

## FORMATION OF RUSSIAN ORIENTAL SCIENCE

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**Abstract:** The article analyzes the emergence of the field of oriental studies in Russia, the stages of its development, and tries to reveal the main directions of research of Russian orientalists. In addition, the role of the Russian school of oriental studies in the development of the Uzbek school of oriental studies is highlighted.

**Key words:** Russian oriental studies, Russian school of oriental studies, Russia, Uzbek oriental studies, Western countries, Eastern countries.

Oriental studies is a set of scientific disciplines that study the history, philosophy, religions, cultural monuments, art, languages, literature, economy and current situation of the peoples of Asia and North Africa. Currently, oriental studies is divided into the following components: Japanese studies, Chinese studies (Sinology), Indology, Turkology, Egyptology, Iranian studies, Semitology, etc.

One of the regions where oriental studies developed is Russia, and it was Russian oriental studies that later played an important role in the formation of Uzbek oriental studies. Based on this, it is appropriate to study the history of the development of Russian oriental studies.

Russian oriental studies experienced the following two periods in its development:

1. Scientific oriental studies
2. Practical oriental studies

Scientific Orientalism appeared in Western Europe (primarily in countries with colonies) in the 18th century and developed rapidly from the middle of the 19th century. Objective Orientalist scientists destroyed the myth about the eternal backwardness of Asian and African countries, broke the concepts of Eurocentricism, and revealed the essence of Eastern civilizations.

The formation of Russian scientific orientalism was associated with the following three main aspects:

- a) practical oriental studies that serve military and diplomatic offices and provide foreign trade interests. Its component was the missionary activity of the Orthodox Church in the East;
- b) traditional (usually religious) scientific schools of the peoples of the East, who were part of the Russian Empire and studied the national culture and history of their own and neighboring countries;
- c) Western Oriental studies, including inviting scientists from Western Europe to Russia and translating and publishing the researches of European scientists in Russia in Russian.

The first works on practical oriental studies are associated with the name of Peter I, who in 1720 issued a decree on the establishment of a collegium of foreign affairs, which included the "Expedition of Turkish and other Oriental languages." People who know the languages of Middle Eastern countries were invited to him. Some of those invited, for example, G. Y. Kerr and V. M. Bakunin, translated Eastern manuscripts. In 1797, the "Special Department for the dispatch of affairs concerning the peoples of Asia" was established as part of the Council of Foreign Affairs. In 1802, the Ministry of Foreign Affairs was established, and in January 1820, the Asian Committee was established. In 1823, under him, the Department of Eastern Languages was formed to train experts for the ministry.

The Russian military administration contributed to the formation of practical oriental studies. Military missions and agents brought to St. Petersburg detailed information about the political

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situation, geography, ethnic composition of the population, religions, first of all, about the neighboring countries of the East.

At the end of the 17th century, officers of the Russian fleet kept diaries about what they saw during their travels to India, China, and Southeast Asia, some of which were published. A large military-diplomatic mission led by General A.P. Yermolov visited Iran in 1817. This expedition resulted in articles on Persian customs and armies, a brief military description of Persia, and other works. Military Orientalist General I.F. Blaramberg left valuable information about Iran and Afghanistan. Interesting information about the Ottoman Empire is reflected in the reports of the military missions led by Colonel F.F. Berg and who visited Istanbul in 1823 and 1825.

The Russian Orthodox Church is important in the development of Russian Orientalism. The Church established missions in a number of Eastern countries, in Africa in Addis Ababa (Ethiopia). The activity of the Orthodox mission in China had a particularly strong influence on the development of sinology. In 1689, a church was built in Beijing, and in 1714 Archimandrite Hilarion Lezhaisky and his entourage came to Beijing. The Beijing mission is related to the work of the founders of Russian Chinese studies, I.K. Rossokhin and A.L. Leontiev. Both of them were fluent in Chinese and translated historical, philosophical and geographical texts. Thus, the first work translated by I.K. Rossokhin was dedicated to finding a geographical map of the entire Chinese state and explaining it in Russian. Nikita Yakovlevich Bichurin (1777-1853) has a special place in the formation of the Russian school of sinology. Bichurin, who accepted monasticism at the age of 22, headed the Beijing Orthodox mission from 1808 to 1821. He successfully mastered the Chinese, Manchu, and Mongolian languages and studied the history, geography, religions, and philosophy of these countries. Bichurin has published 14 books on the problems of China, Mongolia, Central Asia, Tibet and the Far East. The history of the Mongolian people from ancient times to 1635, the statistical description of the Chinese Empire, a collection of information about the peoples who lived in Central Asia in ancient times, and others belong to his pen. Bichurin, for the first time in world science, established the uniqueness of Chinese civilization as one of the components of world culture. In 1828, the Russian Academy of Sciences elected Nikita Yakovlevich Bichurin as its corresponding member.

In the middle of the 20th century, world and Russian oriental studies underwent serious changes. There were three reasons for this:

1. The collapse of the world colonial system and the formation of independent states in the Afro-Asian world led to a change in the object of research, especially its modernity.
2. In the new states, interest in their past and national cultures increased, the role of religions increased, and scientific schools appeared. New historical sources, modern documents, archaeological materials and facts became the property of world Orientalism. Scientists of Afro-Asian countries abandoned the term "Oriental studies" and left it to the research conducted by European and American scientists.
3. The political sovereignty of the countries of the East made it easier for all Orientalists to conduct scientific expeditions, field research and creative communication freely.

Currently, 460 scientific workers are working at the Institute of Oriental Studies. Research work on oriental studies continues in other institutes of the humanitarian profile of the Russian Academy of Sciences. In addition, Orientalists are trained at the Asia and Africa Institute of Moscow State University, the Oriental Faculty of St. Petersburg State University, the Departments of Oriental Languages and Oriental Studies of the Moscow State Institute of International Relations.

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