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DESCRIPTION OF THE LIFE OF TURKIC PEOPLES IN THE WORK “TRAVEL” BY IBN BATTUTA

Abstract: *The translation of Ibn Battuta’s “The Journey” into Uzbek is the achievement of science. Nowadays it plays a decisive role in solving several problems connected with historical, cultural and social issues.*

In this book of the Moroccan tourist he describes the culture, customs and traditions of different peoples. Ibn Battuta spoke in detail about the life and lifestyle of the Turkic peoples living in Central Asia.

Key words: *Rihla, The Journey, al-allu, tafl, fikh, Tukhfat an-nuzzar fi garaib al-amsar va ajaib al-asfar, muezzin, zikr (memory).*

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Introduction

“The 14th-century Moroccan Ibn Battuta, undoubtedly, should be recognized as the greatest of all travelers who knew the ancient world and the Middle Ages. Even the achievements of Marco Polo fade in comparison with the amazing work to which the whole life of this travel lover was devoted ... Although the great sailors of the XVI - XVIII centuries. Altogether, they traveled great distances than those who lived in the 16th century. Ibn Battuta would not be an exaggeration if we call this Moroccan the greatest traveler of all time before Magellan” [Henning R. 1962: T-3, 209-210].

The famous Arab traveler Ibn Battuta from Morocco made a worthy contribution to oriental literature. His work “Tufat en-nuzzor fi raroib al-amsor wa azhoib al-asfor” (The Journey) is the source of the most valuable, unique information about medieval countries, cities, their peoples, which distinguishes it from other similar works.

Although Ibn Battuta, the author of The Journey himself, considered himself to be nothing more than a geographer and ethnographer, his scientific interests were not limited to this subject. The information presented in the book “Travel” is valuable not only for Central Asia, but also because of the rich knowledge about hundreds of cities and villages on the Arabian

Peninsula, North and West Africa, India and Spain, Turkey and Iran, Southeast Europe, Southeast Turkestan and China. It should be emphasized that the “Journey” of Ibn Battuta stands apart in the history of Arabic geographical literature and is the highest achievement of the so-called Richl (or iyan) genre - a geographical description of the countries seen by one’s own eyes.

The first brilliant example of geographic literature of the Rihl genre is Ibn Fadlan’s Journey to the Volga. However, this “Journey” in its scale does not stand any comparison with the “Journey” of Ibn Battuta. Another monument of the same genre is the book of Ibn Jubayr, partially used by the editor of Ibn Battuta. But the work of Ibn Jubayr should also not be put on a par with the “Journey” of Ibn Battuta, since Ibn Jubayr more likely saw his task in creating a work of the epistolary rather than geographical genre. On the scale of the described lands, countries and peoples, the volume of the most diverse information, on the simplicity of presentation, reliability. The “journey” of Ibn Battuta, perhaps, has no equal in the history of not only Muslim, but also world descriptive geographical literature until the 15th century. The great Russian Arabist and Orientalist academician I.Y. Krachkovsky about Ibn Battut notes:

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“Whether we like it or not, he was born a geographer and became a famous traveler at a time when there were almost no travelers among the Arabs. Because of his passion and interest in traveling, he spent his life in the midst of danger and wandering. ... finally, he exposes his interest in the interests of people and places whose geography he studied, I do not think that his work became the only book about the life of Muslims and peoples of the East of the XIV century. These are not only rich treasures of historical geography and history, but it is a treasure for the whole culture of that period.” [Krachkovsky: 214. 1957].

Ibn Battuta does not set any scientific goal during the trip. First of all, it was driven by an interest in the living conditions of people in different countries. Moreover, this interest was directed to a specific direction, namely to Muslim countries. Given that at that time, Islam was part of Asia, the Northwest and East Africa, it was the dominant ideology of states from the Atlantic Ocean to the western borders of China, and that Africa turned into a whole Muslim country, the journey of Ibn Battuta can be called long and endless.

Ibn Battuta's interest in this direction, his journey is of particular importance for modern science. For example, in his book we find interesting comparisons about the rules of Islam adopted in different countries. Indeed, such a comparison is made by a person who strictly adheres to Islamic teachings. Especially in comparing Muslim law (fiqh) and sentences are obvious. The rest is clearly described by the management system, administrative courts and methods of political management. Ibn Battuta, who is well acquainted with the Orthodox Islamic rule, quickly understands the Egyptian religious system. In short, everything related to the Muslim religion does not pass by from its field of vision. Usually he focuses on stories about holy and sacred places, and in the context of these stories we find important biographical information about various historical figures.

It is also important to note the ceremonies, customs and holidays described in the book. For example, Ibn Battuta notes that during their stay in Cairo, residents of the city like to organize generous holidays. He also mentions that he himself took part in such celebrations for several days. On this holiday, the city was decorated with many fabrics and various flags, and was organized in honor of the recovery of the broken arm of the Egyptian sultan. It is also important how Muslims described the rituals associated with visiting Mecca.

In all the author's sayings, people occupy a central place, from the works of other medieval travelers. The famous Polish poet A. Zayonchkovsky says that the motto of the trip of Ibn Battuta corresponds to Arab wisdom: “Firstly, a neighbor, then a house, then the road after a companion.”

The Journey describes some fairly accurate aspects of the social system of the East. Ibn Battuta, referring to each state, dwells on the description of the specific tasks of the head of state, his relatives, judges and officials. It also provides information on various social strata and groups of people and their relationships. This critically evaluates these countries as different types of social and political systems.

The "journey" of Ibn Battuta reflects the life and culture of different peoples. For example, Ibn Battuta fully illustrates the life of the Arab, Indian, Turkish, European and Turkic peoples.

Ibn Battuta writes traditions that were traditional in the Central Asian region and became traditional thanks to the Turkic peoples.

The Journey says:

“Throughout the world, I have never met people more well-disposed than Khorezmians, more noble, more hospitable to strangers. They have a wonderful custom for prayers, which I have never met anywhere else, except for them. It is established that each muzzin goes around houses located near its mosque, announcing the onset of the hour of prayer. The one who did not attend the general prayer beats the imam in the presence of the community. In every mosque hangs for this whip. In addition, a fine of five dinars is imposed, which is spent in favor of the mosque and for treating the poor and the poor. They say that this custom has existed since ancient times” [Ibragimov N. 1988: 73.].

Today, these customs and traditions have disappeared. During the occupation of the Arab Caliphate, they tried to establish their own customs and traditions in these areas.

In addition, Ibn Battuta visits Vabkent. The population of this land produces grapes annually:

“Then we reached the city of Wabkanat. It is located one day's journey from Bukhara. It is a beautiful town with canals and gardens. Residents of this city retain grapes throughout the year. They have fruits called al-allu (al-alu). They are dried, and people carry them to India and China. They are poured with water and drunk this water. While they are fresh - sweet, and when they are dried, they become sour, there is a lot of pulp in the fruits, I have not seen anything like this either in Andalusia or in Syria” [Ibragimov 1988: 80.].

Being in the audience of Sultan Kebek, Ibn Battuta pays attention to one detail:

“At this time, the muzzin announced a midday prayer, and we went out. Usually we prayed with him. These were days of a strong, murderous cold. But the Sultan did not miss either morning or evening prayers with the community. After morning prayer before sunrise, he sat down to perform dhikr in the Turkic language. Everyone who was in the mosque came up to him and greeted his hand. The same thing happened during the afternoon prayer. If he was presented with raisins or dates - and their dates are highly valued and

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considered blessed - he distributed them with his hand to everyone who was in the mosque. " [Ibragimov 1988: 86.].

As can be seen from the book, the traveler not only describes the life of the Turkic peoples, but also the living conditions of the sultans and kings.

Ibn Battuta, who visited Samarkand, said that the population of this region are engaged in trade:

"I said goodbye to Sultan Tarmashirin and went to Samarkand. This is one of the largest and most beautiful cities. It is located on the banks of the Wadi al-Kassarir River, from which water wheels raise water to irrigate the gardens. Near this river, city residents gather after evening prayer to have fun and take a walk. There they have platforms for sitting and benches where they sell fruit and other edible products. Inside the city there are gardens. The inhabitants of Samarkand are generous and friendly to foreigners; they are better than the inhabitants of Bukhara. Behind Samarkand is the grave of Kusam ibn Abbas ibn Abd al-Muttalib - may Allah be pleased with Abbas and his son! - which fell during the capture of this city. Samarkand residents come here every evening on Monday and Friday to visit this grave. Tatars also come to visit her, give huge donations, bring cows and sheep, bring dirhams and dinars; all this is spent on treating travelers and maintaining the servants of Zawiyah and the blessed grave." [Ibragimov 1988: 92.].

Arriving in the city of Termez Ibn Battuta is faced with another custom. The indigenous population washes their heads with sour milk.

"Then we sailed to the city of Termez, from where the imam Abu Isa Muhammad ibn Isa ibn Surat al-Tirmizi - the author of the book "al-Jami al-kabir fi-s-sunani" (The Great Collection of the Sunnah). It is a large city with beautiful buildings and bazaars. It is crossed by canals, it has many gardens, grapes and quinces are extremely sweet there. Lots of meat and milk. Residents of this city wash their heads in baths with sour milk instead of taffel. Each bath attendant has many large jugs filled with sour milk. Everyone who enters the bathhouse pours from them into small vessels and washes his head. It refreshes the hair and makes it smooth." [Ibragimov 1988: 94.].

Since Ibn Battuta travels to Central Asia, you can see that he describes the lifestyle of those living there. Even the established rules of the sultans and kings for the inhabitants of the city describe in detail the traveler:

"Ibn Battuta went to the village of Baghlan and Kundus. Kundus is a village where sheikhs and pious people live and where there are gardens and canals.

We are located in Kundus on the river bank, in the province of one Sheikh of the Fakirs, a native of Egypt, nicknamed Shir-i Siyyah, which means "black lion". Here we were received by the governor of these lands. We spent about forty days near this village to feed our camels and horses, as there are good pastures and a lot of fresh grass. Life there is completely safe thanks to the harsh punishments imposed by the emir Buruntai. As we said above, the punishment imposed by the Turks for those who steal the horse is that they force the thief to return the stolen horse and nine to the bargain. If he does not have them, his children are taken away. And if he does not have children, then he is slaughtered like a ram. People leave their cattle and horses without a shepherd, putting each of their stamps on their horses' legs. We also did this in this country. It so happened that we began to search for our horses ten days after our arrival in this area and did not find three. But after a fortnight the Tatars brought them to our home, fearing to be punished." [Ibragimov 1988: 105.].

Ibn Battuta also provides information on the many holidays and celebrations in the city.

For example, عقیقة - "aqiqa", that is, a holiday after the birth of a newborn, which is celebrated a week later, where the newborn's hair is cut, they read azan in the ear. He also records the celebration of Eid al-Fitr in these cities and regions.

On the way of Ibn Battuta, some traditional national customs are preserved to this day.

Others are closely related to other nationalities.

Conclusions

In conclusion, Ibn Battuta is one of the most famous Arab travelers in eastern Arabic literature and geography. The famous book "Journey" is interesting to world scientists with its interesting, rare conclusions. Ibn Battuta spent the rest of his life traveling around the world.

Ibn Battuta is a true person of his era, and at that time humanity sought to expand its knowledge of the universe. Our traveler is one of the most striking people in terms of the search for humanity for such discoveries.

The traveler explores the culture, customs and traditions of all peoples in his "Journey". Thus, Ibn Battuta can be considered as a geographer, ethnographer and tourist.

His visit to Central Asia, Turkestan, attracts Ibn Battuta to find out more interesting information. He was able to fully study all aspects of the Turkic peoples living in Central Asia. This is a necessary resource for study by researchers.

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