

# ISSUES OF COVERAGE OF CENTRAL ASIA IN THE RESEARCH OF ARAB GEOGRAPHER SCIENTISTS (OH THE EXAMPLE OF IBN BATTUTA)

QARSHIBOYEV ANVAR QAMBAR OGLI

Chilanzir District 114-School History Teacher, Tashkent, Uzbekistan

## ABSTRACT:

This article covers the trip of the Moroccan scientist Ibn Battuta to Central Asia and the lifestyle, traditions, economy, culture of the peoples of the region, as well as cities and rivers of the country. Sources written in the genre of travel (rihlat), such as Ibn Battuta, play an important role in the coverage of the history of Central Asia of the XIV century. We will analyze the history of our country in our article through Ibn Battuta's research "Tuhfat an-nuzzor fi g'aroyib al-amsor va ajoyib al-asfor".

**KEYWORDS:** travel, judge, Andalusia, Tarmashirin, dirham, dinar, Khanaqakh, Khan, Mosque, Madrasa, tribe, numismatics, etymology.

## INTRODUCTION:

The wide spread of Islam in the Middle Ages from the Pyrenean peninsula to the Chinese border, caused the growing interest of the muslim scholars in the way of living in these countries and their way of life. In the Arab-Muslim world, arab geographers such as Ibn Khurdodbek, al-Ya'qubi, al-Istakhri, al-Muqaddas, al-Mas'udiy, Ibn Havqal, Ibn Khaldun, and Abu Hamid al-Gharnatiy, Ibn Fadlan, Ibn Jubayr studied the distant lands. At the same time, the services of the Moroccan Ibn Battuta in the arab-Muslim world are of particular importance. Ibn Battuta's "Travelogue" is distinguished from others by its unique data on medieval countries, cities, the culture of their peoples, their way of life, invaluable in many places. Even, Academician

I.Yu.Krachkovskiy said about Ibn Battuta "the last greatest tourist who came out of all Muslim countries" –he confessed. Indeed, Ibn Battuta has left many countries and admired the people of the world with his "Travelogue", which is considered a unique masterpiece of the genre of rihlat (rihlat – in Arabic means trip, travel; it also means departure (migration)). Ibn Battuta's "Travelogue" has a special place in the history of Arabic geographical literature. At the same time, it gives a geographical description of the countries "seen with their own eyes".

The genre of geographic literature - the first bright novel of rihlat was the research "Ibn Fadlan's Journey to the Volga", published in Baghdad in 992.

## RESEARCH METHODS:

The study is conducted using objective, analysis, synthesis, comparative, generalization, historical analysis, generalization, historical evidence, chronological methods.

## THE MAIN PART:

The full name of the Moroccan Ibn Battutais was Abu Abdullah Muhammad ibn Abdullah Al-Lavati at-Tanjiy, who was born on February 24, 1304 in Tanja, Morocco (now Tangier) in the family of Qazi (Islamic lawyer) Sheikh Abdullah al-Lavati. Since the descendants of Ibn Battuta were from the tribe of the lavat of the barbarians (the people of North Africa), they were used to adding the ratio of al-Lavati to their name. Ibn Battuta

traveled to North Africa (The Land of the Great Magreb(West)), the Middle East, Arabia, Iraq, Iran, Afghanistan, East Africa, Asia Minor, Crimea, the Golden Horde, Central Asia, India, South Asia, Southeast Asia, China, Andalusia (southern Spain) and West Sudan (West Africa). He spent 28 years of his a life traveling these lands in 1325-1354. During this period, the tourist covered more than 120,000 kilometers on three continents of the world. When Ibn Battuta returned from a trip to Sudan (The Land of the Negroes) (1354), he told all his travel impressions to the Granadian (a city in southern Spain) the scientist Sheikh Ibn Juzai. In December 1355, Ibn Juzai summarizes the memoirs of Ibn Battuta, made them into a single book. This was created the classic book of the genre of rihlat (travel) "The Journey of Ibn Battuta". This book was translated into Latin in 1818, English in 1829, and later into the various languages of the world.

Among the countries where Ibn Battuta traveled, it can be said that Central Asia also played an important role and was very rich in interesting events. The reason is that the tourist writes about Central Asia, insisting that this country is sharply different from other countries. Even to Ibn Battuta, many tourists came to Central Asia. One of them was the Venetian family of Polo.

The research of Ibn Battuta "Travelogue" consists of 18 chapters, the ninth chapter dedicated to Central Asia. According to it, in 1333 the tourist traveled to Khorezm through the Golden Horde and arrived in Khorezm in a month. Ibn Battuta says in his memoirs about Khorezm: "...passing through the desert we came to the Khorezm (Urgench). This is a big, important, beautiful and glorious city of the Turks, it has wonderful markets, wide streets, many buildings and attractive places of splendor. Life in this city is boiling, its

inhabitants are so numerous that it reminds the agitated sea...". During this period, Khorezm (the northern Khorezm subject to the higher Golden Horde) was the ruler of Kutlug Temur (ibn Battuta called him Kutludumor), The faithful Emir of the Golden Horde Khan Uzbek Khan (1312 – 1342). He has been in the position of Khorezm. His wife Turabeka Khotun (Turabek Khanim) also organized a number of events for Khorezm. For example, he built a huge mosque in Khorezm.

Ibn Battuta visited Urgench, Samarkand, Bukhara, Naxshab (Karshi), Termiz and other cities of Central Asia and managed to collect valuable information about the life of these cities at that time. In particular, Ibn Battuta wrote such sentences about the people of Khorezm in his travel book: "during my travels around the world, I did not meet people who were more evangelical, noble and hospitable than khorezms. They read the prayer in such order that I have not seen it anywhere else".

Ibn Battuta has also covered a lot of valuable information about the water bodies of Central Asia. In particular, Ibn Battuta says in his "Travelogue" about Amu Daryo: "The Jaikhun River flows near Khorezm. This river is one of the four rivers that start from heaven. It freezes in winter, like the Itil River...In the summer, ships sail along the river to the Termez, and if they sail along the stream from there to bring oats and oats, it will take ten days to work". The Traveler also notes that Khorezm's laws are spread all over the world and writes that. "Neither in the East nor in the West (the Arab-Muslim world is caught in the Caspian) is it equal to the Khorezm melon. Except Bukhara melon, after it stands Isfahan melon. It is interesting to note that just like dried figs (shariqa) and figs of Malaga (in Spain) on our couch, these zucchini cut into slices, dry in the sun, put them in a basket, take

them to distant cities of India and China. Not all fruits are equal in melon peel”.

Ibn Battuta wrote about the Khanaqakh of Sheikh Najmiddin Kubro and the mausoleum of Imam Abul-Qasim Mahmud ibn Umar az-Zamakhshari, one of the sacred sites of Khorezm. He travels to Bukhara through the South Khorezm Center Kiyot, which is part of the Chigatoy ulus (state). Ibn Battuta crosses the Kyzylkum Desert and reaches the city of Vobkent. About Vobkent Ibn Battuta writes: “Vobkent is a beautiful city. The gardens of the ditches in it are abundant. Residents of the city store grapes in the house all year round. They have a fruit called olu. The same fruits dry and grind and take to India and China... The fruit is very fertile and neither in Andalusia (southern Spain), nor in Syria, I have seen such a fruit”. The tourist leaves Vobkent and goes to Bukhara. He describes Bukhari as follows: “Bukhari is the homeland of the muhaddis Imam Abu Abdullah Muhammad ibn al-Bukhari. This city was the capital of the land behind Jayhun...”

Ibn Battuta will visit the mausoleum of Sayfuddin al-Bokhorzi, the great saint of Bukhara on the theme of Fathabad. Finally the tourist is thrown towards the raging (against). He brings the definition of Naxshab like that: “The Naxshab is little wonderful city surrounded by gardens and ditches”. Ibn Battuta also brings information about Kepak Khan and Tarmashirins from the Chigatay Khans. For example, he said that he met Tarmashirin’s brother Kepak Khan in the mosque and wants to emphasize that in this way he is Muslim.

The trip to Samarkand in Ibn Battuta left very great impression. He writes: “I said goodbye to Sultan Tarmashirin and went to Samarkand. It is one of the very large and incredibly beautiful cities. It is located on the banks of the river Vodil-Khassarini

(Zarafshan)....”.the tourist was especially admired by the architectural monuments of Samarkand and in this regard he says: “such huge places and buildings on the banks of the river (Zarafshan) bear such high standards that they are highly skilled inhabitants of Samarkand... The residents of Samarkand are friendly with feudal latitude in relation to foreigners”.

The tourist’s next trip is organized by the Termez. He describes the Termez like that: “ Termez is a large city with a lot of beautiful buildings and markets, experiencing it will cross rivers, gardens are also very many. Especially in vain with grapes is very sweet, meat, milk is very abundant.” This information about Termez explains how was the social situation of the population and it’s economy. Ibn Battuta also mentions some information about the land of Khorasan in his research. Then in 1333 he crossed the Hindu Kush Mountains and reached India. Ibn Battuta also draws attention to the etymology of this mountain. Many merchants and other people crossed the Hindu Kush Mountains on their way to India or to come from India. Not everyone survived this trip. The reason was that there was constant rain in these high mountains.

Ibn Battuta, who devoted his life to science and the history of nations on the basis of his own experiences, died in 1377 at the age of 74. Ibn Battuta is proud not only Moroccans, but of all Muslim countries. In order to perpetuate the name of the tourist, one of the largest shopping malls in Dubai was named after Ibn Battuta. Some of the information in Ibn Battuta’s “Travelogue” has aroused great interest among historians and numismatics. For example, Ibn Battuta writes in his work that this Khorezm dirham is equal to three hundred western dinars. Numismatics scientist G.A.Fedorov – Davidov based on this information came to the conclusion that in the

30s of the XIV century the ratio of gold to silver was 1:3,65.

## CONCLUSION:

It should be noted that Ibn Battuta, with his description of the countries, peoples and nations, the scale and diversity of customs and traditions, the simplicity of his statement, the closeness to the truth, and the fact that it is based on evidence. The Travelogue is a unique work not only in the Arab-Muslim geographical literature up to the fourteenth century, but in the history of pictorial geographical literature of the world as a whole. It is also a unique masterpiece of the Muslim and non-Muslim world with its richness and accuracy of geographical, ethnographical, cultural, economic, toponymic, anthropological, historical, religious, urban planning and other information. The play contains historical information about ancient Khorezm, Bukhara, Samarkand, Nakhshab (Karshi) and Termez. Well-known German geographer Richard Henn praised the tourist's services to scientist, he saying: "Ibn Battuta, a Moraccan who lived in the XIV century, is undoubtedly...to be recognized as the greatest of the tourists. Even Marco Polo's success is in the face of the amazing work that this travel fan has dedicated his entire life to ... it is no exaggeration to call this Moroccan the greatest tourist of all time before Magellan", - he said.

For us, this work is a unique masterpiece that provides information about the regions of our country, the economic activities of the population. The existence of such works serves as an important basis for the study of our history.

## REFERENCES:

1) Ibn Khordadbeh. Kitab al-masalik val-mamalik. Ed, M, J. De Goeje Leiden, 1967.

- 2) Yakubi. History. Text and translation. Per. from Arabic P. To Zhuzs. Baku, 1927 (Materials on the history of Azerbaijan, Issues III-IV).
- 3) Al-Istakhri, - Abu Ishak al-Farisi al-Istakhri. Kitab masa-lik wa-l-mamalik. Ed, M, J, De Geoje. Leiden, 1873.
- 4) Al-Istakhri. Kitab al-Buldan, Ta'lif Ahmad ibn Abi Yakub ibn Wadik al-Kitab al-ma'ruf bi-l-Yakubi. Ed. M. J. De Geoje. Leiden, 1967.
- 5) Al-Mukaddasi, Ahsan at-takasim fi ma'rifat al-akalim. Ed. M J, De Goeje. Leiden, 1967.
- 6) Ibn Hawqal. Kitab Surat al-Ard, Talif Abil-Qasim Ibn Haukal an-Pasnbi. Ed. J. H. Kramers. Leiden, 1967.
- 7) Ibn Khaldun. Mukaddima. Cairo, 1322/1904
- 8) Ibn Fadlan. Ibn Fadlan's journey to the Volga. Translation and commentary by A.P. Kovalevsky, edited by Academician I. Yu. Krachkovsky. M — L, 1939; ed. 2nd, Kharkov, 1956.
- 9) Ibn Jubair. Rihlat Ibn Jubair. Cairo, 1954.
- 10) Krachkovsky I.Yu. Arab geographers and travelers. IRGO. 1937.
- 11) Gadoyeva K, Berdiyeva S. Jahongashta sayyoh-olimlar. - T.: "O'zbekiston", 2012.
- 12) Ibn Battuta, Sayohatnoma "Tuhfat an-nuzzor fi g'aroyib al-amsor va ajoyib al-asfor." - T.: "Sharq", 2012.
- 13) Fedorov-Davidov G.A. Numismatics of Kharezm of the Golden Ordian period. - Numismatics and epigraphy. M., 1965.
- 14) Fedorov-Davydov G. A, Monetary system of Khorezm XIV century - Soviet archeology. 1957.
- 15) Henning R. Unknown lands. III zhld, - M., 1962.