

## BIOGRAPHY OF MUHAMMAD SALIH KASHFI

**Aliev Shakir Jorakulovich\***

\*First-Level Doctoral Student,  
Termiz State University,  
Termiz, UZBEKISTAN  
Email id: sh\_aliev@mail.ru

**DOI: 10.5958/2278-4853.2022.00225.7**

---

### ABSTRACT

*The article talks about the biography of Muhammad Salih Kashfi Termizi, his scientific and literary heritage and the meaning of his works. At the same time, some comments are made about the literary environment of the period.*

**KEYWORDS:** *Discovery, Literature, Literary Environment, Poetry, History, Judeo-Tirmidhi, Works, India.*

---

### INTRODUCTION

Many scholars and poets from Movarounnahr migrated to Persian and Indian lands from the land of Movarounnahr during the rule of the Baburi dynasty. Judiy Termizi, Syed Ali Termizi, Mushkinkalam Termizi, Fazil Termizi, Nasir Termizi, Fathi Termizi, Syed Hashim Termizi, Mirsafai Termizi, Muhammad Amin Termizi and Kashfi Termizi are the original children of Termizi. Research on the life and legacy of Kashfi Termizi shows that this breed was a great representative of the skilled calligrapher, painter, poet and mystic. In his time, he was recognized by his contemporaries for his rich scientific and literary heritage. The scientific-literary heritage is being studied by foreign scientists to this day. However, the life and legacy of the Alloma have not yet been studied by our local scientists. Therefore, we hope that this pamphlet will be a means to shed light on the life of another Termizi.

**Materials and Methods:** Scientific and literary environment of Termiz. It should be noted that during the Timurid era, science, literature and art developed much more than in other periods and many scientists in various fields emerged. The city of Termiz, like the cities of Samarkand, Bukhara and Nasaf, is known to the world as a prosperous and happy place. Starting from the first half of the 14th century, historical inscriptions began to be used on coins minted in Termiz, adding "Madinatar-Rijal" (City of Heroes) to the name of the city in order to describe it. That is, this description shows that the people were fearless, brave, and wise and always defended their homeland from the enemy.

Mirzo Kenjabek, a well-known Termizologist, describes Termiz as follows in his work "The Great Termizians": "If we look at the ruins of old Termiz on the coast of Azim Jayhun, we can see the walls of the ancient fortress. Indeed, there is a man-made building that has not been left untouched. Any castle, fortress, palace, mausoleum gradually erodes, sinks, rots, needs repair or reconstruction. The ruthless laughter of history has not spared any fortress... But the real unspoiled fortresses of great historical cities are the great figures, the immortal spiritual heritage they left behind, guardians, scholars, rare personalities... The glory, attention and honor of

---

ancient Termiz and forever with the Termizites. The eternally beautiful castles of Termiz are considered great Termizids.

The most mature representatives of the Termiz literary school are Adib Sabir Termizy and MunjikTermizy. The followers of these two generations are Abu Sayyid At-Tirmizi, Abu Bakr Umar al-Tirmizi, Adib Ismail At-Tirmizi (father of Adib Sabir At-Tirmizi), Qatron ibn Mansur Ajali At-Tirmizi, Ali ibn Adib Sabir ibn Adib Ismail At-Tirmizi - son of Adib Sabir, Jamaluddin Abu Bakr Khal at- At-Tirmizi, Najibuddin Abu Bakr al-Tirmizi al-Khattot, Anbari At-Tirmizi, Hakim Jalal At-Tirmizi, Siraji At-Tirmizi, Fathi At-Tirmizi, Jawhari At-Tirmizi, Muhammad ibn Momin at-Tirmizi, Sahbani Ali Hakim At-Tirmizi, Amir Sayyid Ali Akbar At-Tirmizi, Amir Sayyid Abdullah At-TirmiziTermizi, Mir Abdullah Termizi, Muhammad Salih bin Amir Abdullah HusayniTermizi, Mir Muhammadmo'min al-Husaini al-Arshi bin Mir Abdullah MushkinkalamTermizi, Mir MusawvirTermizi, Mir Syed Ali Termizi, KhwajaSamandarTermizi, MaulanaQudsiTermiziMajzub, Khanzada Ali Termizi, Abu Abdullah Muhammadfazil ibn Sayyid al-Tirmizi al-Akbarabadi, Mir Muhammad Ma'sum bin SayyidSafayHusayni al-TirmiziBakari, Mir Muhammad TaqiTermizi, Abu Sayyid Tirmizi, Muha People like Mammad ibn Ahmad Termizi lived or went to Afghanistan, Iran, Pakistan and India and created works in the same way as Termizi. This is evidence of the development of the Termiz literary school and its impact on world literature. That is why the land of Termiz created an all-round ground by cultivating a mature poet, skilled calligrapher and scientist like Kashfi Termizi. Of course, in order for a scientist or a poet to flourish, it is necessary to have such an environment in this land. Just like the beginning of every result, the main reason why hundreds of Termiz is and Chaghan is like Kashfi Termizi have emerged is the role of the spiritual environment and its representatives.

**Birth and death:** The date of birth of Kashfi Termizi is not known. Scientist, calligrapher and poet Mirsayid Abdullah Muzaffar was born in the family of Termizi Mushkinkalam. Hediedaround 1060-61/1651-1652 inthecityofAgra.

His real name was Muhammad Salih, his father's name was Abdullah (alias Abdullah WasfiyMushkinkalam). MirmuhammadSalihKashfi is mentioned in the sources with aliases such as Termizi, Subhani, Koshifi, Termizi, Husayni.

**Youth and science education:** He received his primary education from his father and acquired the necessary knowledge of the time from the scholars of the Baburi dynasty (1526-1858), but he did not mention the names of his teachers.

Kashfi Termizi faces many difficulties during his life. He lives in poverty for some time. At the end of his life, in 1056/1646, he worked as a librarian in the library of Shah Jahan (1628-1658). After a long time, he moved from the position of the controller of the public library to the position of a justice in one of the cities of Agra. It is clear from this that Kashfi was not only a poet and calligrapher, but also a skilled military leader.

Because his father was an intellectual, clever and calligrapher, he got the nickname Mushkinkalam (the pen is beautiful). In addition, he wrote poetry and calligraphy under the pseudonym Wasfi in the court of the Baburi kings Akbarshah (1556-1605) and Jahangirshah (1605-1628). He learns the secrets of Sufism and Tariqat from his father, from the murids of Shah Nematullah Vali. We mentioned above that there was a famous calligrapher and poet in

Akbar Shah's court, but we did not dwell on his biography. Mirsayid Abdullah Muzaffar Termizi Mushkinkalam (963/1556-1014/1605) is one of the famous poets and calligraphers of Delhi.

The Persian historian Mansour Kurushi emphasizes that he gained fame in the land of Akbarabad as well. He wrote poetry under the pseudonym "Wasfi". His ancestors are connected to Shah Qasim Anwar on one side, and Shah Nematullah Wali on the other. Nastliq, naskh letter types were the palace calligraphy. Akbarshah gave him the title "Mushkinkalam" after seeing his skill.

The scientific and literary heritage of KashfiTirmidhi consists of the following, written in Persian and Urdu.

1. "Manokibi Murtazavi";
2. "Rubaiyat";
3. "Ejazi Mustafavi";
4. "ShahidiQudsi";
5. "Risolai musical";
6. "Devon" (Poetic Cabinet);
7. "I agree"

His works are devoted to jurisprudence, kalam, mysticism, poetry and art, and are preserved in the manuscript fund of countries such as India, Pakistan, Iran, and London.

His work "Manoqibi Murtazavy" is famous and popular among other works. The subject-content of the work is dedicated to the theme of syrat. It covers the exemplary life of our Prophet (pbuh), the life of the Companions, and the courage, virtue, love of science and the life of Hazrat Ali (r.a.).

## CONCLUSION

1. Kashfi Termizi lived during the reign of Shah Jahan (1628-1658) in a time when various conspiracies and factions were on the rise. Termizi contributed to the development of the literary environment of the Baburi period with his contribution;
2. Kashfi paid special attention to science during the reign of the Baburi dynasty, and gained fame among the court and the people with his scientific potential, personal virtue, poetic talent, calligraphy skills, and political knowledge;
3. Kashfi Termizi, as a major representative of Sayyids of Termizi, managed to give spiritual food to the people in the land of India with his works;
4. Kashfi Termizy was able to write his poetic Devan as a result of enjoying the poetry of Amir Khusrav Dehlavi, Hasan Dehlavi, Mirza Abdul Qadir Bedil;
5. KashfiTermizi was interested in the heritage of Sufism from a young age, and as a result, he entered Sufism and literature as a major representative of the Qadiriya sect;
6. Kashfi Termizi is one of the Sayyids of Termizi in terms of lineage and lineage. As the successor of Termizi, he lived according to his family name in another country and wrote works on various topics;

7. The topic of perfect human morality takes a leading place in his discovery works. Therefore, following the Qur'an and Sunnah, which are important sources for educating a perfect person, he managed to write religious-educational and literary works.

#### REFERENCES

1. Ahmad GulchinMa'ani. Caravan-e Hind. First volume. - Mashhad: Ostan-e QudsiRazavi, 1369 H. - S. 273
2. Ahmad GulchinMa'ani. Caravan-e Hind. First volume. - Mashhad: Ostan-e QudsiRazavi, 1369 H. - S. 273
3. Bayani., Mahdi. Status and works-e Khoshnavisan/ vol. 1-2. - Tehran: Scientific publication, 1343. - S. 353-354.
4. IshakovYo. The art of word art. - Tashkent: Uzbekistan, 2014. - B.70.
5. Discovery. Devon. - Tehran: Kutubkhanaimajlis-e shura. Inv: No. 7745. - V. 3-201.