

## **Travelogues in The Literature of Bukhara at The End of The 19th and The Beginning of The 20th Century**

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### **Abstract**

The article discusses the works created in the travelogue genre. Mainly, attention is paid to the creation, structure, and narration of the work "Tuhfai ahli Buxoro" ("Gifts to the people of Bukhara") written in the literary environment of Bukhara in the late 19th and early 20th centuries based on the travel memories of Mirza Sirojiddin. The work is written in prose. The travelogue states that the first trip took place on July 2, 1902 - 4 months, the second trip took place from December 1902 to July 21, 1905 - 3 years, and the third trip took place from 1905 to 1912 - 7 years.

**Keywords:** "Travelogue", poet, Mirza Sirojiddin, Nodim, literary pseudonym, work "Tuhfai ahli Buxoro" ("Gifts to the people of Bukhara").

### **I. Introduction**

Authors Karomiddin Gadoev and Sabohat Berdieva in the booklet "World Tourists-Scientists" say: "As soon as a person is born, he is eager to travel, and he strives for it throughout his life. If we look at a toddler who has just started walking, he always wants to go out of the house. Because in the eyes of a child whose world view has not yet been formed, going out is a journey!"<sup>1</sup> - bring the opinions. In fact, the desire to travel increases as a person matures. The most amazing thing is that the impressions received during the trip remain in a person's memory for a lifetime. Some share their experiences with family and friends, and some write down what they see and share it with the public. As a result of such trips, works of the travelogue genre began to be created.

### **II. Literature review**

A travelogue is one of the most common lyric-epic genres in Uzbek classical literature. A travelogue is devoted to the description of impressions and details from the trip.

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<sup>1</sup>Karomiddin Gadoev, Sabohat Berdieva. Jahangashta tourist-scientists.-T.: "Uzbekistan", 2012, p. 3.

Basically, the historical-artistic value of travelogues depends on the purpose, style and skill of the author. In the history of literature, travelogues written on the basis of travelogue impressions are divided into two types:

1. Poetic travelogues.
2. Prose travelogues.

In the poetic travelogue the image is concise and generalized. For the history of Uzbek literature, more poetic travelogues are characteristic. Muqimi's travelogue written in murabba' form is written in verse. Travelogue written based on Nodim's trip to Samarkand and Tashkent was written in the form of an ode.

### **III. Analysis**

Muqimi is one of the creators of the travelogue genre in Uzbek literature of the national renaissance period. In his "Travelogue" he criticizes the conflicts of the time, the burdens of the tsarist government on the people, oppressive and unjust ruling groups. He describes the ruined and destroyed villages that he saw with his own eyes. The poet's "Travelogue" was studied by experts at the time. After Muqimi, the "Travelogue" of Zavqi and Muhsini entered the field of poetry as an artistic reflection of the changes in the worldview and inner world, the impression left by the impressions of the holy journey on the creator's heart. The travelogues of Zavqi and Muhsini were written under the influence of the pilgrimage.

In 1898, Ubaydullah Zavqi visited the Holy Kaaba for 6 months and wrote a ghazal consisting of 11 verses under the influence of the trip. In the ghazal, the poet addresses Turkestan pilgrims and draws attention not to their appearance (whiteness and blackness), but to the fact that they are human beings, come for auspicious intentions and great worship. Muhsini, like Zavqi, was on a pilgrimage, and as a result of his impressions, he wrote a travelogue-masnavi "Ma'zaratnomai Muhsiniy ba axuyi arjumandiyi xud" ("Muhsini's apology to his brother"). Masnavi consists of 51 bytes. Road dangers, sufferings, 16 places where prayers are accepted in the Holy Dargah, and longing for homeland and parents are expressed in the work. Through these works, one can learn about the poets' life path, biography, their state of mind and worldview.

In the prose travelogue the detailed description of places and events takes the leading place. An example of this is "Safarnoma" by Nasir Khucpav. Nasir Khucpav created the work "Safarnoma" in prose, which describes the impressions of 7 years of travel.

In the course of the development of modern literature, creation in the genre of travelogue became a tradition. According to Peter Thomze's book "Palestine Literature" (Leipzig, 1916), more than a hundred travelogues were written between 1910 and 1914. These works written by Jews and Muslims from Russia were published in Kazan, Saratov and Odessa. The creators of this period have deviated from the traditions of the authors of the "Hajnoma" that we recommend. For example, Mahmudhoja Behbudi, a major representative of Uzbek modern literature, the founder of Turkestan modernism movement, writes a prose work entitled "Travel Memories" based on his travels. It states that he left for a trip on May 29, 1914 and spent two months in more than ten cities. In Behbudi's work, through geographical images, he conveys information about trade and diplomatic relations, the need to cooperate with Palestine in the field of trade and travel. German scientist Ingeborg Baldauf in the article "Mahmudhoja Behbudi in Palestine" evaluated Behbudi's "Travel Memoirs":

"Mahmudhoja's work ... written in the style of a half-adventure, half-report has an educational and educational character."<sup>2</sup>

Abdulla Avloni, one of the representatives of Jadid literature, went to Afghanistan in June 1919 on the assignment of the government of the RSFSR. From September 28, 1919 to July 20, 1920, he worked as a consul general in Herat. He writes the work "Afghan Travel" about his work and travel in Afghanistan in 1919-1920. It can be seen from the work that the Afghan trip changes Avloni's attitude towards the Russians. He will witness that the Russian Bolsheviks, who consider themselves to be realists, are no different from the former tsarist generals. In the work "Afghan Travel": "Oh, are there internationalists in the world who do not discriminate between humanity, equality, socialism, and nationality?" — Maybe there is, it will be found, but I knew for sure when I went on a trip to Afghanistan because his body is as rare as an angos egg. Since I was the only Muslim among the five delegations that went to Afghanistan, every hard work, every hardship and suffering was imposed on me...". Through the information given in the work, it is possible to learn about the change of Abdullah Avloni's attitude towards the Russians and the difficult life of the people of that time.

Fitrat, Sadriddin Ainiy, Abdulvahid Munzim, Mirza Sirojiddin, Jalal Yusufzoda, Zuhuriddin Fattohiddin Bukhari, Saidjon Mahdum Nizami Bukhari, Haji Nematulla Mahdum Mukhtaram, Abdulmajid Zufnun Dilkash Bukhari, Yahya Khoja Bukhari, Sadiqkhoja Gulshani, Hamidbek Hamid in the literary environment of Bukhara at the beginning of the 20th century, Mirzo Azim Somiy Bostaniy, Azizkhoja Aziz, Mirzo Hayit Sahbo, Muhammad Siddiq Hayrat Bukhari, Akhmadjon Abusaidzoda Hamdiy, Samad Mansur, Mirzo Salimbek, Abdurahmon Tamkin, Payrov Sulaymani, and other artists in the spirit of modernism created the literature of the national renaissance with their many works. Mirza Sirojiddin, who lived only thirty-six years, was recognized as one of the progressive figures of his time in the last quarter of the 19th century and the beginning of the 20th century. He was born in the family of the famous merchant Mirza Abdurauf in 1295-1878 AD and passed away in 1333-1914 AD. There are more than thirty qasidas, 18 rubai's and verses, a number of romantic ghazals, tatabbu', mukhammas and masnavis. The work was written during the years 1318-1320 Hijri (1902-1903). (See: Mirza Sirojiddin. Tashkent: Publishing house of the Academy of Sciences of the Republic of Uzbekistan, 1963, p. 5)

Mirza Sirojiddin is his name, Siroji is a literary nickname, and because he was seriously engaged in medicine, he received the nisbas of Hakim and Bukhari due to his Bukhara origin. He also got the nickname Mirza Khurdof because of his fame in treating patients.

But he founded realist journalism at the beginning of the 20th century with the work "Tuhfai ahli Buxoro" ("Gifts for the people of Bukhara") written as a world traveler. This work, which is actually a travelogue, was published as a book in 1912 at the Levin printing house in Kogon.

## **IV. Discussion**

According to I. Nizomiddinov, this work, consisting of 190 pages and 379 pages, is kept as inventory number 2142 in the manuscript collection of the Institute of Oriental Studies named after Abu Rayhan Beruni, Faculty of Arts of the Republic of Uzbekistan.

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<sup>2</sup> Ingeborg Baldauf. Sketches of 20th century Uzbek poetry. - T.: Spirituality. 2001. p. 30.

The work describes the author's impressions from his travels in Europe, Asia and Africa from 1902 to 1912 - a total of ten years. His travels took place in three stages. The first time was on July 2, 1902 - 4 months, the second trip was made in December 1902 to July 21, 1905 - 3 years, the third trip was made in 1905-1912 - 7 years.

He made his **first trip** on July 2, 1902, while traveling by train from Bukhara to Krasnovodsk. Then it will take 25 days to go to Baku by ship, and then to Istanbul via the Black Sea. From Istanbul to Bursa, Turkey. Finally, he will come from Sofia, the capital of Bulgaria, to Budapest, the capital of Hungary, and from there to Vienna, the capital of Austria. For 21 days he will visit the city of Vienna, its theaters and museums. Then he moved to Berlin, got acquainted with the work of studying and teaching at the university there, and learned a lot. Goes to Paris. He is strongly influenced by Paris and says: "Everyone should definitely see this city." From there, he will go to London, the capital of England, get acquainted with the monuments and antiques of the city for two weeks, and then he will go to Bjorn, the capital of Switzerland. After Bjorn, he visited Paris, Marseille, Warsaw and then came to Moscow. Returning from Moscow to Baku, crossing by ship to Krasnovodsk and returning to Bukhara by train via Kyzyl Arvat and Ashgabat. Thus, his first trip will take place on the basis of familiarization with a number of countries in Asia and Europe. The author records what he saw in these countries. In these notes, he does not forget to express what he observed and saw through the evidence that the European nations have made great progress in science and culture, in the fields of education and training, in the medical and military fields. For example, he expresses the opinion that Bulgaria was freed from the Turkish colony with the help of the Russians. Emphasizes strong trade competition between Germany and England. Seeing the University of Berlin, observing the educational process, he describes the high level of study and teaching. He did not limit himself to writing down everything he could perceive about the British colonial policy in India and several countries of Africa and its consequences, but also assessed them to the best of his ability. He specifically notes that the reason for economic and cultural growth in Europe is the result of scientific progress. He regrets that the labor products of Asians remain cheap raw materials for Europeans. In addition, Europeans recycle this raw material and pay Asians at a higher price. Mirza Sirojiddin does not forget to touch on the issues of developing trade and economic relations between Russia and Central Asia, Russia and Iran.

After his first trip abroad, Mirza Sirojiddin stayed in Bukhara for a month and left for his **second trip** in December 1902. He first came to Ashgabat on trade. From there it passes through the city of Kuchan to Mashhad. He was engaged in cotton trade in the cities of Nishapur and Sabzavor. Especially in the city of Sabzavor, he gained attention in influential circles, and the envious did not like this, and they organized an assassination of Mirza Sirojiddin. More precisely, a few days when the business is not working, it will beat him to death. Mirza Sirojiddin was seriously injured and was treated by the doctor of the Russian embassy for several periods, and after recovery, he returned to Ashgabat. Then he will go on a trip to Iran again and will visit the cities of Shirvan, Bojnur and Juwayn. Finally, he leaves Iran for Afghanistan.

At the Afghan border, the military is holding him until they identify him. Six days later, a special letter arrives from Herat to prevent him from entering Afghanistan. However, since Mirza Sirojiddin had a great desire to see Afghanistan, he joined those who were driving livestock from Turkestan to Afghanistan.

The border troops caught him again and sent him to Herat in the company of mirshabs. Here he spent three months in Herat prison. Then he will be brought to Kabul along

with other prisoners through Hazarajat within thirty-three days. 15 days later, he was brought along with other prisoners to Bagi Baburshah, the residence of the Afghan emir Habibullah Khan (1901-1919), for interrogation. Mirza Sirojiddin will be imprisoned for some more time because there were not enough evidences to exonerate Mirza Sirojiddin during the interviews and investigations. However, after a Bukhara merchant brought a letter about him sent by the ruling circles of Bukhara, he was satisfied that Mirza Sirajiddin was not a spy and was released. The emir of Afghanistan not only returns the money and things taken from him in Herat and Kabul, but also issues an order to provide him with additional funds from the treasury, to give him new clothes and to pay the travel expenses to Bukhara at the expense of the state. After that, Mirza Sirojiddin, based on the decree of July 21, 1905, after seeing Mazori Sharif, then Hazorajot and Bamiyan, returned from Mazori Sharif to Bukhara via Amudarya.

During his trip, Mirza Sirojiddin, while managing to study the structure of the state in Afghanistan in every way, narrates a series of evidences about the deplorable state of the people's life. Shortly thereafter, Mirza Sirajiddin embarked on a **third journey**. First, it will go to Marv, from there to Tanjeh, Takhtabozor, Tashkurgan Kushka, from Kushka to Sarakhs, from Sarakhs to Khorezm through Amudarya, from there to Gurgon in Iran, then to Gumbod Qamos, Astrobad, Shahrud, Bandarjez. It observes the way of life of the people along with the implementation of trade in these cities.

In Bandarjez, robbers take away all his wealth overnight. Then the Armenian merchants generously help him to get out of economic distress. With the help of the Russian consul, he returned to Krasnovodsk and began treating patients among the Turkmen. After collecting the money he had hoped for in this way, he went to Baku again, from there to Enzeli, and from Enzeli to Resht, Qazvin and from there to Tehran. He befriended a minister, practiced medicine while in Tbilisi and Sabzavor, and started treating patients in a hospital in Tehran based on the experience he had learned. He learned the secrets of treatment from two Europeans and one Iranian doctor working here, and soon became proficient in the treatment of stomach diseases. He paid particular attention to studying the political processes taking place in Iran at the moment. After that, he stayed in the cities of Isfahan and Shiraz, and having a deep knowledge about the two great nightingales of Shiraz - Saadi and Hafiz, he arrived in Mumbai by steamboat from Bandar Bushehr for six days, crossing Oman and Muscat. After staying there for 10 days, he went to Hyderabad via Iskanderabad, and after staying there for about ten days, he went to Delhi. After staying in Delhi for 25 days, he returned to Tehran by sea via Karachi. Due to the outbreak of political unrest here, he left for the north of Iran: he visited the cities of Simnon, Damghan, Shahrud, Astrobad, and passed to Mozandaran. Before coming to Mozondaron, he gained special attention in the treatment of the sick in the towns and villages of Astrobad and Kumushtepa. He continued his work in Mozandaran and stayed for three months. Here he saw the plight of the soldiers. Moving to the city of Ashraf, he met the revolutionaries who were supporters of the constitution and their leader Mahdi Khan. Then he watched the struggle between the supporters of the constitution and the rulers. He carefully observes the revolutionary processes in Iran during 1906-1911. He realizes that the military support of Tsarist Russia and England played an important role in the bloody suppression of revolutionary processes.

## **V. Conclusion**

Mirza Sirojiddin returned to Bukhara in 1910 and began to promote progressive ideas. In order to save the people from ignorance, he reformed the education system in the old

schools and madrasahs and established modern schools. In order to build the morale of the people, he receives permission from the government of Bukhara and the Russian embassy to publish the newspaper "Bukharai Sharif" in cooperation with Mirza Muhyiddin. Along with the establishment of the newspaper, he opened a European-type hospital for the first time in the Chelongari passage of the city of Bukhara. There, he used European methods of treatment and began to treat stomach, ligament and malaria patients. He established free treatment for the poor and orphans. Behbudi's "Travel Memories", "Afghan Journey" by Abdulla Awlani, "Tuhfai ahli Bukhara" ("Gifts to the People of Bukhara") by Behbudi, who are masterpieces of Jadid literature, deal with the architecture of cities and the political situation in countries, from the role of women in society, the occupation of the population, clothing from yesterday, to changes in clothing, banking services and activities, railways and hotel accommodation and its prices.

From this we can conclude that travelogues are not just ordinary diaries expressing travel memories and surprises. We can say that they are works that are witnesses of lively and warm events that connect history and future. At the same time, it is worth noting that the scientific, historical, artistic and educational significance of travelogues is also high. Because every time it allows to take a new look at the new world, to enrich the world of imagination, to find solutions to mysteries and puzzles. In the development of the travelogue genre, each travel document has its own place and importance. Therefore, studying and researching these works in several directions is one of the important future tasks.

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