

ARMINIUS VÁMBÉRY - SCIENTIST, TRAVELER, DERVISH

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ABSTRACT. *The article examines the facts of the journey undertaken by the outstanding Orientalist and academician of the Hungarian Academy of Sciences, Arminius Vambery, in the second half of the 19th century. Dressed as a dervish and calling himself Rashid Efendi, he visited the Khanate of Khiva and the Emirate of Bukhara. His fundamental studies of the literature and ethnography of the region were incorporated into his famous books, published in Budapest and St. Petersburg in the 19th century. Vambery founded the study of Central Asian culture in Hungary, where an entire school of orientalists was created. In preparing this material, exclusive autographs were used - the diaries and letters of Arminius Vambery, made available for study for the first time.*

KEYWORDS: *Travel; Research; Manuscripts; Scientists; Diaries; Hungary; Academy of Sciences; Collections, Orientalism*

Introduction

Important geographical discoveries marked the 19th century. This was a time when European politicians and scientists played a crucial role in establishing contacts with Eastern countries. The eyes of many researchers, travelers, and collectors were riveted to the unknown and inaccessible corners of Asia. The dangers and hardships on the path of research did not stop them. Despite the incredibly long caravan routes, they still reached the eastern lands. One of the famous explorers and travelers of the second half of the 19th century was the Hungarian orientalist Arminius Vambery (1832–1913).

He knew almost all European languages, including Latin. Vambery spoke Hungarian, German, Slovak, French, English, Spanish, Italian, Danish, Swedish, and ancient Greek. Already in his youth, he began studying Russian, Turkish, Arabic, and Farsi, which he mastered perfectly. At the age of 20, he was obsessed with finding the roots of the Hungarian people. His trip to Istanbul was connected with this very thing.



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The East is not only a geographical definition. Arminius Vambery was aware of his eastern origins because the history of Hungary was formed in interaction and coexistence with various eastern peoples.

The question of where the cradle of the formation of the Hungarians as a nation was and to which language group the Hungarian language belongs was crucial for Vambery.

And therefore, the Hungarian traveler and scholar went to the East in search of these connections. Historically, it is known that before the final settlement in the Carpathian Basin, the Hungarians were part of the migration of tribes from the East to the West. And this is evident, for example, from the fact that the Hungarian language contains many words of Turkish and Persian origin. Moreover, there was another period in Hungary's history when the country was part of the Ottoman Empire for 150 years, from the middle of the 16th century. So, Eastern civilization and Islam were an integral part of the history of Hungary.

Scope and Methods of Research

This study analyzes Arminius Vambery's 19th-century travels and works, utilizing his diaries, letters, and manuscripts from the Hungarian Academy of Sciences. Methods include historical analysis, textual interpretation, and ethnographic comparison to explore Central Asian cultural and linguistic connections, focusing on Vambery's contributions to oriental studies (Vambery, 2011).

Core Issue

The central issue is tracing the origins of Hungarian linguistic and cultural ties to Central Asia through Vambery's research. His travels, disguised as a dervish, and analysis of Turkic manuscripts reveal genetic links between Hungarian and Central Asian languages, challenging Eurocentric historical narratives (Vambery, 2011).

Arminius Vambery's 19th-century expeditions to Central Asia, documented in unpublished diaries and published works, established Hungary's oriental studies. His linguistic and ethnographic research, particularly on Navoi's works, highlights Turkic influences on Hungarian culture. This study underscores Vambery's role in bridging Eastern and Western scholarly traditions (Vambery, 2011).

The study or acquaintance with the cultural heritage of the East in Europe began somewhat earlier. It started with information about Navoi and his poetry. Navoi's poetry considerably developed Ottoman-Turkish classical literature

in the late 15th–early 16th centuries. The Uzbek classic was already well-known in vast territories, from the Middle to the Near East. His poetry was popular in the Ottoman Empire. Many Ottoman poets wrote their naziras and javabs on Navoi's ghazals. In 1857, Vambéry, leaving for Istanbul, already knew Navoi's legacy well.

Vambéry studied the poetic divans of the great Alisher Navoi, such as "Mahbub al-Qulub", "Fawaid al-Kibar", "Navadir al-Shabab", "Khairat al-Abror", as well as one of the earliest poetic divans of Alisher Navoi, "Garayib as-Sigar", a collection of poems copied in the Herat library when the poet was 25 years old. Vambéry's collection included the manuscript of "Gul-i Navruz" by Mavlono Lutfi, the famous lyric poet of Herat, who wrote in Turkic and whose work greatly influenced the young Navoi. Today, these priceless manuscripts are kept in the Hungarian Academy of Sciences.

His perfect knowledge of the Turkish language allowed him to get a job as secretary to the Turkish Minister of Foreign Affairs, Kececizade Mehmed Emin Fuad Pasha (1814 – 1869).

In Istanbul, a dervish monastery was where Sufis of the Naqshbandi order lived. Arminius Vambéry visited it more than once. Moreover, Vambéry also visited the Istanbul libraries. There, he studied Navoi's work "Muhakamat" ul-lugatayn - "Judgment on two languages". Vambéry became convinced that the Hungarian and Turkic languages are genetically related.

In 1862, in the first volume of the newly created Hungarian scientific journal, he published a translation of individual parts of "Muhakkamat ul-lugatayin" » in Hungarian. Vambéry's primary focus was linguistics and the origins of the Hungarian language. In Turkey, the scholar wrote several works on linguistics. His study of Navoi's works in Istanbul convinced him that the purest form of Turkic is the Central Asian Turkic language spoken in Uzbekistan, and he decided to study this language on site.

Upon his return to Budapest at 29 in 1861, he was elected a corresponding member of the Hungarian Academy of Sciences. In 1862, already an academician of the Hungarian Academy of Sciences, he traveled to the Middle East and Central Asia, a journey that lasted until 1864.

In 1873, Arminius' book was published in St. Petersburg, Vambéry's "History of Bohara or Transoxania from Ancient Times to the Present," translated by A. Pavlovsky, which had great success in Russia at that time. Over time, it was translated into almost all European languages. In the preface

to his book, Vambery writes: "Our knowledge of the historical past of Asian peoples increases to the extent that we can expand the range of our knowledge in the field of geo-ethnography, as well as in the philology of these countries... To satisfy this desire, I dared ... to take on a rather difficult task and write the first history of Bohara ...".

Naturally, a trip to the East in the second half of the 19th century was fraught with many difficulties. Arminius's knowledge and Vambery's knowledge of the East's languages, religious traditions, and way of life helped him overcome the enormous risks associated with European travel. Dressed in a dervish outfit and calling himself Rashid Efendi, he joined the pilgrims returning from Mecca after traveling through Turkey and Iran. The pilgrims' caravan went through Tabriz and Qazvin. Then, through Isfahan and Shiraz, and almost a year later, in 1863, he arrived in the Khiva Khanate and the Bukhara Emirate.

From the end of the 18th century, there were three independent khanates in Central Asia: Bukhara, Khiva, and Kokand. Each minted its own coins.

It is known that the caravan in which Vambery traveled set off at the end of March 1863 along the route through the lands of the Turkmen and the desert to Khorezm. Having overcome many hardships, Vambery finally reached Khiva by the end of the summer. He was received by the tenth ruler of the Kungrad dynasty, Said Muhammad Khan. Vambery spent almost a month in the khanate and left Khiva for Bukhara. However, Vambery's personality was already a mystery to everyone who knew him. His meticulousness and passion in studying the East raised many questions: "Is this only a scientific interest?"

In the Library of the Hungarian Academy of Sciences, we were able to get acquainted with unique historical documents. These are the diaries, letters, and travel notes of Arminius Vambery. They have been kept here for over a century and have not yet been published. In particular, in his travel notes, we read: "Isfahan—Shiraz" and the date he was there—September 21, 1863.

He describes in his diary the nature that surrounds him, the caravanserai where he stays, in a fantastic way. Moreover, Vambery writes that, having settled in the caravanserai, he is petrified that these priceless notes, including all the traveler's impressions and emotions, can be stolen from him. Introducing himself as a dervish, Arminie Vambery merges into the atmosphere of the caravanserai. Vambery was fluent

in Turkic languages and carefully studied and collected manuscripts.

It is unknown where and when Vambéry acquired the unique manuscript, which was rewritten during Mavlono Abdurrahman Jami's lifetime in 1470. This priceless volume and manuscripts from the Vambéry collection are kept in the Eastern Library of the Hungarian Academy of Sciences today. Arminius Vambéry acquired part of the manuscripts when he was working in Istanbul. They are mainly in Chagatai and Persian.

And the result of his journey to the East was the work "History of Bohara or Transoxania: from the earliest times to the present". This book was first published in Budapest in 1865. The value of this book by Vambéry is that in his narrative, he analyzes the works of the great historians of the medieval states: " Tarihi kitobi Narshahi » Abu Bakr Narshahi (899 – 959), «Ravzat as-safa» Mirkhond Mohammad ibn Khawandshah (1433 – 1498). Vambéry was well acquainted with the works of Hafiz Abru (Abdullah ibn Lutfullah ibn Abd ar-Rashid al-Bikhdadini, d. 1430) and Sharafiddin Ali Yazdi (d. 1454). «For the history of Transoxiana and the Turkish people (author's note – most likely, the Turkic people), these works are of great value», writes Vambéry.

Studying the years of the Samanid rule in the territory of Maverannahr and Khorasan, as well as the era of the Eastern Renaissance, Vambéry in his book states the fact of their enormous influence on the world of that time: "This period also includes such eras when the powerful command from Bokhara and Samarkand, for example under the Samanids and Amir Temur, thundered over half, and sometimes over all of Mohammedan Asia."

The central part of A. The description of the history of the Bukhara Emirate is in Vambéry's above-mentioned book.

He writes that the Bukhara "khanate" was rich in the fertile lands of the Zarafshan valley. Bukhara has always played an essential role in this region regarding trade relations between Russia and East Asian countries. caravanserais.

The French traveler and photographer Hugh Craft filmed and described unique historical information that allows us to see the realities of life in Turkestan at the turn of the century. Interested in the history of European travelers, including Arminius Vambéry, and the Russian conquest of Turkestan, in 1899, he undertook a journey to the so-called "Russian Turkestan". His travels motivated him to photograph the

unknown land's exotic culture. The photographs taken by Kraft quite reliably depict the patriarchal life of the local inhabitants, and in numerous portraits, the individual characters of men and women are masterfully "captured". Kraft sent his album with a dedication to Arminius Vambery as a sign of deep respect. This priceless historical document remains in the Eastern Library of the Hungarian Academy of Sciences.

Ujfalvy visited this region on a scientific expedition from 1876 to 1877. He spent 17 months in Central Asia with his wife, Marie de Bourbon. As a result of his journey, Charles Eugene Ujfalvy published six volumes describing in detail the scientist's archaeological, ethnographic, and anthropological research. These volumes provide a detailed analysis of many aspects of life in Uzbekistan in the 19th century.

Returning to Vambery's personality, it must be said that the orientalist's return journey lay through Herat and Tehran, where he joined a caravan heading to Istanbul, where he arrived in 1864. The result of A. Vambery's travels was another book, "The Struggles of My Life - The difficulties of my life," but translated from English, it is called "My Life."

In his essays about his travels to Central Asia, Vambery writes about the story of a man who forever linked his fate with his. In Khiva, the Hungarian traveler met a certain Mullah Ishak, who became his companion and confidant. He accompanied Vambery from Khiva to Budapest. Vambery writes: "Mullah Ishak is my living dictionary... Two years ago, Ishak was a mullah in the Khiva madrasah, and now he has become almost a dandy..." (Vambery, 2011, p. 5). According to historical chronicles, Mullah Ishak was an Uzbek from the Kungrad tribe, a student at a madrasah in Khiva. He decided to perform the hajj and went with Vambery to Mecca. From Khiva, they went to Herat, Tehran, and Istanbul. And until Istanbul, Mullah Ishak did not change his plans. He intended to go to Mecca. But he changed his mind in Istanbul and decided to accompany Vambery to Hungary. So, he settled in this European country.

The capital of Hungary is Budapest. It is one of the most beautiful cities in Europe, where historical buildings built in the Baroque and neoclassical styles have been preserved to this day. Situated along the Danube, this city is practically an open-air museum. Moreover, of course, when Mullah Ishak, Vambery's companion, arrived here from the distant, protected Khiva in 1864, he had something to be surprised about. Mullah Ishak's arrival and stay in Budapest were an extraordinary event. In July 1864, newspapers reported that

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Arminius Vambery had brought him to his homeland as "living proof" of the genetic connection between Hungarian and oriental languages. Mullah Ishak became a celebrity in Budapest.

Fun fact: In the late 1880s, Mullah Ishak opened a candy store in the center of Budapest. It was called "Mullah Ishak's Confectionery." Ignaz studied the Turkic language with Goldziher (1850 – 1921), the founder of Islamic studies in Hungary, and many orientalists. Having learned Hungarian, Mullah Ishak translated into Uzbek the epic legend about the origin of the Huns and Hungarians, "The Legend of the Miraculous Deer" – by Janos Arany (1817–1882). He completed this work in 1865. The original manuscripts of Mullah Ishak, published in the same year in a Hungarian magazine, have been preserved. The famous Hungarian poet János Arany's poem was very popular at the time. It tells about the ancient history of the first Hungarians. Mullah Ishak personally knew the poet (Archive of the Information Center of the Hungarian Academy of Sciences, n.d.). According to the Library and Information Centre of the Hungarian Academy of Sciences, from 1879 to 1892 (the year of Mulla Ishak's death), he was one of the officials of the Hungarian Academy of Sciences.

Eastern manuscripts copied in Herat and Bukhara, or during the Great Baburids in India, materials of travelers and collectors, are still studied by Hungarian scientists and published in catalogues. In 1913, after Vambery's death, his son Rustem donated his entire collection to the Hungarian Academy of Sciences.

Executive Summary

The Oriental Collection of the Hungarian Academy of Sciences includes the Arminius collection, Vambery, Persian, Turkic, Chagatai, Jewish, Mongolian, and Tibetan manuscripts, which other orientalists acquired in the following years. It should be said that the first manuscripts, which are part of the cultural heritage of Uzbekistan, entered this collection in 1876. But the Hungarian Academy of Sciences library was founded even earlier, in 1826, by Count Jozsef Teleki (1790 – 1855). His library contained thirty thousand books. Books and manuscripts in oriental languages were then stored together with European ones.

A century later, the outstanding scholar of Turkic, Mongolian, and Tibetan studies, Lajos Ligeti (1902–1987), created a separate eastern collection in 1949. One of the first and most prominent researchers of Eastern manuscripts was Sándor

Kegl (1862–1920). His research focused on Timurid and Baburid authors. He also left the library nearly 60 manuscripts in his will, mostly in Persian. His collection included unique works by Abdurrahman Jami, such as "Yusuf va Zuleikha ". Many, no less valuable, manuscripts were bequeathed to the Academy of Sciences by Daniel Szilagyi (1831–1885), who emigrated from Hungary to Turkey in the mid-19th century and organized a second-hand bookstore there. He collected oriental manuscripts for 30 years.

The study of Uzbekistan's heritage in Hungary continues. Hungarian scientists' works have significantly contributed to the study of Central Asia's literary heritage, history, and ethnography. The manuscripts stored in the Eastern Collection of the Hungarian Academy of Sciences library are undoubtedly a part of Uzbekistan's cultural heritage.

The outstanding Orientalist Arminius Vambery and his followers' interest in our region testifies to the universal significance of Uzbekistan's culture. Starting in the 19th century, these studies became a genuine scientific breakthrough.

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