

Activity of Local Countryside and Collectors in Turkestan

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Annotation: In this article, research was conducted on the activities of local historians and collectors in the territory of Turkestan. Until the 20s of the 20th century, a lot of materials related to the study of Turkestan were collected by the efforts of scientists and Turkic amateurs. The scientific study of the history of Central Asia, including Turkestan, was created and deepened only as a result of effective and selfless work at the beginning of our century and in subsequent years.

Keywords: Local historians, scientists, ancient places, holy places, coppersmithing, scientific value, airy archaeologists, unique collection.

The emergence of the science of archeology in the territory of Uzbekistan, as well as in the entire region of Central Asia, is a scientific reality that occurred directly after the occupation of the territories of Central Asia by the Russian Empire. Because, before the arrival of the Russians, archaeological excavations were not carried out in the territory of Uzbekistan, including the whole of Central Asia, and there was no concept of the science of "archaeology" among the people. Therefore, it is correct to connect the introduction of the science of archeology to the territory of Uzbekistan directly as a result of the Russian occupation, with the arrival of Russian intellectuals and enlightened scientists.

It is known that in the first half of the 19th century in Turkestan, it was not customary to conduct excavations in ancient places. This situation can be explained by the spiritual and spiritual outlook of the local population. After all, according to the rules of Islam, which are the priority in the spiritual life of the country, according to the rules of Sharia, digging up old places, holy places, ancient cemeteries and places, disturbing the souls of the deceased was considered a "serious sin".

In the conditions of Central Asia, the first archaeological excavations, almost like in Russia, began to conduct excavations in the second half of the 19th century only to find finds and collect collections. With the arrival of major orientalists, naturalists and many other scientists of that time to the territory of Turkestan, the work of collecting written and archeological materials for the study of early local history and history began here.

Advanced Russian scientists, who did not want to act against their conscience and scientific truth, continued their scientific activities in the country. On the contrary, the tsar's government assigned the social-historical sciences the task of ethnically studying the lifestyle of the indigenous peoples in a reactionary spirit, studying the relations between the clans, and using them in the management of these peoples. Russian archaeologists were tasked with identifying gold, silver and other rare resources and taking measures to send them to Russia immediately. Each specialist had instructions on what to capture in Central Asia and to which scientific or state higher organizations in Russia to send it. That is why specialists from various fields were "landed" in the country. Based on these instructions, they began to collect samples of items related to rare jewelry, coppersmithing, carpentry, painting, calligraphy, sealing, numismatics and other fields.

They relied on the help of local intellectuals in such a large-scale work. Accordingly, many local knowledgeable people were involved in this work. Russian oriental studies, with its enormous scientific activity, undoubtedly had a great impact on local historiography. Along with conducting serious research on the history of Turkestan, Russian orientalists also tried to attract amateur historians to this work and work in cooperation with them. The orientalists who came to Turkestan traveled and lived among local historians and amateurs, collected important information and works about the history of Central Asia and carried out explanatory work about it. Historian Muhammad Salih Karakhoja, son of Tashkent, writes in his book "Tarihi Jadidai Tashkand" that he came to the house of a Russian scholar named Iskandar Tora, talked with him and asked many questions about the history of Central Asia. Iskander Tora is actually Alexander Kun, and the local people called Alexander as Iskander since ancient times.

Even Mirzo Kasimov, an artist from Samarkand, was engaged in skillfully copying and collecting the "patterns" of existing majestic architectural monuments in the city, which is "the beauty of the earth". He also copied the historical stone tablet engraved by Mirzo Ulughbek and Abdullah Khan II on the rock of Ilono'tti Gorge near Jizzakh. Mirzo Kasimov participated in the exhibition of crafts and industry of Turkestan held in Tashkent in 1886 with his above-mentioned collection of pictures and received a special award.

Akram Askarov from Tashkent is famous for his large collection of antiques from different eras. He participated several times in excavations conducted in Turkestan under the leadership of N.I. Veselovsky. According to N.I. Veselovsky, Akram Askarov had great experience, especially in collecting ancient coins, in most cases he read the inscription on the coins correctly, correctly determined the city and date of minting. Akram Askarov's collection is not only of great scientific value for its time, but his collection effort itself was considered a rare phenomenon in the activity of Turkestan intellectuals for that time.

Akram Askarov was a drummer in the Kokan army until the capture of Tashkent from the Russian side. After the conquest of Tashkent, he actively participated in the exhibitions organized in Tashkent in the 1870s. Under the influence of orientalists, he became interested in monuments in Turkestan. With his amateurism and curiosity, he is gradually becoming known to the people of science in Turkestan. N.S. Likoshin testified that A. Askarov was closer to the level of an archaeologist. Worked as a secretary in the circle of Turkestan airy archaeologists. He got to know the collections closely.

Well-known scientists who came to Turkestan for scientific purposes first started their work by getting acquainted with Akram Askarov's collection. At that time, he was formed as an active participant, organizer and executor of the science of archeology, which is now budding in Turkestan. According to the information, during his first scientific trip to Turkestan, the famous Russian Orientalist, archaeologist scientist, Prof. N.I. Veselovsky (1848-1918), fate met him with Akram Askarov.

Amateur historians and archaeologists such as Akrom Askarov came out under the leadership of Russian orientalists, including N.I. Veselovsky. Akrom Askarov was a drummer in the Kokan army until Tashkent was occupied by Russia. After the conquest of Tashkent, he actively participated in the exhibitions organized in Tashkent in the 1870s. Under the influence of orientalists, he became interested in monuments in Turkestan. With his hobby and curiosity, he is gradually becoming known to the scientific community in Turkestan.

Akram Askarov can be recognized not only as a collector of antiques, but also as the first Uzbek amateur archaeologist. In this regard, the presentation letter written by N.I. Veselovsky to the commission of the "Russian Archaeological Society" about awarding Akram Askarov for his contribution to the development of Turkestan archeology is noteworthy. In the introduction, the author highly appreciates Akram Askarov's activities in collecting and archaeological excavations and writes the following: "There are many people who trade in antiques in the Turkestan region, and Russian collectors, in most cases, work only to make a profit from such trade. But although Akram Askarov is actively interested in archeology, he does not think of profiting from it, but rather pays for the development of archeology from his own account. He was of great service to me personally during the archaeological trips I organized to Syrdarya, Fergana regions and Bukhara emirate, without his help I would not have known much and would not have succeeded."

In 1887, the "Russian Archaeological Society" awarded Akram Askarov with a small silver medal "for his contribution to the development of archaeology". The given silver medal is inscribed with the following words: "For contribution to the achievements of archaeology." The following was said about the local local historian: "Askarov rendered a great service in the discovery of archaeological collective materials in Turkestan. Unlike other local representatives, he was able to take the initiative." According to the press of that time, he was "a famous collector of rare archaeological objects from Turkestan and a member of the scientific archeological society in Paris." On the eve of his death (died in 1891), Akram Askarov bequeathed his collection to the state and ensured that it would serve science through the efforts of the people of the state. According to this will, after the death of Akram Polvon Askarov in 1891, 504 coins from his collection, including 5 gold, 321 silver, and 178 copper coins, were handed over to the Imperial Hermitage Museum on the personal instructions of Turkestan Governor-General A.B. Vrevskii. It is still kept in the State Hermitage.

Abu Sa'id Mahsum, son of Mulla Qazi ibn Mulla Abdurashid from Samarkand, was one of those interested in studying the antiquity of Turkestan peoples. Abu Said Mahsum, who taught at the Shaibani Khan madrasa, was also an admirer and collector of antiques. According to N.I. Veselovsky, Mirza Abu Said Mahsum was "one of the most educated people in Muslim literature" among local people. Famous Russian orientalists such as N.I. Veselovsky, V.A. Krachkovskaya, A.A. Semyonov widely used his copies in their research.

The famous Oriental scholar V. V. Bartold was also personally acquainted with Abu Said Mahsum and received from him various labels, documents and endowments related to the period from the time of Sultan Shahrukh Mirza to the reign of the last representatives of Shaibani.

According to the information, Abu Said Mahsumni also contributed a lot to the discovery of this discovery, which caused a sensation on the world scale. Despite being seriously ill, Abu Sa'id visits the excavations conducted by Vyatkin in Afrosiyab. Indeed, his service in locating the observatory was unparalleled. In its successful completion, the services of Abu Saeed, the headmaster of the Shaibani Khan Madrasa, an oriental scholar who perfectly knows Arabic and Persian languages, in addition to Uzbek, were extremely important.

It can be said that the Samarkand historian Abu Tahirkhoja's work "Samaria" was published in Russian by V. L. Vyatkin in 1899 and in Persian by N. I. Veselovsky in 1904. However, after Akram Askarov, an amateur archaeologist from Tashkent, who was awarded a small silver medal for his contribution to archeology, this was another happy event in the history of Turkestan archaeology.

Abu Said Mahsum died in 1910, shortly after the opening of the Ulugbek observatory. Until the last days of his life, Makhsum, who was seriously ill, went to the site of excavations conducted by V. L. Vyatkin in Afrosiyab.

Mirza Abdulla Bukhari was a merchant by profession and was the owner of a local silk wool and yarn factory. In 1878, he took part in the organization of an exhibition in Tashkent and presented a unique collection of khanatlas, women's headdresses of different colors and various scarves to the exhibition. Mirza Abdulla, together with the merchant Muhammad Shakir, will be awarded a gold medal for "greatly improving and expanding the production of silk goods." He also participates in the 1886 Turkestan Exhibition. Mirza Abdulla's silk products have always attracted the attention of the audience. They sold out quickly, and he won an award for these gazillions. Mirza Abdulla also collaborated with N.I. Veselovsky. N.I. Veselovsky saw the rare collections of Mirza Abdullah and bought from him 1202 items, including 11 gold and 77 silver coins, 951 chakas and 6 rare stone figurines with images of people, animals and other things.

Getting to know N.I. Veselovsky and having a conversation, as well as visiting the Afrosiyab fossils, strengthened Mirza Abdullah's activity in collecting monuments. As a result, he not only tried to understand the scientific significance of ancient things, but also sought to get acquainted with the achievements of Russian science and culture. On his own initiative, he traveled to Moscow and Petersburg: visited the Kremlin, saw the Tretyakov Gallery. In 1887, he came to Petersburg and met with N.I. Veselovsky. Veselovsky showed him the sights of the city, provided him with books to read, and he, in turn, fulfilled the tasks of the Russian scientist about Samarkand.

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