



HISTORY OF UZBEK TAKIYAS IN ISTANBUL AND ECONOMIC RELATIONS WITH THE OTTOMAN STATE

Bebitov Maqsud Abdirasulovich

Teacher of Denau Institute of Entrepreneurship and Pedagogy (Denau Uzbekistan)

bebitovmaqsud@gmail.com

Annotation: In this article, we will try to examine the relationship between the Ottoman state and the Tekis from a political and economic point of view. Because there are very interesting documents about takiyas in the Ottoman archives. Here, our study evaluates the original documents found by the state on the expenditures of the Uzbek takiya and the relationship of the takiya sheikhs with the palace. In particular, there is important research on the Uskudar Uzbek takiya and takiyas in general. However, with the exception of a few archival documents, these studies have not made sufficient use of archival documents. We wrote our article to contribute to this research. In fact, the Uzbek takiya has a political and economic aspect that interests us not from a religious point of view, but from the point of view of our industry. In this sense, the Uzbek takiya in Istanbul also plays an important role in the history of the Ottoman state's national struggle.

Keywords: Takiya, Turkestan, Naqshibandi, Tariqat, Sofiy, Uskudar, Uskudar, Ayyub, Sultanahmad, sheikh,

It is clear that takiyas played an important role in the religious, political, cultural and social life of the Ottomans. Therefore, like other Muslim communities, the Ottoman Empire had a large number of such religious institutions. One of them is the Uzbek takiya, which at the same time served as a refuge for pilgrims from Central Asia in Uskudar in search of pilgrimage and knowledge. The takiya, which belongs to the Naqshbandi sect, is named "Hajikhana and Kalandarkhona". In particular, the Uzbek takiya in Uskudar was built in 1752-1753 by the governor of Marash Abdullah Pasha (died 1755). Originally served as a pulpit in the mosque, the takiya has become a full-fledged religious facility over time with additional supplies.

According to a decree issued by the Ottoman state on December 9, 1760, rice and wheat were given from the Mukataa estate of Philippi to the takiya for a month's daily needs. Similarly, in the dry months of the year, a special food is separated from the treasury.

After the death of Sheikh Mahmud Efendi in 1798, Haji Nazir Efendi from Samarkand was appointed Sheikh of Takiya. During the preparation of takiya, the Samarkand hajji Nazir used to allocate one shinik (about eight kilograms of rice) from the sultan's state treasury (Filibe mukataasi) for the needs of poor citizens every day. Haji Nazir of Samarkand then appealed to Sheikh Khalil Efendi of Bukhara, as in the past, to buy rice from Divoni Humayun (the most important supreme decision-making body of the Ottoman Empire from the middle of the 15th to the middle of the 17th century). Had the same rights as the takiya sheikhs. The decision was reported to the district deputy by the clerk Mehmet Salih.

After the death of Sheikh Haji Khalil in 1813, his sons Sheikh Ibrahim and Mr. Ismail continued to receive the above-mentioned shinik rice [3]. In addition to state funding for Uzbek takiyas in Istanbul,

takiya sheikhs and murids also practiced certain professions. Takiya's lack of financial independence also required him to serve the interests of the state. Any conflict with the state could have even closed the takiya's income limit. Thus, takiyas and state relations were harmonized. The attitude of the Ottoman state towards the sects was also positive because they did not violate their order. And the relationship between the members of the sect was also quite balanced. The state also provided economic and social support for the takiyas as they performed religious and social functions. The Ministry of Foundations was in charge of takiya affairs. In addition, the Uzbek takiya was rebuilt in 1844 by Sultan Abdulmajid (1839-1861) in its present form. According to the archives, the sheikhs of the Uzbek Uskudar takiya, Abdurrazzaq (died 1854) and Mehmet Sodiq, were each paid a monthly salary of 50 to 100 kurus. Uzbek sheikhs also took the property of Uzbeks who died in Rumeli and Anatolia as heirs. In particular, Sheikh Abdurrazzaq applied to the officials of the House of Commons to get the value of the inheritance of a person with the pseudonym Hujjatul-Islam, who died in Uskup, 1764 kurus. The issue will be referred to the Majlisi Valo Ahkamomi Adliya, and the legacy of the dead Uzbeks, who have no heirs, will be left to chance. The property of the heirs was kept in Bethlehem and returned to them when their heirs were found. Majlisi Valo approved the transfer of the property of those who had no nisab, that is, little inheritance, to Mr. Abdurrazzaq. However, the quality of "haddi nisab" that a sheikh can receive is 200 dirhams of silver (fizza). According to this ruling, the property of the deceased Uzbeks was transferred to the state treasury of more than 200 kurus of the value of 500-600 kurus (decree of March 4, 1848) [4]. It turned out that the state was not in favor of transferring the remaining inheritance to takiyas. The reason may have been to prevent the takiyas from becoming too rich financially. Because the takiya dervishes were given enough sustenance. It can be said that the personal wealth of the takiya sheikhs was, in a sense, limited. Thus, a significant decline in state property income was obtained.

By 1852, the takiya was in ruins. It was decided to pay 4,400 kurus for the repair of the Tulip Foundation and 1,100 kurush for the floor.

After the sale of the property of the Uzbeks who perished in the lands of the Ottoman Empire, more or less the proceeds were left to the state treasury. Sufficient money was needed to welcome Uzbeks from Bukhara in takiya. For these and other reasons, sheikhs sought to study the arts and increase their low incomes. In particular, Sheikh Haji Mahmoud Salih used to publish a book using the lithography method he had previously learned. In 1860 he wrote a letter to the Majlis Maorif and applied for the publication of a book. Those who wanted to publish in Istanbul at the time could open a "printing house" with the consent of Sadarat (the name given to the prime minister's office during the Ottoman Empire) after being examined by the Majlis Maorif and supervisors. Despite being an Ottoman citizen, Sheikh Mahmud received a special permit. During this period, there were also publications that contained superstitious ideas, and the state tried to control it. In fact, the chief of the military inspector also guaranteed that the sheikh would not act illegally. Mr. Mehmed had to obtain permission to send his earlier books and pamphlets to the Majlis Maorif. He would not publish a book without permission, and if it was found to be unlawful, his printing press would be closed and he and his guarantor would be executed as punishment. On May 11, 1860, Mr. Mahmoud Salih received permission to open a printing house in a short time.

Uzbek takiyas played an important role in the history of art and industry of the Ottoman state. Sheikh Mahmud Sodiq continued the art of marbling, which he had learned in his native Bukhara. He also taught marbling to his sons Ibrahim Adham and Mahmud Salih. Born in 1829 in Takiya, Sheikh Ibrahim Adham was known for his knowledge of many arts. Mr. Ibrahim Adham was a master of many crafts, such as calligraphy, marbling [6], carpentry, carpentry, carving, wood carving, printing, weaving. Ibrahim Adham learned from his father, Sheikh Sadiq, and scholars from Bukhara who came to Takiya, and studied Arabic, Persian, and Chigatay, and wrote poems in those languages. He learned talik from

Charshambali Arif Bey (Talik, which in the dictionary means "to hang, to stop"), is a type of writing derived from the Taqi and Riko scripts in Iran. Because of these abilities, he was nicknamed "hezarfen". Mr. Adham participated in the Istanbul International Exhibition in 1863, where he was highly praised for the elegance and quality of his woven prayer rugs. Sheikh Adham also won a prize at the 1867 Paris International Exhibition with a steam engine. The plate of the steam engine, invented by Sheikh Adham, is still in storage.

Adham Efendi, who was a great master of marbling in his time, trained many marbling artists, such as Sami Efendi, Aziz Efendi, Abdulkadir Qodri Efendi. Sheikh Adham Efendi was also interested in archery in his youth and achieved some success in this sport. Knowing this skill, Midhat Pasha led Sheikh Adham to lead the Mawkibi Humayun Industrial School, which he founded in 1869. The school taught hard metal-cutting, leveling, and drilling, and many of the tools used in the military industry, especially in Turkey, were the first to cast lead pipes. He also commanded Mavkibi Humayun in Uskudar during the Russo-Turkish War of 1877-18782. It is also said that Ibrahim Sheikh Adham learned the technique from the Indians, Sultan Abdulhamid loved weaving and ordered Sheikh Adham to use it in the palace equipment. In 1855-1904, the Uzbek takiya became a house of science and art, and later the takiya became specialists in various fields. Khalida Edib, philosopher Rizo Tevfik (a high-ranking officer in the Yanichar army), calligraphers Sami Efendi, Aziz Efendi, Abdulkadir Qodri Efendi, Najmiddin Okyay continued.

It is known that the Uzbek takiya came from Turkestan and Bukhara and was a center of legal assistance and security checks for those who wanted to live permanently in the Ottoman state. It was also convenient for visitors and the Ottoman state. In particular, the agreement was reached after a person named Murad Efendi, who wanted to become a citizen of the Ottoman Empire, was asked by Sheikh Sadiq Efendi. Thus, the Uzbek tactics carried out their activities in the Ottoman state in cooperation with the state.

Conclusion. This study of the Uskudar Uzbek takiya shows that the takiya is almost entirely financially dependent on the state. Even the sheikhs' salaries were paid by the state. The state closely monitored and controlled the takiya. It is obvious that the state does not interfere in religious ceremonies and prayers in takiyas. Takiya could not act against the interests of the state. Because in any conflict the income of the monastery could be reduced or even closed. It is obvious that takiyas, along with their religious aspects, also made an important contribution to art and cultural life. For example, the "Uzbek takiya" was a representative of the Central Asian culture of the Ottoman Empire. It is well known that takiya sheikhs were usually educated and skilled individuals who could meet their needs. It should be noted that the Uzbek takiya played a very important role in the history of science, art and the religious life of the Ottoman state against the expansion of the world powers (struggle) and in religious life.

References.

1. M. Baha Tanman, "Özbekler Tekkesi", Istanbul ensiklopediyasi o'tmishdan hozirgi kunga, VI, Istanbul, 1994, 200-202; Chengiz Bektosh, "Özbekler Tekkesi", Tarix va jamiyat jurnali, 8-son (1984 yil avgust), 40-45; 9 raqami (sentyabr, 1984), 38-43; Sulaymon Beyog'lu, "Usmonli davlati tomonidan Üsküdar Özbekler Tekkesiga ajratilgan mablag'lar", Birinchi, Turk dunyosi tadqiqotlari jurnali, 7-son (Istanbul 1997), 27-34; Shayxlar ro'yxatida bo'lgan Mustafu Afandi (Sayyid Bobo) ham Uskudar O'zbeklar takiyasining shayxi bo'lgan va 1781 yil 12 noyabrda vafot etgani taxmin qilinadi (Mehmet Süreyya, Sicill-i Usmoniy, IV, Istanbul, 1893,448).
2. Bosh Vazirlik Usmonli arxiv Jevdet Evkaf 8528 raqamli xujjat.
3. Bosh Vazirlik Usmonli arxiv Jevdet Evkaf 25778 raqamli xujjat.

4. Bosh Vazirlik Usmonli arxiv Irade-Meclisi Vala, 2831 raqamli xujjat.
5. Bosh Vazirlik Usmonli arxiv Irade Dahiliye, 30173, raqamli xujjat.
6. Qog'oz bezaklarida nafta bilan suyultirilgan yog'li bo'yoqni tragakant, koks kabi yopishtiruvchi moddalar bilan quyushtirilgan suvga tomizib, ustiga qo'yilgan qog'ozga o'tkazib yasalgan bezak. Ahmet Vefik Posho, Lug'ati Usmoniya (1876- yil)
7. "Hezarfen" so'zi juda mahoratli degan ma'noni anglatadi.
8. "Hezarfen" so'zi juda mahoratli ko'p hunarli degan ma'noni anglatadi.
9. Mehmed Nermi Haskan, Asrlar davomida Uskudar, I, Istanbul 2001, bet. 435. Tadqiqotchi Haskan o'z asarida O'zbeklar uyi va qabristonidan topilgan qabr toshlari va yozuvlarni o'qigan (438-442-betlar).
10. Mamarajabov, Bobir Normomin Og'Li (2021). SAUDIYA ARABISTONDAGI O'ZBEK (TURKISTONLIK)LARGA DOIR TARIXIY JARAYONLAR. Oriental renaissance: Innovative, educational, natural and social sciences, 1 (11), 895-900.