
RESEARCH ARTICLE

From the Ottoman Empire, Iran, Egypt, and Russia to Europe: A Look at 19th Century Travelogues

Abdul Ahad Radmanesh

Teaching Assistant, Member of the Department of History, Faculty of Education, Samangan Higher Education Institute

Corresponding Author: Abdul Ahad Radmanesh, **E-mail:** Khurram_radmanesh@yahoo.com

ABSTRACT

Travelogues are considered one of the main historical sources, a significant part of the historical material discussed by old and new historians is devoted to historical journeys and recording the experiences and achievements of other communities and lands, in the 18th and 19th centuries AD (similar to the development of motorized transport), overland travel from west to east and east to west increased greatly, and many travelers with different purposes and motivations traveled long sea and land routes. In the years when they were away from their original homelands, they were occupied with recording the status of other communities and lands, some of these travel writers initially traveled for different purposes such as business, studying science or establishing relations between governments, and writing travelogues was not their main occupation and most did so while doing other things. The main purposes and motivations of travel in the 18th and 19th centuries included trading, learning new information and experiences, establishing diplomatic relations between governments, escaping from the tyranny of rulers or forced exile, spreading and disseminating religious beliefs, discovering societies, and especially in the 19th century, unknown cultures and the endless human adventure instinct that led to important and influential journeys throughout human history. Although Europeans made exploration and adventurous trips before Easterners in the contemporary period, even the memories and descriptions of Europeans about Eastern countries constitute a significant part of the historical sources of the modern period. After the Great French Revolution, Europe was attractive and important to the people of the East, and travelers from the East, especially from the neighbors of this continent, including the Ottoman Empire, Egypt, Iran, and Russia, entered Europe. In the new era, the West of the World was accepted as the birthplace and origin of modernity and various developments, a model and guide for progress and civilization, and the intellectuals and writers of that period sought to develop their governments by following and imitating Europe as the path of progress and development. The Ottoman Empire, Russia, and Egypt, which were geographically connected and close to Europe, have always been at the center of tourist traffic to and from Europe. Having a special position in the Middle East, the lands of Iran have always attracted the attention of Western tourists and adventurers, in the 18th and 19th centuries, commercial and political travels between Iran and Europe increased, and during this period, Iranian rulers and kings always sent many ambassadors, businessmen and students to the West due to Western science and technology, and at the same time, they received the support of Western powers for the continuation of their reign. In this article, I have tried to briefly review the European travel experiences by taking four examples of Eastern tourists (Ottoman, Iranian, Egyptian, and Russian), the relatively different aspects of contemporary Europe are reflected in the travelogues discussed, and although there are many similarities, the differences in narrative and vision are clear and evident in these travelogues, of course, the topics discussed in this article are selected from their travelogues and some related works and articles.

| KEYWORDS

Travelogue, Nineteenth century, European history, Traditionalism, Modernism

| ARTICLE INFORMATION

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1. A brief evaluation of Ahmet Mithat Efendi's European Trip A Cleveland in Europe:

Many European cities have attracted the attention of tourists from the past to the present. Thousands of adventurous people have traveled to this continent for different purposes since the distant past. Many intellectuals from the Ottoman Empire traveled there with other programs in various periods, including learning about Europe's history, culture, nature, and social life. Some of those who were interested wrote down their memories and experiences. They brought their observations and experiences to the Ottoman Empire, and over time these memories spread among the people and produced important results.

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The trips that started in Europe in the 17th century from the Ottoman Empire and continued in the 18th and 19th centuries and up to the period of the Republic of Turkey, depicted many points of the history, culture, cities, communities, tourist symbols, material and spiritual gains of the West.

One of the best foreign travel writers who visited Europe in the 19th century and recorded perfectly what they saw and experienced was Ahmet Mithat Efendi, and the work we are discussing here is by Ahmet Mithat Efendi, under the title *A Cleveland in Europe*. In 1889, when Sultan Abdülhamid sent Ahmet Mithat Efendi to represent the Ottoman government to the 8th International Congress of Orientalists held in Stockholm (Sweden) and Oslo (Norway), his lasting impact in Europe (*A Cleveland in Europe*) was recorded.

The journey that Efendi made to important regions of Europe is divided into three parts: the pre-congress journey, the course of the Orientalist Congress, and the colorful and official ceremonies after the congress.

The artist, who visited the most important regions of Europe during this journey, mentions many countries in his memoirs, especially Italy, France, Germany, Switzerland, Denmark, and Austria.

Efendi's ship journey started in Istanbul, passed through Sultanieh (Çanakkale) and the town of Shira in İzmir, and continued towards Europe, stopping in the following regions and cities during this journey:

Marseille, Lyon, Paris, Stockholm, Oslo, Trollhattan, Gothenburg, Copenhagen, Berlin, Cologne, Munich, Zurich, Bern, Lausanne, Montreux and Geneva.

Mithat Efendi's method of collecting the existing information in his work is innovative and conscious, and he evaluates every moment to better understand the Western world and even wakes up in the morning to explore his surroundings.

Mithat Efendi's writing style is such that it takes one's imagination to those lands while reading and conjures up interesting images of those places in one's mind. Considering the relatively short time Ahmet Mithat Efendi spent in Europe, his knowledge and memories of the history and culture of those regions are admirable, and very few tourists have been able to introduce Europe of that time and convey such important information about it outside of Europe.

On this trip, he visited streets, squares, boulevards, museums, castles, palaces, gardens, piers, bridges, churches, government offices, and some other important places and mentioned the history of the mentioned regions, examined their geography, history, demographics, development, and beauty in detail and even observed their quantity and customs in some cases in his way of remembering. In his book, Mithat Efendi examines natural issues such as weather conditions, social issues, and the style of government offices of these cities, and compares the new knowledge and experience of Europeans with knowledge and achievements of Ottoman cities, praises and introduces their different values and views.

Of course, Ahmet Mithat Efendi's trip to Europe took place about a century and a half ago, and in the meantime, there have been major changes in all the material and spiritual structures of Europe, including two major world wars, the consequences of which were profound, they are permanent for Europe, and some of the important historical artifacts and places of Europe that Mithat Efendi mentions in his book were destroyed during the First and Second World Wars. Ahmet Mithat Efendi, who visited important regions of Central, Southern, and Northern Europe during his trip, stayed in hotels at night, and according to the information he gave, hotel rooms were separated as first class, second class, and third class, there were also translators trained in the hotels.

Ahmet Mithat Efendi recorded valuable information about the important European cities of the 19th century, apart from London and Rome, and here we will examine, for example, only a portion of his memoirs of the cities of Berlin and then Paris.

2. Ahmet Mithat Efendi's visit to Berlin:

Mithat Efendi stayed in Berlin for three days and three nights in the Central Hotel. According to his habit, he would wake up early in the morning and start his journey in the city by car with a confident person. He visited public places such as the city squares and streets, the Ministry of Justice building, the stock exchange building, the city hall, the Berlin military court, the barracks, and some primary, secondary, and high school buildings.

During his visit to some streets of Berlin, he also used the train and saw the busiest and most famous streets of Berlin. While traveling, he showed special interest in the artistic and architectural context of the city of Berlin and the buildings of the Opera House (theatre), Concordia Theater, Ferrari Oland's Opera, Zeugas Museum, Ethnography Museum, Berlin Museum and Art Gallery, History, Imperial Museum, Brandenburg Gate and Arch Church attracted his attention.

He also describes the beauty of the famous Berlin Botanical Garden, saying that the Botanical Garden is a forest converted into a garden and that the animals in the Botanical Garden are selected from domestic and wild animals of Europe, there is a lake in the

garden, the statues of Goethe and Friedrich Wilhelm made of marble and bronze are the most beautiful among the statues in the garden, and especially the statue of Friedrich is made of the most beautiful ornaments, the gate of the garden was very nice, and the statue of Victory (symbol) is made of copper on top.

Ahmet Mithat Efendi also visited the Berlin City Hall and the Panorama building named (Sedan) and described the Sedan Panorama as a two-story building, that had artistic and tourist value in addition to its illustrated history, and the battle scenes and foot forces depicted in the panorama were the best demonstrations.

One of the other important cultural areas that Mithat Efendi visited in Berlin was the Picture Gallery and its building, known as the Old Museum (National Gallery), it was built in 1828 and contains three large museums. It belongs to Greek architecture and this building contains pictures of galleries, libraries, sculptures, and museums. He visited the Royal Library in Berlin as part of his cultural tour and it was reminded that the library in question was one of the largest libraries in the European continent with more than one million printed books, fifteen thousand manuscripts, and four types of 17th century manuscripts. The fact that there were rare copies of the Bible and books in this library attracted his attention.

3. Ahmet Mithat Efendi's trip to Paris:

The symbol of social revolutions and the birthplace of some contemporary arts, Paris, the capital of France, has been the focus of attention of Ottoman intellectuals and tourists since the 17th century. Ahmet Mithat Efendi went to Paris twice during his European tour, and he introduced Paris very accurately in his works, going to Paris before and after the Orientalists' Congress and staying in Paris for twelve days after the Congress. Of course, he read many articles about the city before going to Paris and even wrote about Paris himself.

On his second trip, he had an opportunity to observe and understand more cultural values and places of interest than on his first trip, from the streets of Paris, boulevards, palaces, military barracks, government offices, theaters and operas, and exhibitions. He visited gardens and forests, zoos, bridges, waterfalls, the Louvre Museum, the Eiffel Tower, markets, hospitals, medical schools, baths, libraries, mints, and churches, including the Notre Dame Cathedral, the Luxembourg Palace and the Versailles Pantheon temple, now the seat of the French Senate, as a result, he recorded valuable information about this city.¹

Although many people from the Ottoman Empire traveled to Europe before and after Ahmet Mithat Efendi, and some of them recorded their experiences and observations and conveyed them to the Ottoman society, Ahmet Mithat Efendi compared the regions and landscapes of Europe with all of them and recorded and researched them more accurately and curiously, his method of writing and narrating the subjects made them very interesting and remarkable, especially his works considered as touristic masterpieces (A Cleveland in Europe) still preserved their historical value and geographical features.

4. Ahmet Mithat Efendi's description of European women:

Ahmet Mithat Efendi examines European women from different perspectives, his presence in various environments helps him closely observe and investigate the situation of women in Europe, the women Ahmet Mithat Efendi addresses can be divided into four groups as women in entertainment venues, women on the street, working women and women at parties, he has given very little information about each of these classes of women and here we are talking about only one lady who accompanied Ahmet Mithat Efendi on his trip to Paris.

Madam Gülnar (Olga Sergeiona Labdova), a member of the Orientalists Congress, educated, cultured, and noble, who spoke eight languages and was also a supporter of the Ottomans, impressed her acquaintance Ahmet Mithat Efendi, she spoke Ottoman and surprised Efendi, Gülnar worked with Ahmet Mithat Efendi until the end of his Paris trip, guiding and helping him during museum tours and gallery visits.

Ahmet Mithat Efendi who was at the peak of freedom and distance from religion in Europe, talks about a woman he observed while traveling by train on his way to Vienna and how this woman's religious beliefs surprised him. Araba mentions that in a conversation between them, a woman talked about religiosity and giving up worldly pleasures, which was quite surprising for Ahmet Mithat, and also touches upon the freedom of women to work in Europe and expresses a favorable opinion on this subject, but defends women's clothing (in Ottoman Turkish) and defines it as a social necessity.²

Ahmet Mithat Efendi, in addition to A Cleveland in Europe, has other works that reflect the effects of his European trip, such as his famous novel *Acâyib-i Âlem* published in 1882, which is mostly inspired and influenced by his imagination and mentality during his European trip and partly depicts the situation of European women, of course Ahmet Mithat Efendi's trip to Europe in the second

¹ Reşat Arca, *Ahmet Mithat Efendinin Seyahatnamesinde Avrupa Turizmi ve Turistik Şehirlerin Tasviri*, Ankara, Manas Yayınları, 2018, P. 303-350.

² Mehmet Özyurt, *Ahmet Mithat Efendi'de Avrupa Fikri*, İstanbul, Marmara Üniversitesi, Sosyal Bilimler Enstitüsü 2013, P. 276-281.

half of the 19th century was not new to the Ottomans and before him many people from government circles and different layers of Ottoman society had traveled to Europe and traded, established relations, as a result of these trips initiated by Namik Kemal, Ali Pasha, Mustafa Fazil Pasha, Bizet Halil, Ziya Pasha and later Ottoman intellectuals, cultural activities were increasing and in fact this increased with the influence of Ottoman intellectuals, this path was continued by people like Ahmet Mithat Efendi, and gradually changed the administrative system of the Ottoman Empire, and late Ottoman Sultans such as Sultan Abdülaziz and Sultan Abdülhamid accepted the radical reforms and changes in the structure of the administrative system of the Ottoman Empire. They were forced to do it.³

Sultan Abdulaziz (Ottoman Sultan) was the first Ottoman Sultan to travel to Europe to see an exhibition in Paris in 1867, and the Sultan himself and his companions were deeply impressed by the exhibition, after returning from this trip, the Sultan allocated a large amount of money for the modernization of the navy. During Sultan Abdulaziz's trip to Europe, Prince Murad and Abdulhamid, who accompanied the Sultan, were greatly impressed by the technological developments and civilization of the new Europe.

Murad V, who became the Ottoman Sultan in 1876 and whose reign lasted for three months, said, "If we do not become like them [Europeans], they will not give us the right to live, if we do not accept their civilization, we will find ourselves in the Steppe." By that, he meant the steppes of Central Asia.

Saadullah Pasha, who attended the 1878 AD exhibition in Paris, described this place as heaven on earth, a different way of thinking can be seen among the late Ottoman intellectuals (from 19th century Europe) and (some) saw the European civilization as both a shield and a savior, and from another perspective (the operators) as colonialists, whereas there are examples such as the French colonizing this country with the slogan of saving Egypt from the Ottomans (barbarians as they called it) and making other nations submit in the name of spreading a new civilization.⁴

Of course, the social and cultural effects and results of these European trips on Ottoman society were much greater than the political and administrative aspects, most of the Ottoman intellectuals and politicians who returned from their European trips immediately thought about reforms and serious changes. They learned about the structure of Ottoman society, the government system, and cultural norms, and contributed to the reform process by publishing magazines, writing treatises and articles, and Ahmet Mithat Efendi, inspired by his European trip, played a role in introducing new elements of civilization to his country by writing many treatises and articles, and at the same time contributed to the enrichment of late Ottoman history and literature.

5. Mirza Saleh Shirazi's journey to Europe

Mirza Mohammad Saleh Shirazi was a secretary in the governor-generalship of Abbas Mirza, he should be considered one of the pioneers of the new administrative systems and the second foreign minister of Iran, the printing and journalism industry in Iran. During the stay of the British military advisor in Iran, he was appointed by Abbas Mirza as a secretary to a British officer, thus becoming a close colleague of this British officer.

Three years before going to the West, Mirza Saleh was assigned to accompany the British Mukhtar's second minister, Sargur Ozli, and his pregnant wife to Tehran. While doing this, he took notes of his travel under the guidance of the new ambassador and his brother, William Ouseley, and later used the same method in his Western European trip. Mirza Saleh's meticulousness in collecting information and statistics about Isfahan and the cities and settlements on the road from Isfahan to Tehran led William Ouseley to quote some of Mirza Saleh's scattered and valuable notes in his travelogue.

Mirza Saleh recorded his observations while writing for the Isfahan newspaper and following the methods he learned from William Ouseley. He does not neglect the opportunity to gain knowledge and study historical books. He borrows a book from Mirza Abul Hussain Khan's English teacher William Sen about the events and conditions of Russia and its government and the architecture and buildings of St. Petersburg translates Moscow, St. Petersburg, various ethnic groups, and history, the Tsars, Napoleon's attack on the Russian Empire, etc. in his travelogue. Also, the political, economic, and military history of Britain is one of the readable sections of Mirza Saleh Shirazi's travelogue.

Unlike other members of the delegation who had to study applied sciences and techniques such as medicine, engineering, gunnery, and locksmithing, Mirza Saleh studied English, French, Latin, and social sciences during his visit to England. The nobles of Darul Sultanah. This passage seemed foreign and unnecessary, but as already mentioned, the successive defeats of Iran by the troops of Tsarist Russia in the first decades of the 19th century made the inefficiency and exhaustion of the Iranian political system even more apparent to the Qajar statesmen and caused some of them to reflect. They noticed and accepted some positive manifestations of Western civilization.

³ Şerif Mardin, *Yeni Osmanlı Düşüncelerinin Doğuşu*, İstanbul, İletişim Yayınları, 2003, P. 70-80.

⁴ İbrahim Şirin, Dünya Fuarları ve Osmanlı Modernleşmesi, *historystudies.net/dergisi*, 2017, 9 (2) P. 196-198.

Mirza Saleh Shirazi's journey started from Darul Sultanah in Tabriz and continued by land to Saint Petersburg and by sea to London. His stay and training in London lasted three years, nine months, and twenty days and Mirza traveled from London to Istanbul via Rahab and from there by land on his way back to Iran.

This journey took place more than a century and a half, in the era, there were no modern vehicles and people still traveled by horse and wheeled carts on land and by ordinary and inflatable boats on the sea. Of course, the danger of the journey cut off the traveler's hope of returning to his homeland. So, the journey of Mirza Salih and his companions lasted a long time.

6. The lifestyle of the first cohort of Iranian students in the UK:

The living and educational situation of the first group of Iranian students in England shows the indifference of the Iranian authorities to this situation. In addition, the long-term negligence of the British agents in carrying out their duties, which caused them to wander for months after they arrived in London, Colonel Darcy, who was in charge of them, made excuses every day not to introduce these students to the educational centers, and from the very beginning of the journey he entered a path of disharmony that made his behavior almost intolerable for the Iranian students.

Darsi promised additional aid to students in the presence of Abbas Mirza, but, his earnings, he imposed exorbitant costs on the shoulders of these students, so much so that Mirza Saleh says that Darsi received double the fees he promised in Iran. He calls these students Iranian students and sometimes humiliates them.

According to Mirza Saleh, Darcy had difficulty paying the students, and sometimes the students could not even afford a pair of socks and two thousand pieces of paper. Since leaving Iran, Mirza Saleh, who thought of nothing but learning French, English, Latin, and natural sciences in response to the scolding and accusations of those around him, found it convenient for self-education and said: I am melancholy and I want to study. I had two cashmere shawls; I sold them in London and gave them to the teacher.

Mirza Saleh even wrote that he sold his other means and bought books, furniture, and other basic needs for 70 British Tomans, of course, there are sometimes contradictory views in this travelogue. For example, Mirza Saleh believes that the Iranian students were protecting the honor of Iran by teaching Persian during their stay in London, and even in the most difficult times, although they could preach, they saw this as a loss of their dignity. In one of these cases, Saleh writes: (I said that if the king's daughter gives me a hundred Tomans for each lesson, I will not teach this.) According to Mirza Saleh, he and the other Iranian students were trying to protect the reputation of the Shah of Iran and the government in the region, but, in another place, he openly admits that if it were necessary to continue his education, he would wear a dress and shave his beard, which of course he did.⁵

In Mirza Saleh's travelogue, the cultural reflection of the conflict between Iran and the West and its advantages in confronting the West are important. Mirza Saleh's interest in science and its learning and the mission and goal he set for himself in learning "natural sciences" did not leave him indifferent to British institutions and scientific centers, the majority of Iranians in European societies. Although Mirza Saleh could not understand the philosophical sources of the new sciences and the new results and achievements of British societies and European societies in general; as the first Iranian to pay attention to the intellectual and philosophical institutions of the West, he gives information about the functioning of the "London Philosophers' Society":

According to Mirza Saleh (Rail Soliti)'s visit, it is a house where all the philosophers of London come together, 80-year-old Sarjov Bank is mentioned as Jirman (head of the house). Everything that is newly invented and every new science and book is according to the opinion of this person, Saleh Shirazi went to his house to see that scientific person, and according to Mirza Saleh's narration, the person in question used to sit in his home from seven in the morning until ten o'clock and the people of every province used to go to his office talked to him about every subject and issue and showed him the latest developments in London.

Mirza Saleh emphasizes the emergence of the new civilization of the West in his narratives, and this distinction distinguishes his travelogue from other travelogues, in which he draws serious attention to the appearance of the West. It seems that he was the first Iranian to learn to write a travelogue unknowingly under the tutelage of a British political agent, therefore his travelogue has a special place among the texts written by an Iranian to learn about the Western world. He was influenced by his previous acquaintance with Sergor Ousley, about whom we have written earlier.

Another feature of this travelogue is that it can be considered one of the first history books written in Persian about England. Mirza Saleh's report does not consist only of what he saw and heard; instead, he adds to his knowledge by reading many books, in this report, he writes a summary of the developments of particular importance in the Western world.

Mirza Saleh sometimes expresses his views from a critical perspective. A critical perspective on religious phenomena in the West One of the points that Mirza Saleh touches upon on many occasions is the crucial perspective of the church towards its religion.

⁵ İsmail Rain ve Mohammad Shahrishitani, *Safarnama-e-Mirza Salih Şirazi*, Tehran, Daver Panah, 1968, P. 3-11.

For example, when he wants to investigate the religion of Jesus and how the church leaders treat the people, he reaches interesting and striking points. He states that the churchmen put a leash around the necks of the people and dragged them wherever they wanted and, that he sees the basis of religion and piety as a commodity that cannot be found in the church masters.

According to Mirza Saleh, although it is impossible to write about all the religious aspects of the followers of the church that he saw in the 19th century, he reminds us that the Christian clergy still guided the masses of European society with religious tricks in the direction of religious tricks. Their aims, interests, and thoughts are still in prison, so he decides to research some religious issues there and ask the priests there. At the end of this question and answer, Mirza Saleh comes to the following conclusion:

He said that the way of worshipping in that country is no different from idolatry and that Christians do the same as the polytheists by prostrating to the statue of Jesus and the Surah of Mary, that is, they prostrate to someone other than Allah. When Mirza saw them, he lost his mind and asked what the difference was between the church people who call themselves People of the Book and those who were not People of the Book. Among the things that seemed strange to Mirza were church bells and he said that every old man who claimed to be religious in the Russian Province made a bell for the church; whoever is more devoted and sincere to the Christian religion, his bell will be bigger, his faith will be greater, his fame among the people will be greater and the people will respect him more.

Although Mirza Saleh's travelogue is unique in its time, there are also fundamental criticisms of his travelogue. One of the disadvantages of Mirza Saleh's travelogue is that it lacks fundamental questions about the roots of Western civilization vis-à-vis Western civilization.

Mirza Saleh explained in his travelogue the reason for his decision to send him to England and continue his education, he knew his desire to learn English, French, and Latin and agreed to send him with other students. Although Mirza Saleh made progress in historiography by studying the history of kings and dealing with the issues of kingship, he went beyond the traditional historiography in Iran, until his historiography raised fundamental questions about the emergence of a new system in European societies. The success of these societies could not reach the high level of civilization that distinguished them from other civilizations.

During his stay in England, Mirza Saleh Shirazi visited the Faramosuni Society, in addition to learning the language and knowledge he wanted, but, in general, his style of writing travelogues is still more influenced by classical methods and analyzing and dissecting issues from one perspective. A critical method in his style. He has no place befitting his time, Mirza Saleh Shirazi, despite traveling to the West from a highly religious eastern society, soon accepted the values of the new civilization and thought of transferring its elements to Iran (Basmekhane) and pioneered journalism.

Living and studying in the heart of British society in the 19th century, Mirza Saleh was deeply impressed by the freedoms and the system of governance in British society and believed it was a good model for governance, prosperity, and progress. After enduring many hardships and suffering in the past and gaining bitter experiences, Western society, especially Britain, was now able to establish a society and governance based on law and justice, where human rights and freedoms were protected.⁶

7. A Look at Ali Mubarak's European Tour and His Activities as a Reformist in Egypt

Ali Mubarak, a great Egyptian intellectual and writer, was born in 1823 and died in 1893, he spent his childhood in the village, but later on, the opportunity provided to him was to mingle with the princes, this experience helped his mental development and insight, in his later writings, especially in his works on the role of the princes, it is seen that they trained and reproduced. Mubarak had a strange sense of curiosity in his early youth and he expressed this in his memoirs, he spent part of his youth in the village and remembers the influence of the traditional education in his childhood, but after returning from France, he has excellent skills in Engineering.

Ali Mubarak, who spent his higher education in France, returned to Egypt after studying in France for 5 years shared the knowledge and experience, he gained in Europe with his fellow citizens, and made great efforts to introduce those sciences to his country. Ali Mubarak, who is considered the father of modern education in Egypt, informed his fellow citizens about the progress of the Western world with his writings and translations and also protected the Arabic language and religious sciences, introduced and published newly developing sciences in Egypt and played an effective role in Egypt in the 19th century. He advanced valuable cultural projects in Egypt and worked in important state positions, published many works and articles, and also helped establish a college called (Dar al-Uloom) and educated many students there, in the mentioned college, in addition to mathematics, geometry, physics, geography, history, and Arabic, Quran and Hadith, which were taught in Al-Azhar, calligraphy was also taught. He started his enlightenment and modernization activities with education and established a library too, and helped to develop the mentality of the Egyptians. He followed the path of his predecessor (Refaa al-Tahtawi) in his development and enlightenment.

⁶ Ferhad Zaviyar, Baztabi Garb ve Modernite der Safarnama-e- Mirza Sahih Şirazi, *Pacuhışhai Siyasi Jahani İslam Dergisi*, 2016, 7 (3) P. 61-69.

Ali Mubarak faced financial difficulties in the establishment of the library, he established special principles to solve this problem, by lending books, finding and displaying rare books, and rare manuscripts, creating a suitable space for reading books, attracting some privileges, and attracting the attention of many people to his library and by implementing some regulations, he was able to solve the financial problems of the library, Mubarak learned these experiences while studying and living in France, Ali Mubarak's view of Western civilization is more serious than Tahtawi, Tahtawi sees the West from the perspective of an Eastern semi-spiritual, while Ali Mubarak sees scientific achievements, especially experimental sciences, as unique in the West and imitates and encourages them. He sees direct cultural exchange between Europe and Egypt as a basic need for his country.⁷

Before going to Paris, Ali Mubarak had primary education in Egypt and could read and write better than those around him. When he was sent to Paris, his family's economic situation was not good and his relatives tried to prevent and forbid him from traveling to Europe, said that by staying in Egypt he could immediately help his family with his skills and talents and gain a seat and position for himself in the government, but he did not pay much attention to these words and his interest and fascination with new knowledge and experiences led him to choose the five-year-long European journey, it is understood from his memories that Ali Mubarak faced serious financial difficulties while studying in France and that he allocated a part of his scholarship money to his family.

Although Ali Mubarak faced language problems at the beginning of his classes in Paris and did not learn what his teachers taught in a complementary way and mentioned this problem many times, he studied well in the following years and learned French well and was superior to other Egyptian students in his class, after returning to his country he played a key role in the Translation Ministry in Egypt in the 19th century, his theory and educational activities brought about a great change in the education sector of modern Egypt and this lasting service led to him being given the title of (Father of Modern Egyptian Education) in Egypt today.⁸

Ali Mubarak and Rafa al-Tahtawi are two leading figures of the translation movement in Egypt, understanding the foundations of new sciences and spreading them in Egypt, were an important part of the activities of Egyptian intellectuals in the 19th century and especially the translation movement to introduce the new civilization of Europe, and also reformed the school curriculum, before Ali Mubarak, Rafa al-Tahtawi was the director of the language school that operated from 1836 to 1851, This school followed a hybrid education system and one of its main founders (Ali Mubarak) adapted the European style curriculum in the existing educational centers that had a religious form at the time, including Dar al-Uloom, Contemporary values were somehow linked and reconciled with religion beliefs and its graduates were sheikhs who welcomed western reforms and were knowledgeable in Islamic sciences, also during the reign of Khedive Ismail, the language school trained young scientists who later helped spread knowledge by translating works from European languages In turn, this school became the center of cultural activities in favor of the new reforms in Egypt.⁹

Ali Mubarak has a large book called *Ilemeddin*, which is about 1500 pages and consists of three main parts. This book is written in a fictional style and, it tells the story of Ali Mubarak's trip to France and from there to England which he did not make, and states that upon the invitation of an English orientalist, Mubarak came to England and asked him to help him with the translation of the book *Lisan al-Arab* and that Mubarak did not go to London for some reasons. In this book, Mubarak reminds us of the backwardness of the East pursues the desire to modernize the East, and explains the reasons for the backwardness of the East. Of course, it is understood from the content of his book that Ali Mubarak was strongly influenced by the progress of the West and believed that the only way to modernize was to follow the West. Later, many Egyptian writers accused Ali Mubarak of being Westernized (passive in Western values) and presented him as an excessive imitator of Western culture, and some Egyptian writers believe that the demolition of some ancient Egyptian monuments for the modernization of streets and public facilities was influenced by Ali Mubarak's suggestions.¹⁰

8. Western Europe in the Travelogues of the Russians in the 18th and 19th Centuries

Russians are close to Europe racially, culturally, and geographically, the Scandinavian and Northern European races have many similarities and commonalities with the Slavs, but Russia, as a vast country, has always defined itself as separate from Europe. Gradually and throughout the contemporary history of Russia, there has been a kind of simultaneous confrontation and understanding with the West, especially with Europe, since the 17th century, when educated people or Russian politicians traveled

⁷ Omran Doaa, *Occidental Encounters, Early Nineteenth-Century, Egyptian travelers to Europe*, *University of New Mexico, UNM Digital Repository*, 2012, P. 34-51.

⁸ Abdul Rahman Al-Naqib, *Ali Mübareğ'in eğitim düşüncesi (الفكر التربوي عند علي مبارك)*, Kahire, Darelfikrelarabi, 2019, P. 144-159.

⁹ Safa Daoudi, 19. Yüzyılda Mısır Eđitim Reformları (Egypt Educational Reforms in the 19th Century), *The Undergraduate Journal of Middle East Studies*, 2021, 3 (2) P. 12-20.

¹⁰ Wen-Chin Ouyang, *Fictive Mode, 'Journey to the West, and Transformation of Space: 'Ali Mubarak's Discourses of Modernization*, *Comparative Critical Studies*, 2007, 4 (3) ss. 331-358.

to the West, they published their memoirs and experiences about their personal lives and the state of European societies in the form of travelogues, historical and literary books.

In 19th-century historiography, the subject of "Russia and Europe" has its tradition, depicting this relationship in constant correspondence with the role of politics, the press and travel writers, and significant events that reflect the changing cognitive and identity maps of Russia and Europe. In the first half of the 19th century, the academic disciplines of history, Slavic languages, and geography ended the perception of Russia by Europeans as a little-known country in northern Europe. These disciplines and popular publications now placed Russia in Eastern Europe, and the academic discipline of "Eastern European history", which emerged in Berlin and Vienna in the late 19th century, formed the cognitive map on which Russia was placed in Eastern Europe.

But the issue of Russia's position in the present and history of Europe was not only important for Europe, but for Russian historians of the 19th century this region was equally central and strategic. Starting in 1818, Nikolai M. Karamzin (1766-1826) published a history of the Russian state, in which he explained the emergence of a unique and special tyranny in Russia and at the same time described the history of Russia mixed with this tyranny, Sergey M. Solov (1879-1820) described Russian history from a Hegelian perspective, following a general pattern of development that can be exemplified in world history, flowing at a slower pace than smaller areas in Europe. Vasily O. the Great (reigned 1725-1672, 1682/1689-1725), the process of assimilation of the new civilization and European values in Europe made great progress in Russia, during his reign the Baroque culture and humanistic ideals were transferred to the education from Poland and Ukraine.

In the second half of the 19th century, the number of trips by Russian citizens to the West increased, as Russian society felt the need for European scientific and historical experience, Russian historians took into account the role of these trips and, in particular, travel narratives. The writers who would be decisive in the process of Russia's modernization were, of course, the reforms of Alexander II., While the process of Russia's industrial modernization was in earnest in the second half of the 19th century, Western Europe was developing with military power and unprecedented scientific experience. The tourism industry of all sizes was also taking shape there.

One of the results of Russian travels to Europe in the 19th century was the emergence of the idea and the controversial issue of Russia's integration into European society. At the beginning of the 19th century, Russian politicians and intellectuals were strongly influenced by the manifestations of the political and social system and the achievements of Western Europe and, did not cease to try to imitate and adapt it until the second half of the century. The 19th century brought to the agenda the issue of national identity and Russian identity as a nation with a historical and cultural background, Russians tried to develop their internal capacities and separate the desirable elements of the new civilization from the undesirable elements that were negatively affected by its development. The formation of this mentality became an independent Russian identity, which in the later stages even confronted Europe.

One of the important results of the increase in the number of Russian writers and travel writers to Western Europe was to emphasize the need for comprehensive reforms in Russian society. These travel writers prepared Russian society to accept a major socio-cultural transformation by creating a press and publishing their memoirs and views from the Western world. In addition, in the shadow of the publication of the experiences of Russians' travels in Europe, historiography in Russia during this period developed with such important issues as social development the structures of the administrative system, and the problem of national self-consciousness.

Throughout the 19th century, the problem that occupied the minds of many Russian politicians and intellectuals was how to establish interaction between Russia and the West. In this area, the work of representatives of the public school (K.D. Kavelin, B.N. Chicherin, A.D. Gradovsky, V.I. Sergeevich) brought valuable experience in the comparative study of political, legal, and administrative institutions of Russia and the West. The issue of intercultural interaction was raised by one of the founders of the civilizational approach (Danilovsky), which in its kind of cultural-historical doctrine played a large and decisive role in various currents of Russian social thought in the discussion of the paths of development of Russia and the West.

One of the Russian writers who wrote more about travelogues and the influence of foreigners on Russia is Kliuchevsky, in the work of V.O. Kliuchevsky "Stories of Foreigners about the Moscow State" the author criticized not only the subjectivity of the notes of travelers, but also their significance as a special kind of historical source containing valuable information about the everyday life of the countries where they came from. In this work, he dealt with topics that later became central both for him and for generations of domestic historians - the everyday life of the estates, the history of everyday life, the originality of the national character, and cultural and historical relations between Russia and the West, among other things, and Kliuchevsky wrote about them.

Journey to the Cemetery (title Memoirs of Eight Russian Travel Writers) examines the accounts of eight Russian writers' travels to Western European countries between 1697 and 1880. These descriptions illustrate the mindset and preoccupations of the Russian social and intellectual elite during this period. The travelers' perceptions of Western European countries are seen here as an

ambivalent reaction to a civilization with which Russia had belatedly come into close contact and as a result of the imperial ambitions of the Russian state and the Westernization of the Russian elite. The travelers viewed the most advanced European countries as superior to Russia in terms of their material success, maturity, and cultural sophistication, they supported the view that Russia was superior to Western countries in other respects.

Furthermore, influenced by the rise of romanticism and nationalism in the West from the late 18th century onwards, some Russian elites tended to portray European civilization as a dying entity and were able to portray their emergence. One of the most important and perhaps most influential journeys by a Russian to Western Europe, modeling and transferring elements of civilization and culture, was the journey of Peter the Great (Peter the First) in the early 18th century, and its consequences, and this journey determined the course of Russian history.¹¹

9. Peter's European Trips:

All researchers of the history of the Russian Academy of Sciences and the first Russian state public museum, the Kunstkamera, unanimously connect the idea of establishing this oldest Russian scientific institution with the experience gained by Peter the Great during his travels in Europe, Peter the Great was the first Russian Tsar to visit European countries, his first long journey to Europe took place in 1697-1698, within the framework of the so-called "Great Embassy", the second - twenty years later, in 1716-1717, among these diplomatic missions Peter visited many cities in Northern Germany and Denmark in 1711-1713 during the military campaign of the Great Northern War.

Peter tried to remain incognito during the embassy, although it was difficult to hide his recognizable appearance, he appeared as the uriadnik of the Preobrazhensky Regiment (approximately corresponding to the modern military rank of "sergeant") Peter Mikhailov. A special wax seal, which the Tsar placed on each of his letters during his travels, bore the inscription: "I am a student in search of a mentor." He delegated the important task of diplomatic negotiations with European monarchs to three "great plenipotentiaries": Franz Lefort, Fyodor Golovin, and Prokopi Voznitsyn, but in practice Peter himself quite often participated in negotiations with foreign sovereigns, believing that this was an easier way to get acquainted with the everyday life of European citizens, master different crafts, and, among other things, to participate in special collections of curiosities and scientific cabinets.

With the embassy, Peter the Great visited several cities in Livonia, Courland, Prussia, Saxony, the Netherlands, England and Austria; during his second trip to Europe in 1716-1717, Peter visited Danzig, Hamburg, Pymont, Mecklenburg, Rostock, Copenhagen, Bremen, Amersfoort, Utrecht, Amsterdam, Saar dam, The Hague, Leiden, Rotterdam and Paris.

During these journeys, Peter always met with European scientists and visited private collections galleries, and natural history cabinets. He used the opportunities of such meetings to invite all kinds of specialists, including academics, to work in Russia. Peter personally and through his ambassadors established contacts with book publishers in Holland and Germany; he purchased many collections for the Apothecary Prikaz and later for the Kunstkamera and studied anatomy and other sciences. The members of the Grand Embassy visited other cities and countries too, where, on Peter's instructions, they met with academics and publishers and visited private museums and collections.

Indeed, from the documents, memoirs, and chronicles of the Grand Embassy ("Journal of Daily Records"), it is known that Peter the Great, in all the cities he visited, was very interested in visiting private museums and collections that were part of the royal courts of Europe and partly belonged to scientists and owners of large trading companies (for example, the Dutch East India Company). It is known that only in the Netherlands, which made the strongest impression on Peter at the end of the 17th century, there were dozens of private museums and collections.

Peter visited many collections and Kunstkamera during his second long journey to Europe in 1716–1717, and in some cases, we know details of Peter's visits to explore the collections, which point to his interests, for example, there is a detailed account of his daily visits to the Kunstkamera in Dresden during his short stay in that city in June 1698. Peter arrived in Dresden in the afternoon and, asked her to show him the famous Kunstkamera.

The viceroy Furstenberg took him there at one in the morning, and the Tsar studied the collections until morning; he was particularly meticulous in his acquaintance with the mathematical instruments and the tools of the craftsmen. The next day after lunch and visiting the Kurfürst's mother, he visited the Kunstkamera again. On the third day, after watching the military exercises, Peter visited the molding shop and once more the Kunstkamera. Peter had visited the Dresden Kunstkamera once more during his stay in Dresden in September 1711. During his third visit to Dresden in November 1712, Peter stayed at the house of the palace jeweler Johann Melchior Dinglinger. In the collection of the "Grünes Gewölbe" (former Kunstkamera) there is a small enamel

¹¹ Sarah Mc Arthur, *Being European: Russian Travel Writing and the Balkans, 1804-1877*, *CORE (Net Dergisi)*, School of Slavonic and East European Studies, 2010, P. 60-190.

portrait of the Russian Tsar, made by the goldsmith's brother Georg Friedrich Dinglinger in memory of these visits to Dresden. In 1717, when Peter learned that a Roman sarcophagus was valuable in the collection of the Dutch collector Goswin Uyenbroek, he was very pleased to see it. The owner recorded the details of this visit: "When Tsar Peter the Great granted me the honor of seeing my cabinet, and the object had to be placed in a dark storage room because of its size, His Majesty asked for two candlesticks, with candles, and kneeling, to look around the whole sarcophagus and every figure on it in all its details¹²".

10. Result

I will summarize here what I have learned from the study and analysis of the travel letters of four figures (Ottoman, Persian, Egyptian, and Russian) to Europe in the 18th and 19th centuries AD:

The common points that seemed similar in all four travelogues were: The attractiveness of modernity and Western modernization, the understanding of the backwardness of the administrative and political systems in the Ottoman, Iran, Egypt, and Russia, the traditionality of the cultural and social structures in the countries in question, the failure and incompetence of the rulers of these countries, the increasing conflict between tradition and modernity in the societies in question in solving the current difficulties of the societies in question and at the same time, and the things that continued in a slightly different way in all four countries, the points that caught my attention as relatively different and distinctive in the travelogues in question were as follows:

While Ahmet Mithat Efendi's (Jolani in Europe) travelogue reflects most of the urban manifestations of the new European civilization (material affairs, visual arts, economic infrastructure and tourism), Mirza Saleh Shirazi's travelogue reflects most of the spiritual and historical aspects of the new European civilization and living conditions. Ali Mubarak's travelogue also brings the author himself to the forefront, drawing attention to the author's lifestyle in Europe as well as the development of Europe. The Europeans in education and the structural differences in political and religious institutions in Egypt and Western European society. Unlike the previous three travelogues, what caught my attention was Pitier's greater interest in developing European industry and technology.

Although the Ottoman Empire had closer and more relations with Europe than Russia, one of the main reasons for this was that it lagged behind Russia regarding new technology in the 19th century, the type of political system that governed it, and the traditional roots of Ottoman society. In Mirza Salih's travelogue to Europe, Iran in the 19th century seemed very traditional compared to the other three countries and had an autocratic and centralized political system. There were many Iranian intellectuals and political and social reformers traveling from Ottoman lands to Europe, the achievements convey the importance of the new civilization from the Ottomans to Iran, and sometimes see the new Europe from the perspective of the Ottoman reformers.

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