

**SAYYOH ABDURASHID IBROHIMNING HAYOT YO'LI VA UNING "OLAMI
ISLOM" ASARIDA HOZIRGI O'ZBEKISTON SHAHARLARI TAVSIFI**

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Annatatsiya: Ushbu maqolada Usmonli turk sayyohi Abdurashid Ibrohimning qisqacha hayot yo'li va uning "Olami Islom" asari tahlil qilingan. Asarda muallifning sayohat taassurotlari bilan bir qatorda O'rta Osiyo xonliklari shaharlari, ularning ichki va tashqi tuzilishi bilan bog'liq muhim ma'lumotlar keltirilgan.

Kalit so'zlar: O'rta Osiyo xonliklari, Samarqand, Buxoro, "Siroti mustaqim", Toshkent, Yaponiya, Qo'qon.

**ЖИЗНЬ ПУТЕШЕСТВЕННИКА АБДУРАШИДА ИБРАГИМА И ОПИСАНИЕ
ГОРОДОВ СОВРЕМЕННОГО УЗБЕКИСТАНА В ЕГО РАБОТЕ «МИР ИСЛАМА»**

Аннотация: В данной статье анализируется недолгая жизнь османско-турецкого путешественника Абдурашида Ибрагима и его труд «Мир ислама». Наряду с путевыми впечатлениями автора в работе содержатся важные сведения о городах среднеазиатских ханств, их внутреннем и внешнем устройстве.

Ключевые слова: Ханства Средней Азии, Самарканд, Бухара, «Сироти мустахим», Ташкент, Япония, Кокан.

**THE LIFE OF TRAVELLER ABDURASHID IBRAHIM AND DESCRIPTION OF THE
CITIES OF MODERN UZBEKISTAN IN HIS WORK "THE WORLD OF ISLAM"**

Annotation: This article analyzes the short life of the Ottoman-Turkish traveler Abdurashid Ibrahim and his work "The World of Islam". Along with the author's travel impressions, the work contains important information about the cities of the Central Asian khanates, their internal and external structure.

Key words: Khanates of Central Asia, Samarkand, Bukhara, "Siroti Mustakim", Tashkent, Japan, Kokan.

We can see Abdurshid Ibrahim as one of the persons who had a great impact on the path of national revival and development of his time. Tourist Abdurashid Ibrahim, one of the famous scientists of his time, was born in 1857 in the city of Tara, Tobolsk region, Russia, in a Turkish family. In addition to his own works, several Turkish scholars have conducted research on Abdurashid Ibrahim. Among them are Akdes Nimet Kurat [1], Ismail Turkoglu [2], Mustafa Uzun [3] and others. It is known that the ancestors of Abdurashid Ibrahim settled in this town from Bukhara in the 15th century. According to sources, his father's name was Umarbey, who was one of the people who fought for the autonomy of Siberia in his time. His mother, Ms. Afifa, was a teacher at a girls' school in Tara for nearly 40 years.

As soon as Abdurashid Ibrahim started studying at the madrasa, his life was filled with difficulties. At a young age, she lost both her mother and father. Even in his teenage years, he

spent almost a year in prison without any reason. Later, he made a living by teaching the children of wealthy families and becoming an imam.

After his trip to Istanbul in 1879, he settled in Medina and continued his education there. During his five-year education, he studied Arabic and Persian languages in addition to religious courses such as fiqh, tafsir, hadith, recitation. At the end of 1884, he left Medina and returned to Istanbul, and from there to his native Tara. In 1885, he married the daughter of one of the famous people of his country.

Abdurashid was constantly advocating for Muslims to emigrate to Turkey instead of living under Russian rule [2]. Following his advice, thousands of people immigrated to Anatolia. His desire to go to Turkey resulted in his return trip in 1913 and appointment to a special organization. In the life of Abdurashid, we can see that after Turkey, Japan was valued as the second homeland. In 1933, during his trip to Japan, he decided to stay here for a while. However, by fate, he had to stay there until his death in 1944.

In 1891, he came to the Orenburg sharia court in Ufa and worked there for a while. Having passed the exam in Russian, the following year he was appointed a member of the court and a representative of the Orenburg Spiritual Assembly. Due to some reasons, he worked in this position for about eight months and had to quit his job. Abdurashid, who was familiar with the society of statesmen and intellectuals in Istanbul, never lost his ties with Turkey, especially in sending students to study.

Abdurashid Ibrahim has a special place in the Islamic world because of his unique ideas, great personality, travel experiences and enthusiasm in the field of education. In this respect, he can be compared with the famous Sheikh Jamaluddin Afghani. The publication of the treatise "Livaul-Hamd" written during his stay in Ufa in Istanbul and the presentation of this work to the public in Russia further strengthened the desire of the Muslims of the region to go to the Ottoman country. In 1895, he wrote a pamphlet called "Cholpan Yulduzi" while he was in Istanbul, calling Muslims to a political struggle against the tyrannical tsarist regime. His pamphlet was blacklisted by the Tsar's government, and this situation ensured that Abdurashid would later face various difficulties in Japan.

His anti-Russian activities caused a diplomatic crisis between the Ottomans and Russia, and in 1904 he was extradited to Russia under pressure from the Russian ambassador while in Istanbul. After the revolution of 1905, Abdurashid worked as a journalist for two years and published several articles. But these publications were quickly destroyed as they were considered "harmful and useless". Most of these articles were published in the 81st issue of "Ulfat" newspaper, which includes spiritual and religious issues [4].

The years after 1905 were a more politically productive period in Abdurashid Ibrahim's life. Because, after the revolution, the processes and the calls to Muslims to become more active brought Abdurashid to the forefront of important congresses and major meetings at various levels.

The Young Turks revolution of 1908 made him interested in political processes in Turkey. It was during these years that Abdurashid gained real fame in Turkey. At the end of 1909, Abdurashid, who returned to Turkey after a long trip to Japan and the Far East, appeared as an important figure in the political arena. In particular, the articles he wrote in "Sırat-i Mustakim [6]", published since the beginning of 1912, gained particular fame.

The magazine, which was published under this name until mid-1912, changed its name after issue 182. The journal began to be published under the name "Sebilurreshâd" from the 183rd issue of March 8, 1912 [5]. His son Ahmed Munir also published a number of articles in this magazine, imitating his father [4].

Through his work "The World of Islam and the Spread of Islam in Japan", the author describes what he saw and learned about the social, economic and political life of Turkestan and its cities at the beginning of the 20th century, as well as the standard of living of the local population. This work was published for the first time in 1956 in the 258th and 260th issues of "Turk Yurdu" magazine by Asad Khaled Chalabi in an extremely short form. "The World of Islam" was first published in book form in 1987. In connection with the international conference "Abdurashid Ibrahim and Turkish-Japanese relations" held in Konya in 2012, Turkish scientist Mehmet Paksu prepared the work for reprinting and translated it into a language easily understood by today's readers. According to the translator, this edition of the work is different from the previous ones, filled with necessary additions and descriptions.

Abdurashid Ibrahim begins his journey by saying, "At the end of 1907 AD, I left my family in the city of Tara, my original homeland, and set out for Turkestan [7]". He says that he passed through the cities of Omsk, Petropavlovsk, Chilabi, Ufa, Kenil, Orenburg, Ok-tuba, Okmasjid and Turkestan before reaching Tashkent. Thinking about Tashkent, the scientist says that Tashkent was a Muslim country 40 years ago, and today it has become the administrative center of a Russian province and the entire Turkestan, Fergana and Syrdarya regions.

The tourist says that although Tashkent does not look like this from the outside, internally it is divided into two parts like two countries, i.e. "Russian neighborhood" and "Muslim neighborhood". The tourist did not divide Tashkent into two residential neighborhoods for nothing. Because it can be noticed that national and religious aspects were given priority in this period. Abdurashid Ibrahim says about the places where Russians live, Russians live in the Russian neighborhood, and Muslims are very few here. At the same time, this means that the majority of Muslims are not the local population, but Tatars from the interior of Russia.

From the information in Asardaga, it can be seen that in the Russian part of Tashkent, there are very orderly buildings and shops, perfect streets, neat sidewalks, electric lights, etc., and many of these aspects are built almost on the European model. The tourist points out that the part of Tashkent inhabited by Muslims is still the same as it was 500 years ago, and that it is extremely difficult to walk through the streets due to the heavy rainfall in spring and autumn.

According to the information provided by the tourist, Muslims pay most of the taxes in the city. However, most of the collected money will be spent on the development of the Russian part of the city. He also emphasizes that this situation applies not only to Tashkent, but also to the whole of Turkestan.

It is known from the work that the cities of Samarkand, Kokan and Margilan in Turkestan are divided into 2 neighborhoods like Tashkent. It is said that the situation of the Muslim population in these cities is extremely poor, as it is emphasized that the settlements of the Russians in these cities are solid and orderly built in all respects, and the buildings of household services are as modern as in Europe. It can be concluded that the national liberation struggles in Turkestan at the beginning of the 20th century arose not only because of the lack of national independence, but also because of the formation of feelings of national humiliation.

According to the tourist, the purpose of showing the Muslims in such a condition was to portray the local population as not only illiterate, but also as a weak and powerless crowd for the foreign travelers who came here, and at worst, to interpret the religion of Islam as the culprit for their state. After Abdurashid Ibrahim saw these processes with his own eyes, he fully understood the true nature of the policy implemented by the Tsar's empire in Turkestan.

According to the information provided by the tourist, the population of Tashkent is 200,000 people, of which 18,000 are Christians and the rest are Muslims. Also, the author writes that the total number of members of Tashkent city government is 72 people, 24 of them are Muslims and the rest are Christians. The disparity in political power is such that even in Muslim-majority areas of the city, only 1/3 of the seats on the governing council are reserved for them. Among the native population, those who know the Russian language are extremely few. Many people do not send their children to school, fearing to send them to the schools opened by the Russians. That is why the level of education is in an extremely difficult situation. Although it has been 45 years since the occupation of Turkestan, there are almost no local children who have graduated from the educational institutions opened by the Russians. Abdurashid Ibrahim regrets that the people of Turkestan are so submissive and weak.

The tourist said that at that time the administration of Turkestan was completely separated from the Russian administration, and all the laws and regulations in Turkestan were drawn up based on the character of the local population. According to him, the Muslim population of Tuskistan does not have the same rights as the citizens of Russia at that time! Tashkent and other cities are a region within the tsarist government, but a citizen of Tashkent does not mean a citizen of Russia (Muslims are meant), the scientist asserts. Residents here are said to be treated as "captives" rather than citizens.

Nevertheless, the large cities of Turkestan, in particular, Tashkent, Samarkand, Koqon, Margilon, etc., are major trade centers in the region, there are influential and wealthy merchants among the local population, and the cities of Turkestan have recently been involved in cotton trade. and emphasizes that the importance of cotton gins in cities has increased. However, in terms of commerce, the weight of Jews also has a great place. It can also be seen from the work that at that time there were many madrasahs and mosques in Tashkent itself, and there was even a small library and museum opened on the initiative of the government. Analyzing the current situation in the cities, the scientist says that the situation of Turkestan at that time was far behind compared to Russia and Europe, and as a result of the joint movement of Muslims, it was possible to make many changes in this country [3].

In the work, some opinions about the characteristics of the residents of Tashkent are also presented. In particular, the author describes the people of Tashkent as "hospitable, noble, munificent, exceptionally talented, brilliantly intelligent people. "Among them there are few people who speak Russian and German fluently without going to school." He says that the local population consists of original Uzbeks or mixed Turkic elements, and says that the spoken language is pure Uzbek dialect. Nevertheless, it is noted that there are many borrowed words from the Persian language among the population. The author says that the inhabitants of Turkestan and Bukhara are called "sart" by the Russians and even the Tatars, but the local inhabitants do not like this term and consider themselves "city dwellers". Abdurashid Ibrahim, who lived in Tashkent for about a month, writes that he made many friends in this city and continued on his way.

The work also contains some facts about the administrative management of Tashkent. In particular, according to the work, in addition to the governor, Tashkent has a special position called the governor-general, and this person has the right to disobey the law in matters related to the region. Even the emir of Bukhara cannot send a letter to Petersburg without his consent and mediation. That is why the local people call him half king. It can be seen that the governor-general of Turkestan had despotic power whose rights and obligations were not limited by any law. The local people have appealed to the city administration several times about the social inequality and poor situation in the city. They even sent their representatives to Petersburg and wanted to raise this issue at the second Duma meeting. But there was no one to listen to them.

According to the work, the tourist went to Bukhara Emirate after Tashkent. It is said that this ancient city, named "Bukhara Sharif", was once a great center of knowledge. According to the tourist, the population of the emirate is around two million, and there is the rule of Emir Abdullah. But, although it looks like a huge emirate with a large population from the outside, in reality it is completely different. And Amir cannot even enter the city of Bukhara. His residence is located in the area called Karmana, 20-30 km from the city center. Administrative affairs are carried out by the *koshbeg*, and sharia issues are carried out by the *qazikalon*. Those who do not follow the established rules will be severely punished. In particular, the work describes the "lash", a tool of punishment, which is compared to a 4 kg stick kept in Prussian museums.

The tourist points out that the people of Bukhara have such aspects as hospitality and modesty typical of the peoples of the East. Abdurashid Ibrahim In Bukhara, agriculture and animal husbandry are particularly developed. Among the areas of trade, black leather trade has a rather large place. In particular, blackbuck skins were valued at that time from ten to twenty-five rubles [8]. In Bukhara itself, the volume of leather trade alone brought income up to five million rubles a year. Such quality skins are grown only in Bukhara and Afghanistan and cannot be found in any other region of the world. Even the Europeans tried to cultivate it, but they did not succeed.

The work also contains opinions about Bukhari's military potential and military service order at that time. However, the information given by the tourist in this regard raised some doubts in the person. According to him, in the emirate there is a section called *Sipohis*, in which you can meet from an 8-year-old boy to an 80-year-old old man. The tourist describes these "soldiers" not as a military unit, but as a group needed only in times of peace [9]. It is said that among the soldiers there are a lot of blind, lame and obese people, and there are no rules related to military service. Now, we will try to describe the actual situation with concrete sources, not with personal-emotional feelings. First of all, we think it's a bit absurd to see an 8-year-old boy and an 80-year-old man among the military. Secondly, the large number of disabled people in the army is also a funny situation. In addition, according to the military reform carried out by Emir Nasrullah in 1837, the number of Emirati soldiers was increased to 40 thousand people. True, the situation has changed a lot after the Russian invasions. Even if it is a colony of a country, it is not typical for Bukhara to fall to such a helpless level.

The traveler left Bukhara in February 1907 and came to Samarkand via the Karmana-Kattakurgan road. In the work, Samarkand is described as follows: "This ancient and holy city, which is the center of Central Asia and, in other words, the crown of the earth, was once the capital of Asian heroes" [10]. According to him, the population of Samarkand is around seventy thousand, and the majority of the population is Uzbeks. The tourist reminds Samarkand that Iranians once immigrated to Samarkand, and for this reason, the local population speaks both Persian and Turkish languages. Even illiterate people speak both languages fluently.

After Samarkand, the tourist who visited Ferghana describes Kokand as the second largest science center in Turkestan after Bukhara. According to the work, ninety-five thousand people live in Kokan, and only three thousand of them are Russians. But these three thousand Russians have ten times better living conditions than the indigenous population. The work contains sad facts related to the palace of Khudoyar Khan in Kokon. According to him, this structure, once the ruler's palace, has now been turned into a barracks for Russian soldiers. The author says that drunkenness and debauchery are on the rise in this palace, and the saddest thing is that this situation is being carried out in the eyes of the Kokanites. Although there are many knowledgeable, intelligent and enlightened people in the entire Ferghana Valley, the biggest problem is the lack of patriotism and national unity among them, says the tourist. Returning to Tashkent from Fergana, the tourist stays in the city for another 15 days and goes to Yettisuv and Alma Ota through Shymkent, Avliyota, Bishkek and Tokmok roads [11].

The tourist notes that the Tsar's government plans to expand the Russian-speaking population by settling Russian residents in the cities of Turkestan and thereby facilitate their management. Abdurashid Ibrahim fought against laziness, backwardness and ignorance and advocated revival, innovation, development, unity and solidarity [12]. However, along the way, he looked for opportunities that would lead to a faster result. For this reason, he emphasized the ideas of Islamic unity (payslamizm) and Turkic unity (panturkizm) as the most powerful means in this regard. Abdurashid, who was ready for all kinds of pressures in the path of his ideals, was a determined, optimistic and courageous person.

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