ("The Book of Excerpts from Wisdom"), "Kitab al-Misboh"(“ Book about the lamp”), "Kitab us-sor" ("The book about approval") which were even available but they have not come us till present [9, 28].As-Sallami began his career in Chaghanyan during the period of Abubakr Chaghani and continued during Abuali Chaghani. Abuali Chaghani appreciated this historian scholar, even Sallomi wrote the book "The History of the Rulers of Khurasan" at the request of Abuali. Sallomi was a well-known calligrapher and a good poet. Some of his Arabic poems can be found in the work of Abumansur as-Sa'ali (961-1038) in "Yatimat ud-dahr" (“The Palace of unity”, 1017). the master of the word had found a copy.Apart from Sallomi, a great sophist and notorious vocalist, such as Iskofi, was found in the palace of the Chaghanyan amirs. His full name is Abulcasim Ali ibn Muhammad al-Iskofi, who came from Nishapur to Chaghanyan and headed the letter office of the Chaghanyan emirs. His work dates back to the time of Abuali Chaghani (939-955). Iskofi was invited to Bukhara, the capital of the Samanids, in 947, because of his talent in charisma.

This happened during the reign of Noah ibn Nasr (943-954) and Abdumalik (954-961), he for a time was the head of the Samanid administration. Iskofi dies in 956, and on the occasion of his death the poet mourns the death of the poet Abunahr al-Hudaymi al-Abivardi. Two al-Hussein's writings on Iskofi have been confirmed in the sources. Iskofi is a good poet and his 21 byte poems are listed on the pages of "Yatimat ud-dahr". The author was unknown play that the well-known Persian-language work "Hudud ul-olam" written in Persian, was also created in Chaghanyan. This work is written on Amir of Chaghanyan, Abulhoris Muhammad ibn Ahmad ibn (reign 977-990 years). Its full name is "Kitab al-Ulam milal Mashriq ilal west" (The Book on the Borders of the East and the West), an important monument in the study of the geography of the Middle East. counted. In particular, it is an invaluable resource for studying the geographies of Central Asia and Afghanistan. **The book says about Chaghonyan:** "*Tirmiz shahrest xurram va bar labi ro'di Chayhun aftoda va o'ro quhandizest bar labi ro'd. Va in shahr borgohi Xatlon va Chag'oniyon ast. Va az vay sobuni nek va bo'ryoi sabz va bodbizan xezad.*

*Hoshimgird shahrakest ba go'spand va chahorpoi bisyor.*

*Charmankon shahrakest bokishtu barz va obhoi ravon.*

*Chag'oniyon nohiyate buzurg ast va bisyorkishtu barz. Va barzgarone kohil va choi darveshon, valekin bo ne'mati bisyor ast. Va mardumone changi va diloval. Va in nohiyat havoe xush dorad va zamine durust va obe guvoranda. Va az vay asp xezad andak va chomai pashmin va palos va za'faroni bisyor xezad. Va podshohi in nohiyat az muluki atrof ast va o'ro «amiri Chag'oniyon» go'yand.*

*Darzangi shahrakest az girdi o' xandaq ast va az hududi Chag'oniyon ast. Va az vay poytoba xezad va gilem va bisoti pashmin.*

*Chag'oniyon shahrest buzurg, ba baroko'h nihoda va qasabai in nohiyat ast, choe bo obhoe ravon va havo'i xush va mardumone darvesh.*

*Bosand shahrakest bo mardumi bisyor bar rohi Buxoro va Samarqand. Choe ustuvor va mardumone changi* [12. 80].

("Chaghanyan - a convenient and spacious place for agriculture ... The climate is gentle, the ground is clean, the water is digested quickly. Here horses are grazed, woolen cloths, carpets and pants are handled. The capital of the province is Chaghanyan, with a building on the foothills. There are streams of water"). The book contains interesting information about Amudarya, Chagonrud, Chaghanyan and Termez and Balkh, Takharistan, Khatlon, Vakhsh and Qabodiyon.

We know that many poets grew up in the palace of Chaghanian. Chaghanyan was a place of writers and poets when Al-Muhtaj's descendants ruled in Chaghanan. The Amir al-Muhtaj's son Abusaid Muzaffar Chaghonyi (reign about 915-930) there is a wide range of poets in Chaghanistan. While the Takhorian poet of the Chaghanyan poets came to Chaghanyan in the time of Amir al-Muhtaj Chaghani, the other poets gradually stepped into the land of Chaghanyan in the time of the next emirs. For example, Marufi Balkhi started his career in Chaghanyan, when the country was headed by Abusaid Muzaffar Chaghani and his son Abubakr Muhammad Chaghani (930-939). Marufi is then called to Bukhara, during the final years of Nasr ibn Ahmad (914-943) and the reign of Noah ibn Nasr (943-954) and Abdumalik (954-961).

Another striking poet who began his career on the land of Chaghanyan was the exact (929-977). She finds her true reputations in Chaghonyan and is invited to Bukhara to reach the peak of her career there. The real Chaghanian emirates write a series of murders for Abuali Chaghani (939-955) and his son Abumansur Nasr Chaghani (952-976). When he arrives in Bukhara, his work began to change and he was a representative of the larger literary environment. He first began to write "Gushtospnoma" in Persian literature, introducing his first novel. But the story did not end, and the sad death stopped the good work. B. Kadyrov and B. Murtazoev

claim that Minuti occupies the post-Rudaki position in Persian-Tajik literature [9. 38].

The upbringing of such a great poet in the Chaganyan literary environment provides important points.

One of the great poets who was brought up in Chaganyan's literary environment is Farrukhiy (980-1037), whose bust of creativity reaches higher heights. While the actual Samanid (875-1005) period was a favorite of literature, Farrukh was the decoration of the literature of the Ghaznavi period (997-1186). His predecessor, Farrukhiy, stepped into the land of Chaganyan after the Minute, and when he came to Chaganyan he ruled the country by Abulmuzaffar Chaghani (992-1010). Literary researcher **A. Abdullaev pointed out that Farrukhin was in Chaganyan.**

*“Chunonchi, Nizomii Aro’zi dar naqli lavhai tarchumai holi shoir machlisi Abulmuzaffar Ahmad binni Muhammadi Chag'oniro zikr karda navishtaast: “Va chun sharob davre chand darguzasht, Farruxi barxost va bo ovozi hazinu xush in qasida bixond”* [3, 142].

Abulmuzaffar Chaghani respects and appreciates poetry, poets and poets, adhering to the traditions of their ancestors. Farrukhi came to Chaganyan from Siyston and traveled from Chaganyan to Ghazni, the capital of the Ghaznavites. Farrukh spent most of his life in Ghazni and served for many years in the palace of Sultan Mahmud Ghaznavi (971-1030). One of the poets who began his creative career in Chaganyan and later went to Ghazni is Lababi. His second pseudonym is Literary, and he also visited Farahukhi at the same time as Chaganyan. Only one of his poems written to the emir Abulmuzaffar Chagani has survived to this day. The starting position of the Qasa is as follows:

*Chu barkandam dil az didori dilbar,  
Nihodam mehri xursandi ba dil bar.*

*I was disappointed meeting with the lover,  
I have dedicated my heart to the sympathetic.*

Apparently, Lababi met and made friends with his peer Farrukh in Chagan, and that friendship lasted for the rest of his life. Their creative partnerships were established in Çağristan and continued in Ghazna. In connection with the death of Farruhi, Lababi wrote a continent that became very popular on the continent. This continent is found in the work of Omar Ar-Rudiani (11th century), "Translators of Balagh" [5. 263].

*Gar Farruxi murd charo Unsuri namurd,  
Pire bimond deru javone biraft zud.  
Farzoniae biraftu zi raftanash har ziyon,  
Devonae bimondu zi mondanash hech sud.  
Farrukhy dead and why Unsuriy is not dead,  
The old was getting late, and the young went away fast.  
Wisdom gone, the gone is harmful  
The ignorant left, the rest is useless.*

Chagaans had become popular in their literary environments, where poets not only enjoyed poetry, but also amirs took time to practice poetry. Tohir Chaghony was one of such emirates who ruled in Chaganyan between 988-992 years. His full name is Al-Amir Abul Muzaffar Tahir bin al-Fazl bin Muhammad Muhtaj Al-Chaghani. Tahir Chaghani was a thirsty person for poetry, about his work Muhammad Avfi (about 1172-1233) notes in "Lubab ul-albab: «Umaroi Chag'oniyon dar on ahd nomdor budand va in amir Abulmuzaffar nodirai ahd va yagonai asri xud budas. **O'ro ash'ori latifi obdor ast** [1-27]. ("At that time the emirates of Chaganyan were famous and this is the Emir of Abulmuzaffar time and was the only one of his age ... She had a graceful and refined poem...")



Tohir Chaghani, being a good poet, translated poems from Arabic into Persian. Among his poems are glossaries, which is a traditional phenomenon of that time, as Munjik's works also include glossaries. It may be a sign of certain creative collaboration, during the time of Tahir Chaghani Munjik Termizi was in Chagan. Horse rhymes are significant in the works of both poets because horses were well stocked in Chaganyan, and they were famous. Samples of Tohir's poems are also included in the "Translator ul-balaga", which indicates that his poems are an example of high art. During the reign of Tahir Chaghani, Badi'i Balkhi (Abumuhammad binni Mahmud) was one of the poets who had been educated in the Chaganyan literary environment. Often, the poems of these two poets are confused, indicating their close co-operation in art. Unfortunately, Bادهي Balkhi's way of life is very limited in the sources of information on how to create, which is not enough to think and reason. Munchik Termezi was a poet who recognized poetry and was a country that values such poetry. Munjik has been respected in Chagonan. Although he had reached the age of poetry, Munjik Chaghanyon earned him a high reputation in poetry. Munjik showed the creativity of Chaghanyan on the ground, was convinced of the power of poetry, and received the applause of the musician.

Munjik had become the pride of Chaghanyan, a country traditionally rich in poetry, and Munjik had earned a reputation as well as Chaghan. According to R. Abdullaev, a scientist and thermonologist, the historical and literary sources remain silent about the life of Munjik Termizi. Tazkirah does not even know the date of her birth or death. It is known that he was born in the city of Termez in the first half of the fourteenth century, in the city of Jayhun (the river J. which runs along the river Termez) [6, 5]. By the second half of the twentieth century, collections of Munjik Termizi's poems were published. As a result, the literary legacy of the poet

Ehsan Shawarabi Muqaddam was published under the title “Devoni Munjiki Termizi” [10].

**In conclusion**, it is possible to say that Persian literature was well developed in the 10<sup>th</sup> – 11<sup>th</sup> centuries literary environment of Chaganyan. The poets, Marufi, Minaqi, Munjik, Tahir Chaghani, Bade'i, Farrukhiy, Lababi and others took their breath of Chaganyan land. We hope that the poems written by these poets in the Tajik language will be unique in the field of creativity and will produce new research in the future.

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