

Philology

UDC 811.512.133

Mamashaeva Mastura Mamasolievna

Senior Teacher

Namangan State University

Mamashaev Muzaffar Abdumalikovich

Teacher

Namangan Institute of Civil Engineering

Soliyeva Makhfuza Mamasolievna

Teacher of the School No. 11 in

Uychi District

MASHRAB THROUGH THE EYES OF GERMAN ORIENTALIST MARTIN HARTMAN

Summary. *In this article we will study the heritage of the poet Boborahim Mashrab in Germany, in particular by the German orientalist Martin Hartmann.*

Key words: *Shah Mashrab, a world-renowned scientist, "Wonderful dervish or saintly atheist", "King Mashrab", "Devoni Mashrab".*

After gaining independence, our people have a growing interest in learning about their country, their language, culture, values and history. This is natural. There are people who want to know their ancestors, their ancestry, the history of their native village, city, and finally their homeland.

Today the world recognizes that our homeland is one of the cradles of not only the East but also of the world civilization. From this ancient and blessed soil, great scientists, scholars, scholars, commanders were born. The foundations of religious and secular sciences have been created and adorned on this earth. Thousands of manuscripts, including the history, literature, art, politics,

ethics, philosophy, medicine, mathematics, physics, chemistry, astronomy, architecture, and agriculture, from the earliest surviving manuscripts, to records, are stored in our libraries. the works are our enormous spiritual wealth and pride. Such a legacy is rare in the world.

The time has come for the careful study of these rare manuscripts, which combine the centuries-old experience of our ancestors, with their religious, moral and scientific views. Certainly, a great part of our spirituality was created by our scientists and poets. The great Navoi, Fuzuli, Bedil, Sufi Alloyor and thousands of other sultans have introduced our nation and homeland to the world. Among them is the name of Boborahim Mashrab, son of Mulla Vali, poet and philosopher of our compatriot, fellow countryman. The study of Jahongashta's epic and dervish's contribution to Oriental literature has more than 300 years of history. We can cite Uzbek scholars, Russian Orientalists and other foreign researchers.

Our main purpose is to reflect on the study of our compatriot Boborahim Mashrab in the West, mainly in Germany. This is a new topic for our literary studies. Because of our independence, NamDu faculty and students also have connections with many major universities, libraries, renowned research centers and scholars around the world. In particular, our contacts with such institutions as the Federal Republic of Germany and Switzerland, the Berlin State Library, the State Library of Bavaria, the Leipzig University, and the Free University of Berlin have brought a lot of new information on the study of Oriental thinkers abroad. In particular, the personality and works of the poet Mashrab were well known in the West. It has been studied by many Western scholars. We will focus on the study of German scientists by Boborahim Mashrab.

Consistent and scientific study of the life and works of the poet in the West - in Europe - began in the 19th century. Among the German scholars who contributed to the study of engineering are the names of Martin Hartmann and Annamaria Shimmel.

Martin Hartmann was a great German orientalist and Islamic scholar who was born on December 9, 1851 in Wórsław, Poland. He received his doctorate in 1875. From 1887 until his death in 1918, he taught at the Department of Oriental Languages in Berlin. As a professor, he is working on Islamic studies in Berlin. Numerous perspectives have emerged on the basis of myriad studies in Islamic education, many of which are published in the *Die Welt des Islams* magazine and in the *Deutsche Gesellschaft fuer Islamkunde* (German Society for Islamic Studies).

The main work of the German orientalist in the field of Mashrab is his book "The wise dervish or saint atheist." In writing this book, Hartmann relied on Boborahim Mashrab's book *Shah Mashrab* and *Devoni Mashrab*. Let's go back to where the scientist got these books.

In the late 19th and early 20th centuries, intellectuals in Central Asia published a number of books in Turkey for the needs of Turkistan. Abdullaev's report "B.Mashrab. On pages 24-25 of the book *Mabdai Nur*, "We know that *Mabdai Nur* has been published six times," the year, place, who was supposed to publish these books and the order number set by the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. Below the 6 digits, we read:

... published in the Mahmudbek printing press in Istanbul in the year 1319 AH (1901 AD), presumably by Siddiq Khoja Khojandi (p. 340)

To reiterate the words of the teacher, we quote from a preface to Martin Hartman's book *The Wisdom of the Dervish, or of the Sacred Genius*, in August 1902:

... All of a sudden I did it. One of the Istanbul bookstores showed up and read two lithographical books in the autumn of 1901, at my request for literature in Central Asia. One is Huvaiddo's poetic devil, the other is Mashrab's poetic devil: the first book is a collection of poems by Hodja Nazir Jumaniy, and "Devoni Mashrab" is a collection of poems by a Mashrab ...

Martin Hartmann has written exactly how he found "Devoni Mashrab", but we do not know how he got his masterpiece. One of the footnotes in the text of the book "The Wisdom Dervish or the saint atheist" reads:

... In addition to the Istanbul lithography published on the first day of Rabi ul-End in 1318 AH, I also have a 158-page book, Shah Mashrab, published in Tashkent by Brother Portsevs in 1316 and censored on October 2, 1898. .

The German orientalist reads these books carefully, ignoring every single event in it. Inspired by them, he wrote his book, "The Wonderful Dervish or the Sacred Genius" in 1902. and commenting on the event. He also accurately describes the location of Namangan:

"This city of Russian Turkestan has a population of 62,000 and is currently 65 versts (1v = 1,067km) from Margilan, and Margilan is located on the Samarkand-Andijan road."

As you can see from these examples, the scholar has widely studied Central Asia. He also touched upon other scholars who came from the city of Namangan to study Mashrab. He referred to F. Schwartz's book Turkistan. In addition, Hartmann will be more informed by his letters with Johannes Avetarianian, a Hungarian orientalist who has lived in Kashgar for many years. Avetarianian's home in Kashkara contains information about Boborahim Mashrab and his teacher, Ofokhodja, and contains missing, beautifully written manuscripts and inscriptions from "Shah Mashrab" and "Devoni Mashrab".

Martin Hartmann, in his book The Wise Dervish or the Sacred Genius, explains the different cities, individuals, and legends. After writing this book, he set out on an expedition to the cities and villages of present-day Kashgar, Afghanistan, Kyrgyzstan, and Uzbekistan in early 1903 to see firsthand what happened in the story and to collect new material. During the trip, he will meet the people of Mashrab and the items stored there, as well as people who have information about the dervish poet and his elder, Ofok Khoja. He visited cities and villages, and conducted numerous conversations and information with

ordinary people, scholars, mullahs, and rulers. When he returned home, in the end of 1903, he wrote an article entitled "Step by Step," based on the results of the trip. The article was published in the 9th issue of the *Orientalische Literaturzeitung* (Orientalische Literaturzeitung) newspaper. He wrote this article in response to a lecture on "Islam in Persia" by Oriental scientist I. Goldstein at the International Orientalist Congress in Paris in 1900. As we read the article, we see that every historical fact, person and date, as well as the narratives cited in "Shah Mashrab" are not ignored by the scholar. The work presents the thoughts, memories, and hearings of Mashrab, young and old, young and old, educated or ordinary. In particular, a Kyrgyz boy from Oksalur said that Mashrab was the saint who sacrificed his horse to the tomb, and he was the only person who came to the heart of this boy. The work also shows the respect and respect of the German scholar for the local population. Although many facts and arguments are given in it, the date of Mashrab's death is 1105 (1693 AD). The reason for this error can be explained by two facts:

The English-orientalist Hovart included two rulers in Afghanistan in his book *Turkistan*. The first is Mahmud Otaliq and the second is Mahmudjon. The first is how Hobart died in Mahmud Otaliq's book. According to the opinion of Professor I. Abdullaev, published in 1994 *It's fun*. In the books *Mabdai Nur* and *J. Yusupov "Mehribonim register"*, the year of death of our compatriot is precisely 1711 years. In short, the German orientalist Martin Hartmann made a significant contribution to Mashrab in his work on the Mashrab heritage.

References

1. "Erben der Seidenstrasse. Uzbekistan". Herausgeber: J. Calter, M. Pavaloy. London, Stuttgart, Berlin.
2. The study of Mashrab's life and work in the West. Tojihojaev, "Talking" newspaper, July 30, 1998.
3. Step by Step, M. Tadjikhojaev, "Talking" newspaper, 1998.

4. Martin Hartmann "Der weise Narr und fromme Ketzer" Berlin, 1902.
5. Martin Hartmann "Chademgai", "Orientalische Literaturzeitung", 1903.