



BASHKIR TURKISH STUDIES

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ANNOTATION

Among the foreign researchers conducting scientific research on the territory of Uzbekistan, the representative of fraternal Turkic peoples, Bashkir scientist Ahmad zaki Validi Tugon occupies a special place.

KEY WORDS: *Ahmad Zaki Validi, research, scientist, Oriental history.*

DISCUSSION

Ahmad Zaki Validi, was born on December 10, 1890, studied at the madrasahs of Ufa and Kazan: "Osmonia", "Shahabiddin Marjani", "Kasimiya" [1]. His first articles were regularly published in magazines and newspapers such as "Tarjimon", "Shuro", "Maktab", "Vaqt", "Suyumbeka", "Yulduz", "Turmush", which were watered with the reform verses of that period in harmony with the ideas of jadid's enlightenment.

Validi knew Arabic, Persian, Russian, was interested in Oriental history and literature, was well acquainted with the works of Russian Orientalist scientists[2]. Academic V.V.Bartold invited Zaki Validi to work at the faculty of Oriental Languages of the University of St. Petersburg, as well as the International Committee for the study of Central Asia on his initiative. He sought to engage in the search and research of Islamic manuscripts from libraries in European countries, particularly Germany, Austria, Paris and London. But the beginning of the first World War stopped these plans from coming to the surface"[3].

After that, Zaki Validi travels to Fergana, Samarkand, Bukhara, Tashkent and Sharhrisabz to collect and research local sources. Later this activity continued in Khiva (1920 years), Turkmenistan, Iran and Afghanistan (1923 years).

Later, Zaki Validi conducted research in libraries in such cities as Paris and London (1924), Venice (1925), Austria (1938) and studied works in such directions as philosophy, religion, history, culture, geography, ethnography, economy, toponymics, anthropology, and the scientific

worldview.

Zaki Validi noted in his work on Shahabiddin Marjani that during those times there were about 15 libraries in Bukhara madrasahs, which were completely destroyed and neglected during the reign of Amir Nasrullah.

In Samarkand, the master of Marjani, who died in 1849, the library of judge Abu-Said Samarkandi was considered the richest library according to its historical theme. He noted that a part of this library was created by the Samarkand passed into the possession of orientalist V.L.Vyatkin[4].

Zaki Validi managed to get the most perfect copy of the famous "Devon" from Ashurali Zahiri[5]. In addition, Yunusjon Dodkhoh Muhammedov met with a total of 23 rare hands in the treasure trove. Among them are "Kitob Fit-tib" by Junaydullah Hoziq, "Badoe'ul-vaqoe" by Zayniddin Vasify, "Tarikhi Badakhshan" by Mirzo Sang Muhammad Badakhshiy, "Ansob-us-Salotiyin va tarih-ul-havaqiyyin" by Mirzo Olim Mulla Rahim oglu Tashkandiy, "Tavorikhi manzuma" by Mullo Ali Kari Qunduziy, "Muntahab-ut-Tavarix", "Tazkirai Bugraxani Turkiy" by Haji Muhammad Hakimjon Tura binni Sayyid Masum Khan Tura, Abu-l- Bako's "Jami-ul-Maqomot", Mullo Muhammad Sadiq Iskandari's "Majmuati Muhaqqiqqiyn", "Tarixi Banokotiy", Alisher Navoi's "Khamisa", "Majolisun-nafois", "Khamsat ul-mutahayyir", "Devoni Amir Navoi", "Devoni Mavlono Lutfi", "Devonai Mashrab" got acquainted with the works of the manuscripts and managed to characterize and research them.

Zaki Validi in the Kokand receives information from the judge Mahmud Mahdum about



2 volumes of ancient and complete copies of "Muntahab ut-tavorix", works of "Ajoyib ut-tabaqot", manuals. Also, the "Devonai Mashrab" in the hands of Yunusjon Dodkhoh provides extensive information about the owners of the manuscript, whether it is available in other directories or not, that the content of each manuscript is twice as large as the printed copy in Tashkent at that time, and the author, the place of its structure, the editions of the manuscript.

Also, in the house Yaqub Haji Yahyo "Devonai Masud" and "Muntahab ut-tavorix" are in Isokhan Tura, a complete and rare copy of the work of Abu-s-Saodat Abdullah binni Ali titled "Mirot ul-janon fil-marifat ul-insan". Abdusalim Boy Muhammadjonov, also described the handshake written in 1550 by Sadullo Abdullo Sirojiddin Qasim of "Zubdat ut-tavorix". Validi gives a complete description of the seasons and chapters of the imam khatib of the "Kurxona" mosque, "Bahr ul-asror fi Manaqib al-ahyor" of Mahmud Vali, "Samot al-Quds min hadoiq ul-uns" of Muhammad Hashim bin Qasim (continuation of Ali Safi's "Rashkhot" work).

Also, Validi Okhunjon Haji's "Ziyat ul-Majolis" in his hand, Orif Haji's "history Aziziy" in the hand of the margilan Mirzo Aziz Muhammad Rizo in his hand and described the content.

The scientist was in the library of the deceased people's judge Otabek in Andijan, where he described such works as "Suvar ul-akolim" of Muhammad ibn Yahya, "Ajoyib ul-mahluqot" of Qazvniy, as well as "Mirot ul-futuh" of another author, "Mufassal tarixi Fergana" written by the Otabek judge himself.

In the city of Osh, Validi Mirzo Fazil Bek writes about the existence of "Tarixi Shakhruhi", "Timurnoma", "Zafarnomai Hotifiy", Mirzo Sang Muhammad Badakhshan's "Tarixi Badakhshan".

Also, Zaki Validi got acquainted with the treasure of the hands of Mullo Qudratullo Toirboev and described seven hands on it. Among them is the work of Muin al-Juwaini "Nigoristan", the work of Muhammad Olim as-Sadiqiy al-Uluvi "Lamohot", the work of Ziya Nahshabi "Chihl Namus", the "Ajoyib ut-taqobot" of Muhammad Tahir ibn Abu-l-Qasim, by Muhammad bin Mahmud al-Amuli "Nafayis ul-funun fi aroid-ul-uyun", the poet Mushrif's "Risolai askariya". Mullo Qudratullo noted that there is a very rich collection of hands on tarot and astronomy.

Another rare hand found by Validi, Mirzo Fazil was the hand of Abdurazzak as-Samarkandi "Matla us-sadayn and majma ul-bahrain", which was preserved in the hands of one of his relatives, who also managed to characterize it.

In Namangan, he got acquainted with two copies of the famous Yusuf Khan Tura "Tarixi Guzida" of Hamidullah Mustafafiy Qazvini in his

hands, "Tarixi Roqimi", "Ravzat us-safa", "Manoqibi Mavloni Isxoq", "Manoqibi Mavloni" of Mullo Mir Muhammad Avaz ugli.

Also, "in Namangan Muhammad Khoja-Eshon Lolayarish introduced and described by Yusuf Khos Hojib "Qutadgu bilig" manual, which is later known by the name "Namangan copy" of "Qutadgu bilig" in science [6], reported to science. This manual is now stored in the fund of hands of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of Uzbekistan.

During his scientific trip to Turkistan, Zaki Validi will also be in Shahrisabz. In Karshi, he buys a Turkish translation of the Koran "Sub" ("Haftiyak"), that is, "one of the seven", in the hands of a merchant on the market and determines that it is a unique copy of the X century. He then publishes his article in English about these translations of the old Koran [7] and lectures in the International Congress of orientologists in 1951 [8].

Validi will also be in Tashkent on his scientific trip in 1913 in Turkistan and will get acquainted with the manuscripts in several libraries. On the orders of his father, Ahmadshah and his neighbour Bekbulat go to the pilgrims of Sheikh Khovand Tahir and Khoja Ahror Vali, Sheikh Khovand Tahir's mufassal manoqib, Persian and Turkish poems buy from the concentrated handkerchiefs. Meanwhile, he also travels to Bukhara and Samarkand, where he also meets with intellectuals, owners of handicrafts, fans of history and archeology, ethnography [9].

The intellectuals familiar with his works give a high assessment to his work. In particular, Abdulhamid Suleyman ugli Chulpan sends a letter to Andijan after reading the works of the Zaki Validi. Validi will be meet at the house of the father of the Chulpan with Nazir Turaqulov [10]. This acquaintance was later the first meeting of the Chulpan and Validi on the road to unification in the struggle against the government, spreading the ideas of enlightenment and standing shoulder to shoulder in political processes.

During his scientific trip to Fergana in 1914, Zaki Validi managed to get acquainted with a total of 23 rare hands in the treasure of the hands of Yunusjon Dodkhoh Muhammedov.

Later, Zaki Validi with the help of Nikolai Katanov, he will also be able to receive copies of the books of Mirkhond and Khondamir from London and copies of the memories of Bobur. [11]

Zaki Validi was faced with many obstacles in his scientific journey, on the roads, but this obstacle and difficult, the sufferings and the needy could not force him to change his covenant.

As a result of nearly 10 years of scientific research Zaki Validi creates his work "Zamonaviy



Turkiston va uning yaqin tarixi" in 1923-1932. The first chapter of the work is devoted to the history of the Turkic peoples, which covered the lands stretching from the Caspian Sea to the Altai, Olatog, Tien-Shan mountains. While studying the period of Central Asian history from the XVI to the end of the XIX and the first half of the XX centuries, Zaki Validi Tugan gets acquainted with all the works, manuscripts created during this period and is sure that the history of the country is not fully studied and begins to study it in detail.

Ahmad Zaki Validi later continued his life and career abroad-in Turkey and published more than four hundred scientific works in Turkish, German, French, English, Arabic, Hungarian, Russian and Bashkir languages. His famous works such as "Bugungi turk eli va uning yaqin tarixi" (Istanbul, 1942-1947) and "Xotiralar" (Istanbul, 1969) were written abroad.

Validi's works "Xotiralar", "Tarixiy tadqiqotlar usuli", "Bugungi turk eli va uning yaqin tarixi" are the philosophy, religion of the Turkic peoples. It is a valuable resource that contains very rich sources about history, traditions, beliefs and values. After all, during his many-year scientific trip he was in Fergana, Samarkand, Bukhara, Tashkent, Sharhrisabz, Khiva, Turkmenistan, Iran, Afghanistan and was able to identify interesting information and sources about the peoples living here.

In Zaki Validi's scientific heritage, information, views on religious philosophy, Oriental Studies, history, culture, geography, ethnography, economy, toponymy, anthropology were harmonized. The direction of his works, the theme of which is colorful, the sources of which are very rich, and the fact that it is written in many languages indicates that his knowledge is very broad, his interests are multifaceted.

His interest in philosophical, religious, historical, cultural and other spheres as a source of diverse information was one aspect of the issue, the second aspect of which was the scientist's peculiar outlook, the scope of thinking, his attitude to events and events, his ability to evaluate Customs and values, the profound philosopher of Zaki Validi.

Zaki Validi was not only a philosopher, historian, scientist, politician of his time and chairman of the Government of Bashkirdistan, Bashkir, Uzbek, Persian, Arabic, Russian, German, Latin, Turkish, English, Turkmen, politician who understood the spiritual and ethical state, life of the Kazakh people.

After eleven years of political activity, Zaki Validi went to Istanbul in 1925 year and returned to the field of science. In 1930 he entered Vienna University and in 1935 he defended Real Gymnasium and doctoral dissertation. Taking the degree of

Doctor of philosophy in Islamic sciences is an honorary professor of Islamic sciences at the University of Bonn.

The scientist analyzes them, looking at the event or scientific findings and events that seemed insignificant at that time, as did the tourist scientists who passed before him, with great care and attention. Therefore, the information that Ahmad Zaki Validi Tugan has reached us has a special value with its richness of details and comments. In these works, there is a lot of information about the political processes taking place in socio-Turkestan, the factors affecting them, the role of historical persons in these processes, rich spiritual and cultural heritage, and life in the region.

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