

# Comparison of Ottoman Empire and Qing Dynasty through Süleyman Şükrü's Seyahatü'l Kübra and Kang Youwei's Turk Travelogue

Süleyman Şükrü'nün Seyahatü'l Kübra'sı ve Kang Youwei'in Türk Seyahatnamesi Üzerinden Osmanlı İmparatorluğu ve Qing Hanedanlığı Mukayesesi

Fatma Ecem Ceylan\* 

Nevşehir Hacı Bektaş Veli University, Faculty of Science and Literature, Department of Eastern Languages and Literatures, Department of Chinese Language and Literature, Nevşehir, Türkiye

## Abstract

In 1906, Traveller Karçınzade Süleyman Şükrü, starting from Anatolia, travelled to Iran, Ashgabat, Bukhara, Baku, West Turkistan, Caucasus, Austria, France, Marseille, Africa, Tunisia, Morocco, Algeria, Egypt, Aden, India, Kolkata, Colombo, Ceylon, Singapore and China and reached Russia as the last stop, St. Petersburg. The impressions of China found in Seyahatü'l Kübra are grouped under eleven headings. Şükrü tried to reveal clear data about China's outer seas, rivers, architecture of cities, temples, mosques, the situation of European states in China, what foreigners do, and the number of Muslims and mosques in the section of impressions of China. Similarly, in 1908, Kang Youwei, who came to Ottoman Empire, which he called the Turk Empire, collected his travel notes under the title of Turk Travelogue. In his travelogue, he gave detailed information about the political structure, military structure, education, architecture and historical places of the Turks. By comparing many points which he witnessed in Ottoman Empire with his own country or European countries, he examined the similarities or differences of these countries with the Ottoman Empire. The aim of this study, which is a comparative study, is to examine the similarities and differences between the two countries in line with the perspectives of Şükrü and Kang. For this reason, in addition to the comparison method, content analysis, text scanning and text analysis methods will be adopted as a review method in the study.

**Keywords:** Süleyman Şükrü, Kang Youwei, Seyahatü'l Kübra, Turk Travelogue.

## Öz

1906 yılında Seyyah Karçınzade Süleyman Şükrü, Anadolu'dan başlayarak İran, Aşkabat, Buhara, Bakü, Batı Türkistan, Kafkasya, Avusturya, Fransa, Marsilya, Afrika Kıtası, Tunus, Fas, Cezayir, Mısır, Aden, Hindistan, Kalküta, Kolombo, Seylan, Singapur ve Çin'i gezmiş ve son durak olarak Rusya Petersburg'a ulaşmıştır. Seyahatü'l Kübra içerisinde bulunan Çin izlenimleri on bir başlık altında toplanmıştır. Şükrü, Çin izlenimleri bölümünde Çin'in dış denizleri, nehirleri, şehirlerin mimarisi, tapınakları, camileri, Çin'deki Avrupalı devletlerin durumu, yabancıların ne iş yaptıkları, Müslüman ve cami sayıları hakkında net veriler ortaya koymaya çalışmıştır. Yine 1908 yılında Türk Ülkesi olarak adlandırdığı Osmanlı Devleti'ne gelen Kang Youwei, gezi notlarını Türk Seyahatnamesi (Turk Travelogue) başlığı altında toplamıştır. Seyahatnamesinde Türklerin siyasi yapısı, askeri yapısı, eğitimi, mimarisi, tarihi yerleri hakkında detaylı bilgiler vermiştir. Osmanlı'da gördüğü birçok noktayı kendi ülkesi veya Avrupa ülkeleri ile kıyaslayarak bu ülkelerin Osmanlı ile benzerliklerini ve ya farklılıklarını incelemiştir. Bir karşılaştırma araştırması olan bu çalışmanın amacı, Şükrü'nün ve Kang'ın bakış açıları doğrultusunda iki ülke arasındaki benzerlikleri ve farklılıkları incelemektir. Bu nedenle çalışmada karşılaştırma yönteminin yanı sıra inceleme yöntemi olarak içerik inceleme, metin tarama ve metin analizi yöntemleri de benimsenecektir.

**Anahtar Kelimeler:** Süleyman Şükrü, Kang Youwei, Seyahatü'l Kübra, Türk Seyahatnamesi.

\* Corresponding Author / Sorumlu Yazar: [ecemceylan@nevsehir.edu.tr](mailto:ecemceylan@nevsehir.edu.tr)

Article Info / Makale Bilgileri:

Received / Gönderim: 18.03.2023 Accepted / Kabul: 28.05.2023

To cite this article / Atıf için:

Ceylan, E. (2023). Comparison of Ottoman Empire and Qing Dynasty through Süleyman Şükrü's Seyahatü'l Kübra and Kang Youwei's Turk Travelogue. *Curr Res Soc Sci*, 9(1), 92-112.

To link to this article / Bağlantı için:

<http://dx.doi.org/10.30613/curesosc.1267199>

## **Comparison of Ottoman Empire and Qing Dynasty through Süleyman Şükri's Seyahatü'l Kübra and Kang Youwei's Turk Travelogue**

Although it is mostly in the subject area of literature, the historical value of travelogues has a great importance in the comparison of periods. Travel books, in which the unknowns in other countries are told through the eyes of the travellers, show differences in terms of both the purpose of writing and the subject. Works that have the characteristics of the travelogues in Ottoman literature are grouped under seven titles:

1. Travelogues based on the journey written in order to tell the reader about their observations in the places they have travelled,
2. The esâretnâmes written by the captives in order to tell the others about their situation in the place where they were captured<sup>i</sup>,
3. The poetic travelogues written in the genre of sergüzeştname and hasbihal, written by the poets to describe the troubles they experienced in life or while they are away from home,
4. Pilgrimage travel books written by pilgrims who want to ensure that their worship is performed properly,
5. Travel books in the genre of geography and history books containing information about the people, geography, history, management and culture of the regions,
6. Travel books describing the expeditions, victories and journeys of a sultan or statesman,
7. Embassies written by ambassadors sent to other countries through official channels to contribute to politics and history (Coşkun, 2009).

The oldest travelogue in old Turkish literature is "Acâib'ül-Letâif" written by Gıyaseddin Nakkaş in the 16<sup>th</sup> century. Acâib'ül-Letâif is also valued as a Sefâretnâme (the book of embassy). The reason for this is that Nakkaş was among the envoy delegation sent by Timur's son Shah Rukh to the Cathay (Chinese) emperor (Özerdim, 1950, p. 345). The oldest travel books penned on sea in Turkish literature are Piri Reis' "Kitab-ı Bahriyye" and Seydi Ali Reis' (1498-1562) "Mir'atü-l Memalik"<sup>iii</sup> and "Kitab al- Muhit fi İlm'al- Eflâk va'l Abhur"<sup>iiii</sup>. Kitab-ı Bahriyye (The Book of Sea), prepared by the world-famous sailor Piri Reis as a guide for sailors, contains detailed information about the Mediterranean coasts. The works of Piri Reis, who transferred his vast knowledge and experience to his book and created maps with the information he collected, were appreciated during his period and have continued to be appreciated. Although the works of another famous sailor, Seydi Ali Reis, are not as famous as the works and maps of Piri Reis, they are valuable in terms of Ottoman maritime history.

In Chinese travel books, it can be said that the aim of ensuring the flow of ethical and moral values in the context of China's ancient culture is the first starting point of travels. According to Mei (2006), the concept of travel first appeared in the "Classic of Changes (易经)" in Ancient Chinese sources, and twenty-nine of the sixty-four hexagrams in the work contain the meaning of travel. The explanation of the "旅 (lǚ)" hexagram among them is as follows: "小亨。旅贞吉。(Xiǎo hēng. Lǚ zhēn jí.)". The explanation of the hexagram in the Tuan Zhuan (彖传) section of the Classic of Changes is as follows: "The Traveller—success in small matters. Persistence with regard to travelling brings good fortune" (Blofeld, 1965, p. 195).

According to Confucian thought in the Zhou era, reaching the qualification of "virtuous person" is a very important norm. For this reason, all the lessons and teachings given in the period are based on the

values of being a virtuous person. Therefore, the Chinese have always equipped life with a cultural structure based on industriousness and ethical principles. This cultural structure, which brought the virtuous person to his moral perfection, also became the basis of a kind of social hierarchy. This resulted in the travels being shaped on the intention of reflecting the concept of virtuous person to the whole society rather than a personal need in this period.

It is seen that in ancient Chinese society many travels were made to spread an idea, a religion or to reach more resources about a religion. Although these Chinese sources are not collected under the title of "travelogues (旅游记)", they can also be considered as travelogues in terms of content as they include travel observations. In China, for example, it is possible to come across examples of pilgrimage travelogues of Ottoman literature, which are both a guide for those who intend to go on pilgrimage and a travel book describing the pilgrimage. In line with the belief of going on pilgrimage, which exists in Buddhism as well as in Islam, one of the oldest Chinese travel books that can be considered in the category of pilgrimage travel books belongs to Fa Xian (法显, 337-422). During the Eastern Jin period (317-420), the "Fa Xian Records (法显传)" written by Monk Fa Xian, in his sixties, included fellow monks Hui Jing (慧景), Dao Zheng (道整), Hui Ying (慧应) and Hui Wei (慧暹) along with notes of their journey from Chang'an to India. While the work provides noteworthy information about the transportation between China and India, geographically and culturally, it is a valuable document especially because it contains important notes in terms of Buddhism (Zheng, 2019, p. 103).

Another one of the oldest Chinese travel books included in both pilgrimage and embassy category belongs to Xuan Zang (玄奘, 602-664). "Great Tang Records on the Western Regions (大唐西域记)" by Xuan Zang was actually recorded as "report". However, since the records tell of Xuan Zang's journey to India, they can also be considered as travelogues. The work describes the pilgrimage of Xuan Zang from Chang'an to India, who wanted to learn more about Buddhism, and set out with the permission of the Tang dynasty.

As a result of the development of "citizenship culture" towards the end of the Ming period, people turned to different subjects such as the pursuit of happiness and observing a society. Therefore, in this period, travels have an aspect which develops social and cultural identity. As an example of the famous travelogue of this period, "Xu Xiake's Travel Notes (徐霞客游记)" by Xu Xiake can be given as an example. This is the oldest work recorded in Chinese records as a travelogue (游记). The traveller Xu Xiake (徐霞客, 1587-1641), who lived at the end of the Ming period, travelled for 30 years starting at the age of 22 and kept diaries about the places he visited (Zhao et al., 2022, p. 245). In his diaries, he gave detailed information about agriculture, trade, transportation, mining, city plans, landscapes, markets, temples, vegetation, handicrafts, etc. in the cities<sup>iv</sup> he visited (He, 2021, p. 51).

### **Süleyman Şükrü and Seyahatü'l Kübra (The Great Travel)**

The work named Seyahatü'l Kübra, one of the most comprehensive travel books written by a Turk in the 20<sup>th</sup> century, was written by Karçınzade Süleyman Şükrü. The traveller, who travelled to European and Asian countries between 1886 and 1907, prepared his travel notes based on his historical and literary knowledge, and printed his travel book, which he made into a book, in 1907 at the Elektrik Printing House in Petersburg, Russia (Şükrü, 2013).

Şükrü was born in Eğirdir in 1865. Before traveling, he worked as a civil servant in many cities of the Ottoman Empire. While he was a civil servant in Pozantı in 1887, he had a disagreement with a

colleague and could not accept the situation when he saw that this person was appointed as the Telegraph Ministry Accountant. For this reason, Şükrü, who was not welcomed among his colleagues, was asked to be transferred to another place. After this incident, he was dismissed from his duty on the grounds that he could not get along well with his superiors and was exiled to Zor Sanjak.

During his exile life in Zor Sanjak, Şükrü, who was waiting for forgiveness from İstanbul but could not reach his goal, escaped to Mosul (Göksoy, 2017). As a result of a dream he had, he believed that he would have achieved the journey like the great Turkish traveller Evliya Çelebi and set out for his great journey. According to the studies conducted in recent years, Şükrü's travel took place with his own consent and does not have an official purpose (Şükrü, 2013).

Şükrü who started to take his notes in Anatolia, travelled to Iran, Ashgabat, Bukhara, Baku, West Turkistan, Caucasus, Austria, France, Marseille, Africa, Tunisia, Morocco, Algeria, Egypt, Aden, India, Kolkata, Colombo, Ceylon, Singapore and China and reached Russia as the last stop, St. Petersburg<sup>v</sup>. The Chinese travel chapters in the travelogue are divided into eleven titles as the outer seas through which the traveller crosses until he reaches Shanghai, Beijing, Taku Port, the Pier of Hong Kong; the sea to the east of the Indian Peninsula, the Pacific Ocean, Tin-i Çin (Tianjin), Beijing, Cancaku, Lancosin (Lanzhou), Hoço (Hezhou), Hami, and Urumqi. In the chapter of travels to China, China's outer seas, rivers, architecture of cities, temples, mosques, the situation of European states in China, what foreigners do, the number of Muslims and mosques are given in detail. Muslims were also the translators of Şükrü, who communicated with them during his travels. The most striking point in Şükrü's impressions of China is Şükrü's heavy criticism on many issues.

### **Kang Youwei and Turk Travelogue**

Today, the famous thinker and politician of the Qing period, Kang Youwei (康有为, 1858-1927), is known not only for his reform attempts, but also for his Turk Travelogue. Unlike the Turkish traveller Süleyman Şükrü, Kang is a statesman who served as a high-ranking official in the Qing Dynasty.

The First Sino-Japanese War and the impact of imperialism on China deeply affected the Chinese people and prompted the intellectuals to seek new ways for the recovery of the dynasty. One of these intellectuals, Kang Youwei, conducted research on how other countries struggled with imperialism and presented them to the emperor in a report<sup>vi</sup>. Kang's ultimate goal is to save the Qing Dynasty from the dangers of the world evolving towards imperialism. Kang gained knowledge about the politics and mentality of European states with the events in Hong Kong and Shanghai. He understood that resistance to this change would be possible with radical political changes with the support of the dynasty. In this context, he felt the experiences of Meiji Japan and Russia were pertinent as models for China (Wong, 1992). The signing of the Treaty of Shimonoseki, which would end the Sino-Japanese war between the Qing Dynasty and Japan in 1895, resulted in the start of the "Gongche Shangshu Movement, 公车上书", in which many intellectuals led by Kang Youwei submitted petitions to the Empire. Emperor Guangxu, who did not want to be the last emperor to destroy the empire, started to consider the reform proposals put forward by Kang Youwei within the framework of deep research. The implementation of these reform proposals corresponds to the year 1898. This movement, also known as Wuxu Reforms (戊戌政变), announced by an edict (明定国是诏, Míngdìng guó shì zhào) on the twenty-third day of the fourth month of Emperor Guangxu's twenty-fourth year (1898), or 100 Days Reforms (百日维新) because it lasted 103 days, includes regulations that will improve the country in many aspects such as cultural, economic, commercial, military and educational.

However, as a result of this reform movement, which was stopped by Emperor Cixi on the one hundred and third day, it was decided to arrest the reformists who supported this movement. As a result, captured reformists<sup>vii</sup> were killed, while some of the surviving reformists sought help<sup>viii</sup> from the British, Japanese, or American Consulates. Kang Youwei, on the other hand, took the protection of the British and fled to Hong Kong (Li & Li, 2012, p. 277). This led to Kang Youwei's 16-year exile (Fidan, 2019). During his exile, he travelled to Europe and came to the Ottoman Empire in 1908, where he wrote his work called "Turk Travelogue"<sup>ix</sup>. Travelogue was published in the first volume of Bu Ren Journal (不忍) in China in 1913 (Fidan, 2019).

Although his travels, which started after the exile, included the purpose of collecting information about other countries in order to save his own country, it was revealed that the travels were not official because the Qing administration did not support his activities. Therefore, it can be assumed that Kang travelled voluntarily. One of the biggest reasons why Kang wrote the Turk Travelogue was the similarities between Türkiye and China. In his travel book, Kang often stated that the destinies of the two countries were the same and underlined that the only way to cure this disease would not be by asking for freedom, but that the destiny of a country depended only on the laws. The places visited by the traveller are not divided into headings in the travelogue but are intertwined. In fact, some of the points that he wrote in the context of criticism, were repeated with the poems written by the traveller. In the travelogue, detailed information is given about the situation of the European states in the Ottoman Empire, the political structure of the Ottoman Empire, its education, schools, architectural structure, clothing culture, music culture, baths, customs of worship, money, works of art, museums, historical places, palaces and eunuchs. In the last parts of the book, the new constitution was mentioned and it was mentioned that this constitution was the work of Midhat Pasha and the influence of the Young Turks in the proclamation of the constitution. The last paragraph of the travelogue is written on the way the Turks worship.

### **The Purpose and Method of the Study**

The key point of the study, Süleyman Şükrü's Seyahatü'l-Kübra and Kang Youwei's Turk Travelogue, were written by two travellers, one Turkish and one Chinese, in the 20<sup>th</sup> century. The significance of these travelogues stems from the fact that the periods in which the travellers travelled correspond to the same periods and that they witnessed almost the same events as a period even though they were in two different countries.

These two travelogues, which are valuable in the context of Ottoman and Qing relations, show that the Ottoman Empire and Qing Dynasty came under the influence of the West with the spread of imperialist approaches that came with the French Revolution and Industrial Revolution in Europe. Therefore, this study is significant in terms of comparing the situation in the 20<sup>th</sup> century, when the two countries took the step from empire to constitutionalism. The aim of this study, which is a comparative research, is to reveal the similarities and differences between the two countries in line with the perspectives of Şükrü and Kang. For this reason, in addition to the comparison method, content analysis, text scanning and text analysis methods will be adopted as a review method in the study.

### **Reflections of European States in Travelogues**

Chinese travel chapters in the travelogue are divided into eleven titles as the outer seas through which the traveller crosses until he reaches Shanghai, Beijing, Taku Port, the Pier of Hong Kong; the sea to the east of the Indian Peninsula, the Pacific Ocean, Tin-i Çin (Tianjin), Beijing, Cancaku, Lancosin (Lanzhou), Hoço (Hezhou), Hami and Urumqi. Compared to the cities Şükrü travelled to and those in Kang Youwei's travelogue, it seems that Şükrü visited more cities in China. Şükrü primarily focused on the population in the cities he visited. Later, he discussed the situation of the European states in these

cities and revealed the differences between the districts where the Chinese stayed and the districts where the Europeans lived. Providing details about the number of Muslims and mosques in each city, Şükrü did not hesitate to give information about the lifestyles and business life of the Muslims he met there. It is also possible to see information about what Christian, Jewish, Muslim and local people in China do for living in his travelogue. Şükrü's travelogue contains geographical information as well as history, ethnography, sociology and folklore.

In his travel book, Şükrü mainly wrote about foreigners in Hong Kong, Shanghai, Tianjin and Beijing and the situation of China at that time. At this point, Şükrü, who shared the same thoughts with Kang Youwei, did not compare the situation in China with the Ottoman, unlike Kang. As Kang stated in his travel book, the “sickness” of the Qing and the Ottomans is the same. The struggle of Ottoman Empire, which was seen as the "Sick Man of Europe" in the 20<sup>th</sup> century, and China, which was seen as the "Sick Man of Asia" in the same century, shows similar characteristics historically. Despite these similarities, it can be thought that Şükrü's inability to make comparisons while dealing with his impressions of China may be due to the fact that he is not a politician. Because the only thought of Şükrü during his travels was that Istanbul would forgive him and he would return to his homeland. Kang, on the other hand, still aimed to save his country despite his exile. For this reason, perspectives in travelogues also differ.

While discussing the situation in Hong Kong, Shanghai, Tianjin and the capital Beijing, which were the great commercial ports of the Qing Dynasty in the 20<sup>th</sup> century, Şükrü revealed the differences between the districts where foreigners and Chinese lived. Although the French Revolution and the Industrial Revolution that broke out in the 18<sup>th</sup> century did not directly affect Ottoman Empire and the Qing Dynasty in the beginning, towards the middle of the 19<sup>th</sup> century, the modernization and nationalism movement that spread to the world with the revolution and nationalism began to show their impact in the Ottoman Empire and Qing Dynasty. As a result of the search for markets that came with the industrial revolution, which urged western states, the Ottomans and Qing had to face the western threat. According to Şükrü, while the districts where foreigners lived were developed in terms of construction, there was no trace of this indication in the districts where the Chinese lived. Even though they lived with foreign nations, the Chinese were not affected by this development at all. Moreover, the Qing Dynasty was dying as a result of internal rebellions and pressure from European states. In Şükrü's words, the people were despaired of their own emperors and hoped for help from European states to be saved:

... Among the four hundred and forty million people who cannot open their eyes because of putting their heads on idols and taking opium, there is no individual capable of repairing and consolidating this (reign) and serving the happiness of the homeland. They expect its destruction from the protection of the Europeans, as if its construction was supposed to be assigned to themselves... (Şükrü, 2013, p. 497)

The population of the Europeans, who took many important cities of the Qing Dynasty under their protection for trade, increased in direct proportion to the increase in trade. As Şükrü emphasized, there were fifteen thousand Europeans in Shanghai in 1906: “The North of Shanghai was invaded by Americans; the South was invaded by Frenchs; the West was invaded by the Germans. The most beautiful part of the city was taken by the British” (Şükrü, 2013, p. 487); “While there are European states in Tianjin, as in other cities, Russians and Japanese were also given a share” (Şükrü, 2013, p. 491). In Beijing, the situation is the same. Many districts where states such as Germany, France, England, America, Japan and Russia have influence are under the control of these states. In these districts, states can even collect taxes on their behalf. Again, as Şükrü conveyed, even the neighbourhood where the emperor and ministers' mansions are located is under the protection of German soldiers (Şükrü, 2013, p. 495).

In Kang's Turk Travelogue, the situation of European states is given as follows:

...The Turks have been weak for a long time, so they are being disturbed by the British, Russians, Germans, French, Austrians, and Italians. Ambassadors from these six countries in Turkey have an outsized impact, and demand a lot of respect. Here, they can call for a meeting with the sultan any time. The sultan tries to avoid them. The ambassadors of these countries are free to do whatever they want. What can do Turks do to them? The Turks are indebted to these six countries, and pay their debt every day, which is 1,000 pounds to the Russians, 600 pounds to the British, 400 pounds to the French, 300 pounds to the Italians, 150 pounds to the Austrians, and 100 pounds to the Germans. The sickness of the Turks is the same as our sickness. When I gaze at embassies, I turn and think about our capital... (Fidan, 2019, pp. 56-57)

While Kang compared everything he spotted in his travelogue with his country, such comparisons were not included in Şükrü's travelogue. In fact, when compared in terms of history, there are many similarities between the two countries, as Kang emphasized. As can be understood from the chapters devoted to China in *Seyahatü'l Kübra*, the traveller Şükrü has a wealth of knowledge about the history of China. Using this information, he criticizes that the Qing Dynasty was under the protection of European states. However, while criticizing the Qing Dynasty, he pens words praising the Ottoman Empire somewhere in the paragraphs.

For example, in the Shanghai chapter, it is asserted that the Islamic Cemetery in Shanghai was intended to be demolished 4 years ago, but Enver Pasha, who was sent to Japan, raised this issue like Khidr (godsend), and then it is hoped: "May Allah not separate the high authority of prophecy and the shadow of the caliphate from the ummah" (Şükrü, 2013, p. 486). However, in the Beijing chapter, a Chinese Muslim whom Şükrü met while sitting in a teahouse in Beijing voiced, "May the Chinese Muslims also be blessed to hold the dazzling holy sword of the Sultanate of Islam," and stated that they were with the Ottoman Caliph and ended his sentence with the words "The mighty Ottoman Empire cannot open its eyes from the repeated attacks of the west" (Şükrü, 2013, p. 501). In response to these words of the Chinese Muslim, Şükrü wrote that he was "trying to console and comfort them" (Şükrü, 2013, p. 502). In this regard, it is concluded that Şükrü was actually aware of the situation in the Ottoman Empire. Because the comfort and consolation of Chinese Muslims show that there is no denial. However, despite all these, the traveller has deemed it appropriate not to make an explicit comparison in the chapters of his trip to China.

The 20<sup>th</sup> century Ottoman history, on the other hand, has similar characteristics with the Chinese history. Although the Ottoman Empire was geographically very close to Europe, it had difficulties in keeping up with the political developments in Europe. The fact that there were non-Muslims as well as Muslims among the Ottoman subjects triggered the search for equality, freedom and independence among non-Muslims as a result of the revolutions in Europe. During the reign of Sultan Abdulmejid I (1823-1861), non-Muslims, who gained privilege with The Imperial Reform and Edict of Gülhane, led to an increase in separatist movements in the country, with the support of western states (Küçük, 1988, p. 180). Serbian events (1862-1867), uprisings in Crete, Bulgarian uprisings (1848-1876) are the most important of these rebellions.

The period of Abdulhamid II came to the fore with the declaration of the Constitutional Monarchy and the Kanun-ı Esâsî, which was accepted as the first constitution. The constitution, which was declared as a result of the pressures of Midhat Pasha in 1876, had positive effects in Europe (Özgüldür & Özgüldür, 1994, p. 319). However, during the conference, Midhat Pasha's rejection of the decisions taken by the European states on the Balkans had a negative impression on both Abdulhamid II and the European states. This resulted in the dismissal of Midhat Pasha and his exile to Europe (Maksudoğlu, 2009, p. 445). In this respect, Kang Youwei, who identified himself with Midhat Pasha, praised Midhat Pasha both in the report "Preface to a Memoir on The Weakening and Demise of Turkish Empire" and

in his travelogue. Most likely, in Kang's sense, Midhat Pasha and himself are intellectuals who are trying to save their countries. This is understood from the following words in the report titled "Weakening of Turks Preface to a Memoir on The Weakening and Demise of Turkish Empire":

If the sultan of the Turks had listened to Midhat Pasha, the Turks could have strengthened their county with these reforms and with the help of its powerful troops, and within twenty years they could have risen to the same level as France, Germany, Austria, and Italy. However, the sultan of Turks exiled Midhat Pasha, suspended the Constitution, reverted to old administrative style and the Turks were buried in darkness. (Fidan, 2019, pp. 20-21)

The Sultan, who held the parliament responsible for the defeat in the Ottoman-Russian war in 1878, closed the Majlis-i Meb'ûsân (Chamber of Deputies). Thus, the constitution prepared by Midhat Pasha was put aside. However, some intellectuals who were not satisfied with the rule of Abdulhamid II, founded the Committee of Union and Progress. By putting pressure on Abdulhamid II, they ensured the declaration of the Second Constitutional Monarchy in 1908. It was a great coincidence that the date on which Kang Youwei travelled to Istanbul coincided with the proclamation of the Second Constitutional Monarchy.

Kang alleged that during his trip to the capital, which corresponds to the date of the declaration of the constitution, the music started in the evening and people made speeches with flags in their hands. Watching these people closely, Kang mentions that these people are Europeans and that Europeans wear fez according to the habits of Turks. According to the information given in Kang's travelogue, 225 thousand Europeans live in the capital. Besides, there are a total of 14 banks here, and all of them belong to Europeans. Transportation and trade are in the hands of foreigners (Fidan, 2019, p. 66). Even the British pound can be used here as there are many foreigners in the capital (Fidan, 2019, p. 73).

### **Architectural Structures in Travelogues**

While reporting the architectural structures of the cities in Hong Kong, Shanghai and Tianjin chapters, Şükrü generally focused on the architectural structures of the European districts and the architectural structures of mosques. The reason for this may be that modern structures attract more attention besides Classical Chinese structures. In addition, since the traveller himself was a Muslim, he always gathered information about Muslims, mosques and madrasahs as he aimed to be useful to his country. Therefore, he tried to provide more information about where the mosques are located, how many mosques there are in the cities, and the structure of the mosques.

The subject that Şükrü frequently discusses in the places he visits is the layout of the streets and the zoning policies in the neighbourhoods where Europeans live. In the neighbourhoods where the Chinese live, the situation is just the opposite. For this reason, Şükrü has always considered the streets of China as dirty and untidy. The most detailed architectural description he gave belongs to the palace in Beijing. According to Şükrü's description, the outer wall of the capital consists of the places where the people live. The wall is divided into two from the west by a wall from the inside. It is approximately thirty-three kilometres long. The outer castle has thirteen gates. The number of the doors in the section allocated to the other side of the wall is four. Although there are four gates on the second wall where the viziers and dignitaries are located, there are four gates according to this order even in the inner castle where the emperor's palace is located. Four coaches can pass side by side between the two wings of the doors. On each of these large doors, there is a three-storey, very high and artistic terrace. Its walls are as at the same height as Istanbul's Sarayburnu, and its wall is five times thicker than it. Cut stone was placed on the foundations of the wall up to one-meter-high from the ground and the upper parts were built with bricks. The brick structures on both sides of this thick wall are two meters high and the spaces between them are filled with mud (Şükrü, 2013, p. 504).



When the travelogues of Şükrü and Kang are compared in terms of the depictions of the structures, it can be implied that Kang provides more detailed description on this subject. Kang presents in detail all the historical places he travelled while visiting the capital of the Ottoman Empire. Some of these historical places Kang visited are the Obelisk, The Grave of Constantine, Hagia Sophia, Sultanahmet, German Fountain, Egyptian Obelisk, The Beyazit Mosque, Mausoleum of Sultan Suleyman the Magnificent. Kang also gave a lot of information about the palace structures, ministries, courts and schools in the Ottoman Empire. For example, ministries and some architectural structures are described in Kang's travelogue as follows: "All the ministries of the Turks are European-like and are very large structures (Fidan, 2019, p. 59). "The door in front of the Ministry of Defense is like a castle door. The ornaments on it are very beautiful. Because the Turks have a militaristic state, the Ministry of Defense is the large of all the buildings..." (Fidan, 2019, p. 60).

The embassies of all the countries are close to palace. The embassy buildings are five-story buildings... Currently the sultan is building a new palace on the top of a small hill by the sea which is five kilometres in size and it is in the middle of forest. The palace has fifty pavilions; most of them are European style and some of them Turkish style. (Fidan, 2019, p. 61)

When articulating Ottoman architecture, Kang often maintained that the buildings were built in European style. This is due to the effect of the modernization process that started gradually in the Ottoman Empire since the Edict of Gülhane. Because, since this period, many items in Ottoman houses have been arranged according to Western taste with admiration for Western and European life (Karabulut, 2016, p. 53).

Similarly, Kang expressed in his travelogue that there is a train station in the capital, that this train station, trains and train tracks are very beautiful and underlined that the Germans built it (Fidan, 2019, p. 75). Şükrü, on the other hand, pointed out that there is an electric tram in Tianjin in his *Seyahat'ül Kübra* (Şükrü, 2013, p. 491). The electric tram in Tianjin started to be built as a result of the "Compagnie de Tramways et d'Eclairage de Tientsin" investment agreement between the Qing and the Belgian Consortium in 1902 (Sun et al., 2018, p. 145).

Kang, who did not forget to mention Turkish baths in his travelogue, described the Turkish baths as follows:

Turkish hammams are the best in the World. The bath is constructed of Wall-to-wall marble with fountains and small rooms encircling it. The public bath is very bright and beautiful and similar to Ming Tang. There are nine rooms. Anyone can choose any room they want. There are both cold water and hot water pools, and also a faucet at the top of each pool. Everyone washes up one by one and there are attendants who give a massage. (Fidan, 2019, p. 84)

### **Streets in the Travelogues**

One of the common points that draw attention in the travelogues of Şükrü and Kang is the street depictions. Both travellers mentioned that the streets of the two states were not smooth. According to Şükrü, although Beijing's streets leading to the castle gates are quite smooth and wide, they become impassable swamps in a small rain because they do not have stone pavements. Other streets without sidewalks are twisted and narrow, like the streets of the city of Bukhara. The city with a population of one million five hundred thousand does not even have a municipality. The carcasses of the dogs that died of starvation in the streets remain on the roads for days. When these carcasses, which can be seen in every street, swell and emit odor, someone who is disturbed by this smell leaves his shop and pulls the carcass to a corner and covers it with a few shovels of mud. At the same time, since there is no toilet

in the house of the people, people make their faeces in front of the doors and on the bottom of the walls (Şükrü, 2013, p. 496).

Şükrü, who drew attention to the pollution of the streets in his travel book, described the Qing Dynasty's beginning to make arrangements for the streets as a result of the pressures of the European States as follows:

As a result of the pressures of the Europeans, who attempted to attract wealth by building trams, selling gas, electric lights to households, giving water in this city, where no attention was paid to any place other than its castle, the government, which was compelled to do this, has just begun its work on arranging to turn the big streets into highways. (Şükrü, 2013, p. 496)

Emphasizing that there is not even a lantern illuminating the streets in Beijing, the traveller intends to draw attention to the underdevelopment of China:

Since it was not customary to keep a lantern in the filthy and disgusting streets of this desolate city, the phrase "the sun went down, the unbelievers went to bed" has become a proverb among Beijing's Muslims, as the people were forced to close their homes when it got dark. (Şükrü, 2013, p. 500)

In Kang's travel book, the streets of Istanbul are described as dirty as in Şükrü's travel book. The traveller, who also visited Europe, compared the Ottoman capital with European countries and emphasized that there is no other place in Europe that is in a worse situation than the Turkish capital (Fidan, 2019, pp. 31-33). In his travel book, the traveller divided the causes of pollution on the streets into five:

1. People throw their garbage outside the doors and on the roads after cleaning either in daylight or at night.
2. All the people in the Turkish capital have dogs. Stray dogs living on the streets, on the other hand, lie down to block the road when a car passes by and prevent the cars. In addition, since the dogs are fed with the garbage thrown out on the street, the garbage is scattered around.
3. Poor people who walk barefoot and have tattered clothes are begging on the streets by sitting and lying down.
4. Most of the houses in the capital are old and have not been painted for a long time. Tiles fly off the roofs. As the roads are made of stone, the roads get flattened over time and potholes form on the roads. The dust that rises from the ground on roads, not made of stones, is enough to blind people's eyes. When it rains, the streets are muddy.
5. As a result of breaking the tiles on the sewer, a very bad smell is spread around (Fidan, 2019, pp. 31-33).

After enumerating the causes of pollution, Kang emphasized that these streets were no different from Beijing ten years ago, and talked about the similarity of the shops in the narrow streets, except for the absence of dogs from the streets of China (Fidan, 2019, pp. 31-33). Kang also remarked that there were no lamps in the streets of the capital, as Şükrü recited in his travel book. For this reason, there are no people walking on the streets in the capital at night, and it is very difficult for people to return home by horse-drawn carriages because there are no lamps on the roads.

### **Places of Worship**

Şükrü tried to yield information about a temple he went to in the Beijing chapter of his travel book. Here, he has included what he learned about religions in China. According to the information Şükrü

obtained, there are four sects in China named Chungiu, Fociu (Buddhism), Pilinciu and Huihui. More recently, with the influence of missionaries, Tianjiu (Catholic) and Yesu (Protestant) sects of Christianity have also begun to spread. What religion is meant by the Chungiu sect is not well understood here because Şükrü wrote the names of religions according to the pronunciation he heard. By Fociu, Buddhism is meant. However, it is not known which religion Pilinciu corresponds to. According to Şükrü, the Pilinciu sect is the sect of magicians and those in this sect worship the stars. Muslims are called Huihui (Şükrü, 2013, pp. 498-499).

Şükrü, who also visited the temple of the Chinese during his trip to Beijing, mentioned that after entering the temple, he entered the building filled with majestic and gilded statues. According to the information Şükrü obtained, the founder of this sect is Confucius. The statue of Confucius in the temple is gold and is in the middle of the room. In order to entertain this statue and to soothe its sadness, many statues lined up with instruments and violins in their hands are made of bronze and gilded (Şükrü, 2013, p. 497).

During the temple tour, the incense and statues burned in the temple attracted Şükrü's attention. Şükrü described the burning of incense and the statues as follows:

Thin litter (incense) they made by mixing willow leaves with yellow paper, in the form of camphor, is erected in front of the statues around, and they are ignited from their ends, spewing smoke. Only in front of the statue in the middle is a candle burning. Some of these statues, whose names I learned from brahma, were gods of everything such as wind, wrath or mercy. Large tortoises made of stone are the names of people who donated real estate, money and land for the statues with the rectangular pole lines erected on them. (Şükrü, 2013, pp. 497-498)

During Şükrü's trip to China, information regarding how many Muslims were in each province and in each district, what Muslims did, in which neighbourhoods the mosques were located, and how many madrasas were there are included in his notes. On this subject, the information he gained about Muslims and mosques during his Beijing journey can be given as an example. As indicated in the travelogue: There are 32 mosques in Beijing, twenty-five thousand people who believe in the existence of Allah, and twenty Islamic Schools. According to the information he obtained, although there is a library in all mosques, the responsibility of preserving these books belongs to the imams. Islamic disciples, who received their first education in these schools, gather in the courtyards of the mosques and listen to Islamic information from imam masters. One of these masjids is Shafii, the others are masjids of the Hanafi order, and four of them are large and ornate because they were opened with the support of the Chinese emperors. These buildings are "Gingzhensi, Famigsi, Pushou and Niujie mosques" (Şükrü, 2013, p. 495).

It is also noted in Şükrü's travel book that the great mosque and madrasah in Kumul were built of bricks and in Iranian style. Two minarets with a balcony were built on the side of the entrance door of this mosque. In the wide courtyard of the mosque, there were twenty-four cells for the students to stay and a large classroom building (Şükrü, 2013, p. 524).

Kang Youwei, on the other hand, made detailed descriptions of Hagia Sophia and Sultan Ahmet, one of the most beautiful places of worship in the world, even today. Announcing that there are a total of 300 temples in the Turkish capital, Kang emphasized that all of these mosques have round domes and 4 minarets. (Fidan, 2019, p. 50) The traveller expressed his admiration for Hagia Sophia as follows:

Hagia Sophia can be considered as the teacher of Saint Peter's Church, in my opinion, this building (Hagia Sophia) is definitely the first in the World. We cannot consider it as the world's third. Neither in China nor elsewhere in the World is there any structure that could compete with Hagia Sophia including India's Taj Mahal. (Fidan, 2019, p. 42)

In addition, in the last lines of his travelogue, Kang also mentioned the sects in the religions of the Turks and underlined that there are many sects in this religion. He asserted that he saw dervishes here, and that they were whirling and reciting the Qur'an. According to Kang's impressions, they have wooden Ming-Tang style temples. While most of the clergy here sit on the top floor, some of them play the reed flute (ney) and play drums downstairs (Fidan, 2019, p. 95). Another sect has a wooden square with four corners in the middle of its wooden buildings. Besides, there is a room inside, and there is an altar (mihrab) in the room where they can pray. People placing themselves 3 meters from here sit on their knees, sometimes prostrating and sometimes standing up with a certain rhythm. Lastly, many worship by shaking their bodies back and forth, and right to the left.

It is possible to urge that one of these sects that Kang saw was Rumi belief. Because the traveller described the way of worship of whirling dervishes.

### **Language in the Travelogues**

In the Shanghai chapter, Şükrü stated that he was settled in the Continental Hotel and that the people who run this hotel were Greeks from Yanya and spoke Turkish perfectly (Şükrü, 2013, p. 485). When he went to Tianjin, he met two people named Pencaplı Muhammed Hıyat and Efgani Muhammed Şerif Sharif in the mosque called "Nuns Lebs" in the Islamic Quarter. Since these people did not know Turkish, they communicated with him in Persian (Şükrü, 2013, pp. 492-493).

Similarly, Şükrü mentioned that he met Muhammed Efendi in Shanghai, and that he knows Turkish well as well as Arabic, English and Chinese (Şükrü, 2013, p. 487). The traveller also attached great importance to how the names of the places he visited were pronounced in Chinese and what they meant in Chinese.

In this regard, he emphasized the following words about the spelling and pronunciation of Beijing:

Muslims write the name of this city as "Bugin". In Chinese, "bu (bei)" means north, while "gin" and "china" (jing) means capital... If the words "gin" and "china", which mean capital, are separated from these names, "bu (bei) means north; lan (nan) means south; tun (dong) means east; xi (xi) means west". (Şükrü, 2013, p. 494)

In Kang Youwei's travelogue, it is understood that Turks prioritize French education:

Today, all Turkish speakers of foreign languages speak French. Language and writing belong to the French, and politics and theory are learned from France. A person who enters from the Turkish borders is like blind and dumb if he cannot speak or write in French... (Şükrü, 2013, p. 36)

### **Schools in Travelogues**

In the Hongkong episode of Seyahatü'l Kübra, Şükrü, who met Abdullah Sert Sahib Efendi, emphasized that his adopted son Abdurrahim, who was sixteen years old, completed his primary education in Mescid-i Sert and studied at the English School (Şükrü, 2013, p. 481).

In the 16<sup>th</sup> century (1581), while Matteo Ricci came to China to spread Christianity, he also brought scientific resources in many fields such as mathematics, astronomy and geography. Thus, from the arrival of Ricci to the last century of the Emperor Kangxi period (1662-1722), new research from the west in many fields such as maps, clocks, telescopes, astronomy, medicine, hydraulics, music, biology, etc., led to the updating of the Chinese education system. When the Qing Dynasty is considered as an education system, it was a period when ancient and new Chinese education systems blended together. At the end of the Qing period, more emphasis was provided on education and efforts were made to

increase the literacy rate. With the education given in state, provincial, district and private schools, the public also received education. Unfortunately, the school attendance rate remained low. The number of people receiving education is still low. Therefore, the literacy rate remained below 5% in the 1910s (Hu, 2009, pp. 29-36; Zhou, 2018, pp. 141-175).

If we refer to the first foreign schools established in the Qing period, when the foreigners who came for missionary work could not do missionary work in China by official means, they established Yinghua Shuyuan (Anglo Chinese College) in Malacca on 11.11.1818. In the school where bilingual education will be given, courses on both Chinese culture and European culture were taught. Hong Kong was given to the United Kingdom with the Treaty of Nanjing in 1842. Therefore, the school was officially moved to Hong Kong in 1843, but its educational activity was terminated in 1856. In 1834, Mary Gützlaff, wife of Karl Friedrich August Gützlaff, founded the "Women's School" in Macao. The Morrison School (马礼逊) was established in Macao in 1839. In 1842, this school was moved to Hong Kong. In the school, which has four classes, Chinese and English lessons were taught, but there were also English lessons. In English lessons, astronomy, history, biology, chemistry, arithmetic, algebra, geometry, basic level mechanics, music and composition lessons were given. With the signing of the Huangpu Agreement between China and France in 1844, in accordance with the 22<sup>nd</sup> article of the agreement, European states gained privileges to establish places of worship, hospitals, schools, etc. in China (Sun, 2019). This caused an increase in the number of foreign schools in China, in the same way as the Ottoman Empire. The fact that the missionary activities continued in China at the time Şükrü was there can be understood with the following words: “(on the way to Ningxia) on the skirts of the Diçinsi Mountain, heresy, European missionaries, consisting of a hundred households and a population of five hundred, reside” (Şükrü, 2013, p. 508); “There is a Belgian missionary in Lanzhou. He made many Chinese polytheists. His name is Vandasik (Şükrü, 2013, p. 516). In addition, he emphasized in the Tianjin section of his travelogue that “the Chinese did not have any madrasahs other than the primary school they had built in the courtyard of the temples to teach children about forty-five thousand characters, or any education that would be useful to the current generation (Şükrü, 2013, p. 492). This is due to the period when Şükrü went. During the Qing period, new educational policies were put into operation a few years after Şükrü's travels. Therefore, Şükrü may have pointed out that the education given to the Chinese was weak.

While writing *Seyahatü'l Kübra*, Şükrü generally focused on the number of madrasahs of Muslims and how they receive education if there is no madrasah in their city. This clearly reveals that the purpose of Şükrü in the travelogue was to obtain information about the Muslim population in the world. This conclusion can also be reached from the table that shows the Muslim population in the world, given by Şükrü at the end of *Seyahatü'l Kübra*.

In Kang's travelogue, it is stated that Turks have adopted a French-style western education throughout the country in the last ten years. According to the information Kang gave on this subject, in these schools, there is a summer holiday for 2 months and when the school starts, money is taken from the children for 4 piyashidas. There are blackboards in the classrooms. There are 160 students in a school that Kang attends. According to Kang, the number of students in the school is low. There are 200 students in the school, except for those who learn the compulsory subjects. Courses are of four types: law, military, medicine and engineering. Philosophy and Theology are not included in these courses. Engineering education is two-years and medical education is three-years. Within the legal education, there are also philosophy, literature and foreign language courses. There is a separate faculty related to military service (Fidan, 2019, pp. 35-36). Kang, in his travelogue, compared the schools in the Ottoman Empire with the schools in Europe and drew attention to the low number of students and conservative opinions of the people.

As Kang stated in his travelogue, Turks gave importance to education in the French style, but also gave importance to education in fields such as law, military service, medicine and engineering. The Ottoman Empire envisaged a change in education with the innovation movement that started at the end of the 17<sup>th</sup> century. Thus, the idea of opening schools teaching in the Western style emerged. During the reign of Mahmud II (1808-1839), with the increase in innovation studies in education, in line with the aim of training civil servants, Mekteb-i Maarif-i Adliye, Harbiye, Medicine, Dârü'l-Muallimin, Dârü'l-Muallimat, Dârü'l-Fünun, Galatasaray Sultanisi and secondary schools (rüştîye) and high schools (idadi) were opened (Karabulut 2016, p. 55). When it came to the period of Abdulhamid II, education was given more value and an increase was observed in both the number of schools and the number of students in this period (Saydam, 2002, p. 553). "The French, English, American, German, Italian and Austrian schools established in the Ottoman lands with the support of foreigners and the Robert College, which was established in Istanbul in 1863 to provide American-style education in the Ottoman Empire, have been very influential in the field of education. In addition, Armenian, Bulgarian and Greek language lessons for minorities were given at Robert College, and students were informed about their national languages, literature, history and geography (Karabulut, 2016, pp. 55-56). The increase in the number of foreign schools belonging to non-Muslims in the last periods of the Ottoman Empire was directly proportional to the weakening of the Ottoman state. Although the Ottoman State, which could not keep the number of foreign schools fixed by supervision, tried to take measures in this regard, it could not prevent these institutions from leaving the educational purpose and forming around a political purpose. This was one of the important factors in the collapse of the Ottoman Empire (Haydaroğlu, 2006).

### **The Food Culture**

The subject of food is mentioned only once in the chapters of Seyahatü'l Kübra to China. The traveller, who had eaten Chinese food with Muhammad Hayat and Muhammad Şerif Efendi, who invited Şükrü to his home on his trip to Tianjin, introduced Chinese food as follows: "I ate Chinese food, which I have never seen or tasted anywhere, in this person's house for the first time. These strange dishes, which consist of starch extracted from lubyas (beans), star grass flowers they take out of the river, and many strange plants and fruit nuts available here, are quite delicious and delightful (Şükrü, 2013, p. 493).

As Kang mentions in his Turk Travelogue, Turks have a lot of spices in their food. According to Kang, European states France, Spain and Portugal cannot keep up with the Turks in this regard. "They (Turks) cook chicken, lamb or beef together, their food is above all... Turks do not drink alcohol; their religion forbids it. Fruit juices and syrups are very tasty and they are sold in large glasses of bottles in bazaar. All Turks eat rice. It's cooked somewhat similar to the rice in China, but when they cook it, they add too much salt or ground beef" (Fidan, 2019, p. 81).

### **Soldiers**

According to Seyahatü'l Kübra, the British have 400,000 soldiers in Hong Kong. Three thousand five hundred of them are Indian and five hundred are European. Four hundred of the soldiers are artillery, three thousand five hundred are infantry, and one hundred are police officers. The soldiers that make up the infantry battalions come from the Afridi tribe between India and Afghanistan (Şükrü, 2013, p. 481). In his Tianjin notes, Şükrü emphasized the following words about the situation of soldiers and police: "Every state has its own military and police in its district. Russia, which has not brought back its soldiers after the recent conflict of Japan, has only the police left (Şükrü, 2013, p. 491). In his Shanghai notes, he articulated that "there are Chinese policemen with short knobs in their hands as well as the police of foreign states on the streets of Shanghai, but Chinese policemen can only interfere locals, and foreign polices deal with foreigners" (Şükrü, 2013, pp. 488-489).

Şükrü generally mentions the soldiers of European states in his travelogue and expresses regretfully that the absence of four battalions of soldiers in a four-thousand-year old empire was in favour of the European states. He even compares this situation with his own state and indicates, "Is it not the long sleep of the east that pampers a handful of western nations like this? They got up when we went to bed. They took advantage of the empty ground provided by vigilant statesmen and began to attack from all sides. Let's wake up now to get rid of the evils of these looters." He wanted to emphasize that it is time to wake up from the current state they are in (Şükrü, 2013, p. 496). This wish is in the nature of suggestions for the problems that are frequently encountered in Şükrü's travelogue.

Kang, on the other hand, emphasized in his travelogue that the Turks were always proud of their strong armies (Fidan, 2019, p. 34). As mentioned in the Turk Travelogue, "They took military training from Germans. There are 400,000 soldiers in peace time and 1.2 million soldiers in wartime in their army, and there are 800,000 professional soldiers. The numbers of soldiers from Macedonia is 150" (Fidan, 2019, pp. 34-35). In addition, it was underlined in the travelogue that the military schools of the Turks were quite large, but the rules of the soldiers and the style of their clothes were the same as in Europe (Fidan, 2019, p. 38). In his travelogue, Kang criticizes the cops he sees here with these words: "Cops on the way only accept gifts and do not do any other work other than taking a bribe. In the past, if there were some people who spoke a foreign language, they would have caught them. These become only a means of oppression" (Fidan, 2019, p. 35).

### Clothing

While writing his impressions of China, Şükrü did not give any information about the clothing of the Chinese, except for the clothes of the women in Hami and the surrounding cities. The dressing style of the women in Hami, on the other hand, attracted Şükrü's attention, probably because they were dressed contrary to the Islamic belief. This is what happened in Hami's impressions: "Muslim women in and around Hami do not know how to wear hijab, they also walk around in the bazaar without wearing a hijab. In addition, their clothes are indistinguishable from men's (Şükrü, 2013, p. 523).

Şükrü mostly included the physical characteristics of people in his travelogue. For example; in the travelogue, the brahmas gathered their hair on their heads like the Frankish madams while they were visiting the temple, and they completely shaved off their beards and moustaches; Details are given, such as the fact that the Chinese Muslims, like the others, let their hair down and shave their beards and moustaches, could not distinguish between polytheists and Muslims (Şükrü, 2013, p. 498,501).

According to Kang's impressions, everyone in the Ottoman Empire wore European clothes. Everyone from the sultan to the most ordinary people is dressed in this way. The only difference between those and Europeans is that they wear fez. For Kang, the custom of wearing the fez is the only thing that reminds them of their religion (Fidan, 2019, p. 37).

Again, Kang uttered in his travelogue that the poor people in Istanbul wore old Turkish clothes, yellow or red patches were visible in these old clothes, these long dresses had no buttons, and therefore they were similar to those in China. In fact, Kang, who compared these clothes to the old clothes of Islam, emphasized that the style of dressing was like this in Xinjiang (Fidan, 2019, p. 37).

Rather than what the public wore, Kang tried to give detailed information in his travelogue about how the Sultan, the grand vizier, the deputy grand vizier, senior officials, other officials, aides, officers, regional commanders, judges, deputy judges, officials responsible for domestic and foreign affairs, clergy, eunuchs and prisoners wore. Kang's description of the Sultan's clothes is as follows: "The sultan is 62 years old, has a white beard and fez, and he wore a European-style black outfit, a golden epaulette and a sword" (Fidan, 2019, p. 64).

## **Eunuchs**

One of the subjects that Kang discusses, unlike Şükrü's travelogue, is the eunuchs. He emphasizes the similarities between the Ottoman Empire and China in this regard and makes a self-criticism saying why they do not use female servants such as the Austrian King and the German King instead of the eunuchs. Emphasizing that the Turks no longer use people of their own nationality, but instead use blacks, he argues that at least they do not harm their own nation, and therefore they are better than the Chinese in this regard (Fidan, 2019, p. 68). He made wishes for the future by ending the poem he wrote on this subject with the words "I hope we will end our 2000 years of shame with these words" (Fidan, 2019, p. 68).

## **Money**

There are chapters about money in the travelogues of Şükrü and Kang. Şükrü mentioned the Chinese money for the first time in his Xinjiang impressions:

The measurements used by the Chinese for gold and silver are called "ser, miskal, puk". One ser is ten miskals, one miskal is ten püks. One ser is worth two Russian manats. There are stamped silvers in the names Nukre and Yinbiğ, and metal bronze minors with a hole in the middle and in the name of Çin. Silvers less than five ser are not stamped. Less than five silvers are not stamped. Yinbiğ equals from fifty sers to fifty-three sers. One puk rises to eleven sers with silver bronze, and from one thousand to one thousand five hundred çin with a thousand "çin". The unit of measurement used for meat and bread in Chinese grocers is called "çin" and it amounts to sixteen sers, or thirty-two manats. They call the unit of measurement they use in cereals as "şın". Our word "şink" must have been taken from Chinese or the Chinese must have taken it from Turkish. Ten şins are the price of one sphere, and ten spheres are a "dadan". One "şın" is eighty dirhams, one sphere is eight hundred dirhams, ten spheres are eight thousand dirhams. The measure used by the fabric manufacturers is the same as the Istanbul archine. (Şükrü, 2013, p. 528)

In Kang's Turk Travelogue, the description of Ottoman currency is given as follows:

The copper coins of the Turks are so called piastre. It is their most important unit of currency. The smallest unit of currency is also called para. In total, there are seven units of currency, which are 5, 10, 20, 40, 100 and 200. Five is the smallest denomination. The ones over twenty are copper, and others over forty are silver. Each forty para is equal to one piastre.

There are eight kinds of piastre; silver weight of 1, 2, 2, 5,5, 10, 20 is equivalent to China's seven qian two fen silver. One piastre is equal to our three fen six li small silver. Coins more than two piastre are small silver coins. After twenty-seven it is gold. (Fidan, 2019, p. 77)

The gold coin is called lira, of which there are four kinds. One lira is equal to twenty-seven piastre (Şükrü, 2019, p. 78).

## **Medicine**

This subject is mentioned only in Seyahatü'l Kübra. While he was in Lanzhou, one of the Muslims who was with him, Hamidullah Sahib Efendi from Turfan, gave a medicine called "quin" to Şükrü, whose body ached due to constant sweating and cold. This drug, called quinine, is actually a black skin patch applied to a cloth. As Şükrü explains in his work, the making of the patch is as follows: After the snake is killed, it is put into a bottle and the mouth of the bottle is tightly closed with a cork and placed in a damp place. It is kept here for four, five or six years. After the bottle is taken out, the snake inside is like black coal. The part remaining in the bottle is taken into the pot and some affodill and zirik oil are



added into it. It is boiled until it thickens. Then, this medicine, which is taken spoon by spoon from the pot, is poured on pieces of paper and stored. When there is pain, these drugs are attached to the aching area. Because this drug is the most effective treatment for aches and pains (Şükrü, 2013, p. 516).

In Chinese, skin patch is called gaoyao (膏药). It is also known as bao tie (薄贴), or thin sticky, with its old name. These patches, which are used to treat pain, are made by applying the drug obtained from the mixture of plant and animal oils on a thin cloth.

### Conclusion

The travelogues written by Şükrü and Kang reveal the situation of the Ottoman and Chinese in the 20<sup>th</sup> century from two different perspectives. Even though the Ottoman "Europe's Sick Man" and China, "Sick Man of Asia", are two different civilizations, they lagged behind the development of the European States and could not keep up with this development. Thus, they could not escape from living under the pressure of Europe for a long time. Therefore, European influence began to be seen more intensely in the Ottoman Empire and China.

Şükrü, who came to China in 1906, tried to reveal the image of European States in the big commercial cities of China such as Hong Kong, Shanghai, Tianjin and the capital Beijing in his travelogue. In Şükrü's sense, neither the emperor nor the people had the power to resist the European states in this period. The intensive use of opium by the Chinese at that time was also included in the travelogue. In Şükrü's words, the people cannot open their eyes because of opium and expect salvation from Europeans. Europeans conquered almost every part of China. They even obtained the right to collect taxes in their regions and districts. While the districts captured by the European states developed architecturally, there is no sign of development in the streets where the Chinese lived. For this reason, in the travelogue, the Chinese are depicted in a way that is still closed to development, even though they now live in the same lands as the Europeans. This caused Şükrü to criticize from time to time, having looked at the state of a huge empire of 4000 years.

The year Kang wrote the Turk Travelogue is 1908. European influence is also seen in the Ottoman Empire. In Kang's travelogue the influence of European life in the field of education, architecture and clothing in the Ottoman Empire comes to the fore. Kang underlined the importance given to French education in the Ottoman Empire. European style has been adopted in clothing as well. The date Kang set foot in the capital coincided with the time Abdulhamid declared the Second Constitutional Monarchy and the traveller mentioned that the people celebrated it for 10 days. While writing the parts related to the constitution in his travelogue, the traveller emphasized that an administration would not be successful only with the ideas of freedom and equality. According to Kang, "The constitution of each country can only succeed with the idea of administration by law (Fidan, 2019, p. 23) Kang also tried to draw attention to why the power of Sultan Abdulhamid II weakened, towards the end of his travelogue. The exile of Midhat Pasha, who prepared the first constitution, and the party members caused them to become angrier and influenced the public. In this way, the people, who forgot what freedom means, started to make demands from the sultan. As the revolts increased and the sultan could not suppress these revolts, the people began to see the sultan as weak. Internal pressures also led to the re-declaration of the constitution. However, the declaration of the constitution could not stop the turmoil in the Ottoman Empire. According to the traveller, this turmoil drags the future of the Ottoman Empire into uncertainty.

When evaluated within the framework of the situation of European states, architectural structures and streets in the Ottoman and Chinese, the similarities between the two travelogues are quite high. Both travellers, one Turkish and one Chinese, tried to reveal the deficiencies in the country they were

traveling to, completely. The most striking of these deficiencies is the pollution in the streets and education. Both travellers offered extensive explanations for why the streets were so filthy and dirty. In terms of education, Şükrü emphasized that the Chinese did not have a school other than the schools inside the temples, while Kang found the number of the students studying in these schools is low. While Şükrü conveyed the information he received from the Muslims he met there, Kang personally went to the schools in Istanbul and described the schools. He even tried to provide information to the reader about the courses given in schools.

It is seen that travelogues have similar features as well as different features in terms of the purpose of writing travelogues. While Şükrü was an ordinary civil servant in the Ottoman Empire, he was exiled on the grounds that he could not get along well with his superiors. While Sükrü was in exile, waiting for forgiveness from İstanbul, he decided to travel with a dream. The purpose of traveling is both to realize his dream and to reveal the Muslim population in the regions he travels to. The aim was in this direction in the Chinese impressions of Seyahatü'l Kübra. In his work, Şükrü first gave geographical information about the cities he visited in China, and then compressed historical information occasionally. Sometimes he cursed the situations that he did not welcome. Sometimes, he offered suggestions or wishes against the problems he identified. He never neglected to add words praising the Ottoman sultans or the Ottomans to his impressions. A clear and understandable language was used. However, the spelling of the place names he travelled in China according to the pronunciation led to the inability to understand where the traveller visited. Şükrü always met Muslims wherever he went and chatted with them sometimes in Turkish and sometimes in Arabic or Persian. From these Muslims, he learned the number of Muslims in the places he went, the number of mosques and madrasahs, and noted them all. In his travelogue, he did not only include information about Muslims, but also tried to reveal clear data about the political situation of China and the lives of the Chinese. He did not openly compare the Qing Dynasty with other countries in his impressions. Instead, he preferred a critical language. In his work, although he could not provide as much information as Kang about education, military structure and historical places in China, he noted interesting things that he encountered in places he saw. The medicine called "quin" given to him for his pain in China, three large ebony trees in the village of Cico, which is two hours away from Hoço, the Fish Mountain he saw in Cancaku, the water mill that he encountered in the Cakubi Plain are examples of things that seem interesting to him.

The situation is quite different in Kang's travelogue. The fact that Kang is an educated high-ranking official and even has a superior position in politics made him more critical of events. As far as Kang concerned, the salvation of his own country depends on examining the political structure in other countries. For this reason, Kang compared every place he saw in the Ottoman Empire with his country. He showed many of the features he listed in his travelogue as a common point with China by saying "We are in the same situation as the Turks". The chapters with critical approaches are generally the points where he compares the Ottoman Empire with Europe. Another remarkable point in the Turk Travelogue is Kang's political thought. Being a politician himself, Kang made himself look critical at the political structure in the Ottoman Empire. The features that differ from Şükrü's travelogue are the detailed description of the historical places, the clothing of the Turks, and the situation of the eunuchs in the two countries. Kang, while describing each historical place in Istanbul with its historical background in detail, also tried to convey information to the reader about the clothing of all Turks, from the sultan to the lowest. In addition, detailed descriptions are given in the work, from the palace to the mansions where the viziers stay, from the ministries to the houses where foreigners stay. From this perspective, it is obvious that the Turk Travelogue is a comprehensive travelogue on the Ottoman Empire in China.

The points that Kang mentioned in his travelogue with the words "this is similar to China", "it is very much in my country, we are in the same situation as the Turks" have similar characteristics with the places that Şükrü criticized in his travelogue. Already in the 20<sup>th</sup> century, when the two countries are periodically compared, the notes given in the travelogue almost overlap with each other. Therefore, both studies are valuable as they witness the developments in the Ottoman and Chinese in the 20<sup>th</sup> century with their own eyes. However, since Kang's Turk Travelogue was translated into languages such as Turkish and English, it reached different audiences, while Şükrü's travelogue named Seyahatü'l Kübra was only in Turkish, which led to the shallowness of the studies in this field. When compared to other Turk Travelogues, Seyahatü'l Kübra was not valued as much as Acâib'ül-Letâif, the first work on China written by Gıyaseddin Nakkaş in the 16<sup>th</sup> century, although it was written in later periods. Most likely, the lack of recognition of the work was effective in this. However, Seyahatü'l Kübra, which contains ancient information about China as well as many European countries, should be appreciated and promoted as much as other travelogues.

## Compliance with Ethical Standards

### Ethical Approval

Ethical approval for this study is not applicable.

### Author Contributions

The author confirms sole responsibility for the following: study conception and design, data collection, analysis and interpretation of results, and manuscript preparation.

### Declaration of Conflicting Interests

The author declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

### Funding

The author received no financial support for the research, authorship, and/or publication of this article.

## References

- Blofeld, J. (1965). *I Ching (The book of changes): A new translation of the ancient Chinese text with detailed instructions for its practical use in divination*. EP Dutton.
- Coşkun, M. (2009). Seyahatname. *TDV İslam Ansiklopedisi* (Vol. 37, pp. 13-16). Türkiye Diyanet Vakfı, <https://islamansiklopedisi.org.tr/seyahatname>
- Fidan, G. (2019). *Chinese witness of the Young Turk Revolution: Kang Youwei's Turk Travelogue*. Kopernik.
- Haydaroğlu, İ. (2008). Osmanlı Devleti'nde yabancı okullarda denetim ve Cumhuriyet dönemine yansımaları. *Tarih Araştırmaları Dergisi*, 25(39), 149-160.
- He, S. (何社林) (2021). Xu Xiake Chenyou riji zhong de qinggan biaoda (徐霞客柳游日记中的情感表达). *Xiangnan Xueyuan Xuebao (湘南学院学报)*, 42(6), 51-53.
- Hu, X. (胡学亮) (2009). A study of private school enrolment ratios in the end of Ching Dynasty (清末中国民众私塾就学率的考察). *Lifelong Education and Libraries*, 9, 29-36.
- Karabulut, M. (2016). Osmanlı İmparatorluğu'nda 19. yüzyılda değişim süreci, sosyal ve kültürel durum. *Mecmua*, 2, 49-65.
- Kirilen, G. (2013). Reformcu kişiliğiyle Kang Youwei ve Türkiye seyahatnamesi. *Trakya Üniversitesi Edebiyat Fakültesi Dergisi*, 3(06), 121-160.
- Küçük, C. (1988). Abdülaziz. *TDV İslâm Ansiklopedisi* (Vol. 1, pp. 179-185). Türkiye Diyanet Vakfı, <https://cdn2.islamansiklopedisi.org.tr/dosya/1/C01000235.pdf>

- Li, B. (李伯钦), & Li, Z. (李肇翔) (2012). *Zhongguo tongshi, juan ba, Qing* (中国通史. 卷八, 清). Fenghuang Chuban She (凤凰出版社).
- Maksudoğlu, M. (2009). *Osmanlı tarihi (1289-1922)*. Ensar Neşriyat.
- Mei, Y. (梅毅) (2006). Shi xi Zhongguo luyou de lishi xing tezheng (试析中国旅游的历时性特征). *Jiangxi Shehui Kexue* (江西社会科学), 1, 246-251.
- Önalp, E. (2009). Seydi Âli Reis'in 1554 yılında Portekizlilere karşı mücadelesi. *한국중동학회논문총*, 30(2), 79-101.
- Özerdim, M. N. (1950). Acaib-Ül-Letaif Hitay Sefaretnamesi ile Çin kaynakları arasında ilgi. *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi*, 8(3), 345-371.
- Özgüldür, Y., & Özgüldür, S. (1994). 1876 Anayasası'nın hazırlanmasında Mithat Paşa'nın rolü ve fonksiyonu. *OTAM Ankara Üniversitesi Osmanlı Tarihi Araştırma ve Uygulama Merkezi Dergisi*, 5(5), 311-348.
- Saydam, A. (2002). Yenileşme döneminde Osmanlı toplumu. *Genel Türk Tarihi* (Vol. 7). Yeni Türkiye Yayınları.
- Sun, P. (孙培青) (2019). *Zhongguo jiaoyu shi* (中国教育史). Huadong Shifan Daxue Chubanshe (华东师范大学出版社).
- Sun, Y., Hein, C., Song, K., & Feng, L. (2018). Planning modern cities in China: Urban construction regulations of concessions in Tianjin (1860-1945). *International Planning History Society Proceedings*, 18(1), 1048-1059.
- Şükrü, S. (2013). *Seyahatü'l Kübra Armağan-ı Süleymanî Be-Bargâh-ı Sultanî*. H. Mert (Preparer). Türk Tarih Kurumu.
- Wong, Y. T. (1992). Revisionism reconsidered: Kang Youwei and the reform movement of 1898. *The Journal of Asian Studies*, 51(3), 513-544.
- Xu, X. (t.y.). Xu Xiake seyahatnamesi. (2022, 12 December) <https://ctext.org/wiki.pl?if=gb&res=196805&remap=gb>
- Zhao, C. (赵春香), He, N. (贺娜), Chen, G. (陈国生), Zhang, H. (张海兵), & Luo, S. (罗斯福) (2022). Xu Xiake dui Ming dai Hengyang chengshi dili de kaocha (徐霞客对明代衡阳城市地理的考察). *Jingji Shi* (经济师), 10, 245-249.
- Zheng, J. (郑建宁). (2019). *Fa Xian "Foguo Ji" yingyu yi jie ji yiben bijiao* (法显《佛国记》英语译介及译本比较). Shoucang (收藏), 4, 103-111.
- Zhou, D. (周東怡) (2018). Qing mo jiaoyu fazhi hua licheng de yi ge gemian: Yubei Lixian shiqi de jianyi shizi xue shu (清末教育法制化歷程的一個側面: 預備立憲時期的簡易識字學塾). *Fazhi Shi Yanjiu* (法制史研究), 34, 141-175.

## Notes

<sup>i</sup> Although there are esâretnâmes written in the form of letters, travelogues of this type are rarely encountered. The purpose of writing these letters or travelogues is the desire of the captives to inform their friends about their situation or the desire to escape from captivity by obtaining the ransom demanded by their abductors with the help of their friends (Coşkun, 2009).

<sup>ii</sup> It is also known as the Mirror of the Countries. It is about the countries that Seydi Ali Reis visited during his four-year travel and the events that happened to him during his travel. (Önalp, 2009, p. 100).

<sup>iii</sup> It was written in 1554. The work, in which astronomical and geographical information is given in detail, is a guide book for sailors who will sail towards the Indian Ocean. For detailed information see (Önalp, 2009, p. 100).

<sup>iv</sup> Cities such as Zhejiang, Fujian, Jiangxi, Aoxi, Guizhou, Yunnan etc. can be given as examples. For Xu Xiake's travelogue, see Xu, t.y..

<sup>v</sup> Şükrü has two more booklets besides Seyahatü'l Kübra. These are İntibahı Millet and Menabi-i Servet. Both of the works were published in Istanbul. While the İntibahı Millet was evaluating some articles with the Kanun-ı Esasi, which came into force again in 1908; Menabi-i Servet, on the other hand, is on the subject of domestic production and domestic goods, which is frequently emphasized in the work named Seyahatü'l Kübra (Şükrü, 2013).

---

<sup>vi</sup> Among these reports are the “Russian Reforms” dated March 12, 1898, the “Japanese Reform Program” presented on April 10 and detailed on June 21, and the Weakening of the Turks, written in June-July 1898 (Kirilen, 2013, 132; Fidan, 2013, p. 15). In the report, the name Turkey was used instead of Ottoman. As Fidan (2013) states, Kang Youwei used the name “Tujue” instead of the Ottoman name in his articles until the establishment of the Turkish Republic in 1923. Emphasizing the need to compare history and events with recent examples in the report, Kang stated that he thinks Turkey is the best example for China. He mentioned that with the stabilization of politics in Europe, the peoples living in the fertile lands of the Turks struggled for independence, and that Egypt, Greece, Romania and Serbia gained their independence. He added to his notes that despite the weakening of the country, a new diplomacy was acquired during the period of Midhat Pasha. In addition, Kang mentioned in his report that if the Turks had not sent Midhat Pasha into exile, the Turks would have reached the same level with the European countries in twenty years. At this point, he identified himself with Midhat Pasha as he was a reformist (Fidan, 2013).

<sup>vii</sup> The Six Gentlemen of the Hundred Days' Reform (戊戌六君子) Tan Sitong (譚嗣同), Lin Xu (林旭), Yang Rui (楊銳), Yang Shenxiu (楊深秀), Liu Guangdi (劉光第) and Kang Guangren (康廣仁) were executed in Caishikou province of Beijing (Li & Li, 2012, p. 277).

<sup>viii</sup> Liang Qichao took Japan's protection and went to Yokohama (Li & Li, 2012, p. 277).

<sup>ix</sup> In addition to the Turk Travelogue, Kang Youwei has such works as “A Study of Confucius as a Study of a Reformer of Institutions (孔子改制考, 1897)”, “The Book of Great Unity (大同书, 1885)”, “A Study of the Forged Classics of the Xin Period (新学伪经考, 1891)”, “A Study on government reforms Japan (日本变政考)”, “Travels to The Eleven European Countries (欧洲十一国游记)”, “My History (我史)”.