

THE SIGNIFICANCE OF MUNJIK TERMIZI HERITAGE IN THE DEVELOPMENT OF ISLAMIC SCIENCES

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ABSTRACT

This article analyzes the life and scientific activities of the poet and scientist Munjik Termizi. The significance of the scientific heritage of the scientist is shown on the examples of his work.

Key words: *Munjik Termizi, divan, Termiz, Chaganiyan, Lughatnoma, poetry, munj.*

АННОТАЦИЯ

В данной статье анализируется жизнь и научная деятельность поэта и ученого Мунжика Термизи. На примерах его творчества показана значимость научного наследия ученого.

Ключевые слова: *Мунджик Термизи, диван, Термез, Чаганиян, Лугатнома, поэзия, мундж.*

INTRODUCTION

The territory of Termiz has always been the homeland of many scientists and philosophers, poets, thinkers and scholars. Studies have shown that the number of Termizi scholars who lived and worked in Termiz and its neighboring regions was more than two hundred. This number alone proves that Termiz has long been the homeland of outstanding scholars who contributed to the development of Islamic science. Munjik Termizi, a scholar of poetry, is one of such brilliant creators. Munjik Termizi is one of the most skilled representatives of the 10th century Eastern poetry, who created in Persian language. His full name is Abulhasan Ali ibn Muhammad Munjik Termizi. His real name is Ali, his father's name is Muhammad, and his maiden name is Abulhasan.

MATERIALS AND METHODS

Munjik is a pseudonym of the poet, and there are several opinions about the name of the poet. In particular, some researchers claim that the poet's nickname was taken in relation to the place where he was born and raised. Several historical sources also confirm that there was a place with the same name around Termiz. For example, in the work "History of Ihya ul-muluk" by Shah Husayn Seistani, it is noted that there was a village called "Munjik" in the eastern part of Termiz. However, there is also information that the poet's nickname Munjik is derived from the Persian word "munj",

which means bee. For example, in the "Lughatnoma" of Aliakbar Dekhudo, it is mentioned that the word "munj" means bee¹. After all, the elegance and sweetness of Munjik's poetry also serves to justify this opinion. In several of his poems, Munjik compares himself and his poems to bees and honey, respectively. One of the famous Iranian researchers, Safo Zabehullah, in his book "History of Iranian Literature" quotes the poet's nickname as "منجيك" ("Manjik"), this term is recorded as a concept used for those who practice magic.

In fact, if we look at Munjik's poetry, we can see that there is a sweet and pleasant meaning hidden in them, along with sharp satire like beehives.

Little is known about Munjik's life. He was born in the ancient city of Termiz on the northern coast of Amudarya. While observing the ancient sources and modern studies on Munjik's work, we did not come across any specific information about the poet's life. There are many hypotheses about the poet's birth and death years. For example, Professor A. Abdulloev believes that the poet was born in 940 and died in 1001. Afghan scientist Muhammad Muhsin records two dates as the date of Munjik's death, i.e. 988 and 991.

The exact dates of Munjik's birth and death are not specified in any historical source. Academician A. Mirzoyev writes in his monograph "Rudakiy": "Abulhasan Ali ibn Muhammad Munjik Termizi is a poet of the middle of the 10th century. The year of his birth and death is unknown. According to the sources, he worked in the literary environment created in the palace of Tahir ibn Fazl, the ruler of the Chaghani. Munjik's work began in 988, when he was a prominent poet. Naturally, Munjik received his primary education in the city of Termiz and was later invited to Chagoniyan. Munjik lived in Termiz until he came to Chaganiyan. Later, the poet moved to Balkh and gradually increased his experience in the art of poetry and matured into a skilled poet. However, it should be noted that the main part of Munjik Termizi's life and work was spent in the Chaghani palace².

It is known that Munjik Termizi is the author of many poems praising Chaghani emirs. Tahir ibn Fazl Chaghani is one such amir praised by Munjik Termizi. This emir himself is a poet, and one of the Iranian literary experts.

RESULTS

From the rich creative heritage of Munjik Termizi, about 517 verses have reached us, which are useful in illuminating some issues related to the writer's skill. He is known not only for his comic poems, but also as a musician who skillfully

¹ Aliakbar Dekhudo. Lughatnoma. J. 16. - Tehran: Tehran University Press, 1998. J. 5. - p. 869.

² Mirzo Kenjabek. The Great Termizians. - Tashkent: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2017. - p. 256.

plays the chang musical instrument, he gained fame in the Chaghani palace as a pleasant hafiz. Munjik Termizi was one of the first to use allegory instead of allusion in Persian poetry. Munjik Tirmizi's odes dedicated to Abulmuzaffar Tahir ibn Fazl and Muhammad Muhtaj al-Chaghani have reached us. Muhammad Avfi, who is considered one of the famous tazkiranavis of the 12th century, described Munjik Termizi as "one of the magicians of poets" in his work "Lubab ul-albab" and cites thirteen verses of his pen as an example. In this work, the poetry of Munjik Termizi is highly appreciated, and information is given that he was a skilled poet who used "beautiful poems, wonderful phrases and unique similes". Rashiduddin Vatwat, a Persian poet and literary scholar who lived in Khorezm in the 11th century, in his work entitled "Hadayiq al-sehr fi daqayiq ash-she'r" gave a high assessment to Munjik Termizi's work and quoted several of his verses.

Munjik Tirmizi's poetry treasure, such as the poems of Rodaki, Kisoï, Shahid Balkhi, Abu Shakur Balkhi and many other skilled representatives of Persian poetry, have not reached us due to various wars and various reasons. But these few verses belonging to Munjik Termizi also indicate that his works in Persian language were extremely elegant.

By the second half of the 20th century, the works of publishing Munjik Termizi's poems from various tazkiras and bayazs began. As a result, with the efforts of literary scholar Ehsan Shavoribi Muqaddam, the collected literary heritage of the poet was published under the name "Devoni Munjiki Termizi"³.

Munjik Termizi is considered one of the few poets who made a dean order in his time. Like the works of most of his contemporaries, Munjik's divan has not been preserved to us, but some of its fragments have been preserved as tazkiras, poetic examples listed by the linguist poet and calligrapher Asadi Tusi in the dictionary called "Lughati Furs". Based on historical sources, the divan survived in its entirety until the 13th century, and countless other unique sources were lost during the Mongol invasion. Munjik's poem has come down to us in a scattered state in the tazkirs of several poets. Searching for, collecting and correcting these scattered poems is one of the important tasks facing literary researchers. In this regard, Ehsan Shavoribi, one of the modern Persian literary scholars, collected his scattered poems from different tazkiras and put them in the form of a book. In addition to collecting scattered information about Munjik's life, creative work and poems, Ehsan Shavoribi added certain additions and organized them.

³ Ehsan Shavoribi Muqaddam. Ash'ore navyofta az Munjik Termizi. Heritage magazine. Second edition, 2011, No. 46, pp. 10-12.

CONCLUSION

Even before that, several researchers were engaged in searching for the scattered poems of Munjik Termizi. In particular, Persian researchers Muhammad Dabir Siyaqi, Muhammad Mudabbiri, Ali Ashraf Sadiqi, french scientist Jilber Lazar conducted research on the poems of Munjik Termizi. Historical data confirm that Munjik Termizi's divan was very popular among scholars of that time in XI-XII centuries.

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