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Annotation: *In this article, there outlined specifications of the famous German orientalist prof. at the Department of Oriental Studies at the Moscow Museum of History Martin Hartmann's study on rare manuscripts taken from the madrassas of the Kokand Khanate in the Skobelev Manuscripts Collection provides information.*

Keywords: *Oriental Studies, Moscow History Museum, catalog, unique manuscripts, Turkic languages, works in Arabic, translation and commentary, international cooperation.*

Professor Martin Hartmann, Head of the Department of Oriental Languages at the University of Berlin, Doctor of Philology, made a number of major studies in Turkic studies in the early twentieth century, although he was known in Europe mainly as a scholar of Arabic. Hartmann, who is fluent in German, English, French, Spanish, Latin, Arabic, Persian, modern and ancient Jewish, as well as a number of Turkic languages, has written hundreds of scholarly articles and books on the rules of Christianity, Islam and Judaism. He studied the life of the peoples of the East during his years as a translator and clergyman in the embassies of Germany in the Arab countries and later in Turkey. For many years, he worked in madrassas, libraries and other research institutes in Turkey, expanding his knowledge of the politics, economy, history, art, language, literature and culture of the East. The tireless scholar came to Russia in the spring of 1901 to buy books on Oriental studies published by publishing houses in Kazan, the capital of Tatarstan, and to study the contribution of the Tatar people to the development of Islam, as well as to strengthen their knowledge of the Russian language. In Moscow, in his spare time from classes, he applied to the Department of Oriental Manuscripts of the Museum of History for permission to visit the museum's Skobelev collection. The head of the museum's conservation department, Oreshnikov, allowed Hartmann to work there for a short time. Hartmann wrote a brief account of the museum's activities in the *Orientalische Literaturzeitung*, a German newspaper. But even this brief information reveals Tsarist Russia's policy of conquest against the Central Asian khanates and the disasters of the war on science, education and culture. According to the article, the museum has a large collection of ancient manuscripts, fiction and scientific literature, most of which are not included in the catalogs, all books are in disarray, the pages of several books are lost, torn or unusable. There are also many separate sheets in the collection, making it difficult to determine which work they belong to. The author writes: "... this is another reminder of the horrors of war."

How the books were brought here is described at the beginning of the article: in 1876, when General Skobelev conquered the Kokand Khanate, he seized a large number of manuscripts and took them with him as booty. After the general's death, (Skobelev died in 1882) his sister, Countess Boyarne, sent the books to the Museum of History in Moscow. Naturally, the general and his sister were ignorant of Orientalism. Many of the artifacts acquired during the war of plunder - including artifacts - and countless spiritual treasures, were thus taken to the center.

Hartmann had no information about the names, numbers, or attitudes of the books toward their "new masters." But his following writings are a large number of these literary monuments, indicating the attention paid to them: "... Mr. M.O., a teacher of Arabic at the Lazarev Institute in Moscow. Attaya had started cataloging books a few years ago. However, it was only possible to list a few Quran and some books in Arabic. "

As Hartmann reviewed the books, he began the work by identifying the overall potential of the collection. To do this, he studied the genres of literature and their scientific value. Books on religious topics that can be used in the madrasa teaching process, including the Qur'an, hadith, and other religious literature, were included in the first section. Guides and Art for Language Learning a rare specimens of literature were included in the second section. In the course of the work, all available works, whether large or small, were recorded. Hartmann writes that of the 197 books studied by him, 100 are complete or fragmentary Qur'anic books, as well as works on fiqh, nakhv, logic, and meaning in Arabic. Among them are many translations and commentaries of the above books into Persian or Turkic. However, many small books (Hartmann calls them "Hefte" (notebooks) in German) and individual pages could not be identified to which field they belong. In order to determine their place in the collection, it will first take a long time to study their themes, to determine which work they belong to, and thus to recreate them. The dates of the years in which the books were written or copied are relatively recent. They were written or reproduced in the mid-nineteenth century. Among the books that have not yet been cataloged, there are a number of devons written in Turkic (Uzbek). In particular, the author of the article, Sufi Alloyar, writes that there are two versions of the book "Tabbat ul ojizin" and explains their differences: Each book is 16 copies. The sheer number of books indicates that they belonged to any madrasa library. They have been widely used by students in the classroom or for independent study.

The rare works of art in the second part of the collection are divided into 5 groups according to the linguistic features and period of writing of the manuscripts. The first group includes Alisher Navoi's "Gharoyib us-sig'ar" devon, which begins with the verse "Ashraqt min aksi shamsil kasi anvor ul khudo," Yor aksin jamda ko'r, "" There are 6 of them. Devons are in good condition. Unfortunately, no information was provided about the cover, pages, size, and time of copying of these books.

It should be noted that, like many of Navoi's devons, this devon is available in many public libraries and private collections in Europe. In particular, the Devon is listed in the

Berlin State Library on page 373 of Pertsch's Catalog of Ancient Turkic Manuscripts under No. 380.

The second group included the office of the poet, one of the representatives of the Kokand literary environment, who created under the pseudonym Ghoibi. As a result of our research, it was determined that this poet was a descendant of Huvaydo, the son of Khojanazar Goyibnazar. It is known that there were many poets among the descendants of Huvaydo. ... They became mainly followers of the Huvaydo tradition in art. In particular ... Mawlavi Sirojij, Samarabonu, Sirojiddin Soqiblar were the owners of the devon. Ghoibi's poems are currently in the funds of the Institute of Oriental Studies and the Institute of Oriental Studies in Uzbekistan. But these books are not in the devon order, and there is no information that the poet was in the devon order. So, General Skobelev took all of these devons, or the devon itself was arranged in a small number of copies and is now preserved only in the Oriental Manuscripts Fund of the Moscow History Museum.

It should also be added that in the East, bookkeepers or bookkeepers who did not meet the requirements of the devon also called the collections 'devon'. An example of this is Khojanazar Huvaydo's 1901 collection of 200 gazelles, published at the Mahmudbey Printing House in Istanbul, called Devoni Huvaydo or Rahimbobo Mashrab's manoqibi Devoni Mashrab. The German orientalist Khojanazar Huvaydo selected 11 ghazals from the above-mentioned divan, which are typical of the poet's work, translated them into German and commented extensively on the poet's work. This article, entitled *Der caghataische Divan Huveidas*, was published in the 1902 issue of the *Westasiatische Studien* newspaper.

Unfortunately, Hartmann did not write the full name of the Unseen, the number and size of the devon (s), the ghazals and other poetic works in it, the year and address in which the devon was arranged, as well as by whom it was copied. As we wrote at the beginning of the article, it was not possible to study the books extensively due to the large amount of work and the short time given. However, it is clear that the works included in the catalog were in several copies. They are therefore grouped. Hartmann included this devon (s) in the list of special rare works of the collection according to the time of copying.

The third group of the collection includes "Devoni Hikmat" by Khoja Ahmad Yassavi, published by Sheikh Suleiman Bukhari in Istanbul in 1299 AH. The exact number of Devons is not given. The researcher only commented on "multiple copies". The author writes that "Devoni Hikmat" has been translated many times in Europe, especially in Germany, and especially praises the translations in Vamberi's "Chigatoy language textbook".

The fourth group includes a Turkic translation of Farididdin Attar's *Tazkiratul Awliyya*. Here the author is in German... *Übersetzung des "teskiratul euliya" Feridedin Attars in einem Türk isch* "(Turkic translation of Farididdin Attar's *Tazkiratul Awliyya*). The Germans write Turkic as "Ottoman Türkisch" (Ottoman Turkic). From this writing of Hartman one can understand the Uzbek language, which is one of the Turkic languages.

The researcher defines the value of this manuscript as its "relative antiquity". The book was copied in 950 AH. Hartmann did not write about the translator. The book is in need of repair as it is widely used and probably not well maintained. Its last pages are torn.

The fifth group includes a Persian commentary on *Viqaya* by Muhammad Salih ibn Badriddin Muhammad al-Jurjani. The book was sealed much earlier than other works with the date 937 AH. Hartmann did not provide information on the number or status of the books. This means that they are in relatively good condition and usable. The scholar gave special information about the books that had shortcomings.

The sixth group includes the book "Rashahat ayn al hayat" by Ali al-Wazir al-Kashifi, which tells about the life and work of famous representatives of the Naqshbandi sect. The book was copied in 1245 AH.

Many of the books named above do not provide information on covers, paper, number of pages, size, material, or condition. In fact, only the names of some of the works are mentioned. This indicates that there are many more books in the collection. It is clear that Hartmann wanted to preserve these unique literary monuments as soon as possible and introduce them to the world of science.

Continuing our opinion, we considered it necessary to refer to the dissertation of Mary Trifonenko, Candidate of Historical Sciences, on the topic: In the first part of the dissertation, Trifonenko speaks on "Arabic, Persian and Turkic manuscripts in the Russian State Library" and gives some information about the books in the library. He praises Martin Hartmann's contribution to the formation of the Russian State Library. At the same time, he is forced to say that the library is in a state of disrepair. But what caught our attention was another aspect. The scholar writes about the collection of books brought by another general of Tsarist Russia von Kaufmann: *Pervyy opyt ee opisaniya (isklyuchitelno v musulmanskoy, t.e. arabskoy, persidskoy i turetskoy chasty, prichem, tolko kollektzii generala Kaufmana), predprinyaty vidnym nemetskim vostokovedom Martinom Hartmannom (Martin Hartmann, 1851-1918 gavesg. , ni v koey mere ne ischerpav vsego ego bogatstva i raznoobraziya ...*

Content: The collection of Oriental manuscripts, which is part of the State Museum of History, is very rich in content. The first experimental census by the famous German orientalist Martin Hartmann (1851-1918) (and only in General von Kaufmann's collection of manuscripts of Muslim peoples in Arabic, Persian, and Turkic) showed some of these extraordinary riches.

There is another aspect that makes us think more deeply: our topic was about the unique literary monuments taken by General Skobelev from the madrasas of the Kokand Khanate as booty. But now it is necessary to recall the "services" of other tsarist generals in this regard. Because General Kaufmann was the governor-general of the Turkestan region, and General Skobelev ruled in relatively small areas under his command. Before becoming governor of the Fergana region, he served as military governor with a large army in

Namangan for some time. Naturally, he took the first lessons from the madrasas of Namangan.

In her dissertation, Mary Trifonenko, Ph.D.

What we need to do in the future means closer ties with the Oriental Manuscripts Fund of the Moscow History Museum, the return of unique literary monuments taken from our country in various ways to their original owners, or the further expansion of our joint work.

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