

Diplomatic Relations between the Rulers of Bukhara and Ottoman Turkish Sultans between the 16th and 19th Centuries

Aymatova Zarnigor Ghulomovna

Bukhara State University, Lecturer of the Department of World History

Abstract: In this article, the history of the state of Bukhara, one of the most powerful states in Central Asia between the 16th and 19th centuries, is discussed in detail. At the same time, the article describes the political, cultural, economic, military, and trade relations established between the rulers of Bukhara and the Ottoman sultans during this period.

Keywords: Embassy, international relation, treaty, alliance, trade, policy, culture, economy, society, education, tyranny, stagnation, sultan, emir.

Introduction

Relations between Central Asia and the Ottoman sultans over a long period of time were revived in the 16th century on the initiative of the Ottomans. In order to eliminate Iran's policy of aggression against the Ottomans, in August 1514, the letter sent by the Ottoman sultan Salim I (1512-1520) to the Shaibani ruler Kochkinchikhan (1510-1530) through Muhammadbek led to the establishment of political relations between the two countries. The actions of the Ottoman sultan Suleiman (1520-1566) and the ruler of the Shaibanis, Ubaidullah Khan (1533-1539), in order to fight against Iran together, led to the strengthening of relations between these countries. 1529 The Ottoman-Austrian War forced the Ottomans to postpone the Iranian issue. In 1533, after the signing of the peace treaty with Austria with the Ottomans, the issue of Iran drew attention again. 1548 Shaibani ruler Abdulatif (1540-1551) suggested Ottoman Sultan Suleiman to fight together against Iran and asked him to send weapons. However, after the weapons arrived in Samarkand from Istanbul, Abdulatif died. As a result, the Ottoman march to Iran was not carried out. After Shaybani ruler Baraq Khan (1540-1556) came to power, he sent his ambassadors to Istanbul, Mubarizuddin Qutlugh' Fulodi and Nizamiddin Ahmed. Through them, they received the weapons sent by the Ottoman sultan and the stabilization of the political processes inside the country informed that it was possible to march to Iran. But the Ottoman sultan Suleiman signed the 1555 Treaty of Amasia with Iran and declared that he could not provide military assistance to Bukhara. Diplomatic relations between the Shaybani and the Ottomans were restored again at the end of the 16th century. Ottoman sultan Murad III (1574-1595) sent weapons to Bukhara Khan Abdullah II (1583-1598) and offered to fight together against the Safavids. Abdulla Khan II agreed to the proposal of the Ottoman sultan. While the war against Iran continued, the Safavids managed to conclude a peace treaty with the Ottoman sultan. As a result, a certain period of stagnation began. 1639 During the reign of the Ottoman sultan Murad IV in the Ashtarkhani dynasty, he wrote a letter to Imam Qulikhan and offered to form an alliance in the fight against Iran. But today, there is no information about whether Immaquuli Khan answered the letter of Murad IV or not. But it is known from history that during this period, relations between Immonquuli Khan and the Iranian king Abbas were good. In 1690, Subhonquuli Khan (1681-1701) sent ambassadors to the presence of Sultan Suleiman II (1687-1691) in order to improve relations between the Ashtarkhanids and the Ottomans. Later, the

ambassador of Sultan Ahmad II (1691-1695) was in the presence of Mustafa Choush Subhanqulikhan.

Discussion

Embassy relations continued during the Emirate period. At the end of the history of the Middle Ages, the powerful Bukhara state in Central Asia weakened due to internal conflicts, and the Khanates of Khiva and Kokan separated from it. Also, during the change of dynasty in Bukhara in 1747, another part of this country, or the southern part of the Turkestan region, was conquered by the Afghans led by Ahmadshah Durrani, who had just been formed. Although the Emirate of Bukhara continued to play the role of a political, cultural and economic center in the region, its leadership role in this regard continued to decline. The international relations of the Emirate of Bukhara in the current situation are not regular, and the embassy and diplomatic relations with Eastern countries, in particular with the Ottoman Turkish state, which is considered the leading state of the Islamic world, have also decreased. In 1779, Emir of Bukhara Daniyolbi (1759-1784) Ernazar Masud appointed his son as ambassador to Tsarist Russia and then to the Ottoman state. The main task of Ernazar Masud's son was to strengthen relations with the Ottomans, a powerful state in the Muslim world at that time. Ernazar Masud's son was escorted by special guards to the border of the Ottoman state by order of Catherine II. Ottoman Sultan Abdulhamid I (1774-1789) approved the strengthening of political and economic relations between the two countries. In 1783-1784, he sent Mahmud Sharif as an ambassador to Sultan Abdulhamid I for the second time. In response to this, in 1786, in a letter sent to Bukhara through Mahmud Said, the ambassador of Abdulhamid I, he was not interested in the restoration of relations between Tsarist Russia as it was conducting trade relations. That is why Bukhara emir Shahmurad (1785-1800) answered as an ambassador: "A powerful country like Moscow and our forces are not equal. At the same time, we will not enter into a conflict with the Russians. Our current enemy is Iran". Mahmoud Said replied as follows: "Now the enemy of our sultan is Moscow, we have no conflict with Iran". As we have seen above, the interests of the Bukhara Emirate and the Ottoman state were not in sync during this period. Because during this period, the emir of Bukhara did not want to break his relations with Turkey, Russia and Iran [1].

Among the emirs of Bukhara, besides Danyolbi, Amir Shahmurad, Amir Haydar, and especially Nasrullah Khan sent ambassadors to the Sultanate of the Ottoman Turks and tried to establish various regional relations with the Ottoman Turkish sultan. For example, the letter sent by Daniyolbi to the Sultan was carried by Muhammad Zakir, who was going to Mecca in 1786, and the Sultan sent the Holy Quran to Shahmurad on June 29, 1789. On the way back, these ambassadors returned through Baghdad and Iran, and the reason why they did not return through the Black Sea, the North Caucasus and the Caspian Sea is that Bukhara soldiers and Kyrgyz invaded the interior regions of the Russian Empire to help Turkey. In addition, in 1803, the Ottoman Turkish Sultan sent Amir Haydar the title of "Amir of Turkistan and Turan" [2].

Amir Haidar sent the devanbegi Eshmuhammad and Muhammad Yusuf to Istanbul with a letter. In the letter, Emir Haydar touched on the political situation in Central Asia and asked Mahmud II to send books on Sharia. The ambassador of Mahmud II sent 32 volumes of books to Bukhara from Hasan Chalabi, and the sultan was interested in the development of relations between the two countries.

When Tsarist Russia invaded Bukhara, the Emir of Bukhara Muzaffar Khan sent the mufti of Bukhara, Khoja Muhammad Porso, to Istanbul to ask for help. The ambassador was received by the Ottoman sultan on September 24, 1867, but did not achieve any results. In April 1868, the second letter of Amir Muzaffar reached the hands of Muhammed Porso, who returned to Istanbul from the pilgrimage. He handed the Persian letter of Amir Muzaffar dated February 7, 1868 signed by 14 people to the Ottoman Sultan. Ottoman Sultan Abdulaziz leaves for Europe to solve a number of issues without discussing this letter. After recording the trip, the cabinet decided to send the necessary specialists and equipment to Bukhara. However, due to the distance between

the two countries and the location of another country in between, it means that it is not possible to give military assistance.

As can be seen from the information given above, the Ottoman Turkish state played the role of spiritual leadership in the Middle Ages in the Muslim countries of the East, like the Arab caliphs. However, historical literature shows that this leader was not always respected enough. For example, in 1863, three merchants from Milan, Italy, and three Italian businessmen who wanted to develop a silk factory and silk products production business came to Bukhara. They came to Bukhara through Turkey and despite having the sultan's guarantee, they are arrested at the request of the population. Because the Italians' filming of the city of Bukhara is a reason for the people of the emirate to believe that they are spies of the Russian Empire. These merchants were later released in 1868 at the request of the Russian Empire. Russian merchant Khludov was instrumental in their release, and he asked von Kaufman to do so [3]. However, on October 23, 1863, in a letter sent by the Turkish sultan to the emir of Bukhara, Muzaffar Khan, his request to release the Italian merchants was rejected [4].

Results

In the period we are considering, Turkey is the most powerful military and political among the Muslim countries, and Turkish military instructors, engineers, and military experts have been sent to many countries. In the memoirs of Armani Vamberi, who traveled to Bukhara and Turkestan under the name of Rashid Efandi, one can witness a number of relations between Bukhara and the Turkish state. The fact that Mustafa Chaush Pasha, who was sent to Bukhara at the request of Bukhara Emir Nasrullah Khan, was thrown into prison because he protested against the injustices in the Bukhara army, the use of heavy punishments, and the large number of death sentences, shows the tyranny of the rulers of Bukhara.

In the last quarter of the 19th century, feelings of national and religious brotherhood grew in Muslim countries. In 1873, during the conquest of the Khanate of Khiva by the Russian Empire, Turkey, as the leader of the Muslim countries, first sent its ambassadors to Kabul, the capital of Afghanistan, and then to Bukhara, and tried to form an alliance against Russia. Amir Muzaffar Khan announced that he would join the alliance only if the overall command was given to him, and this alliance was not formed [5].

Conclusion

When the rule of Tsarist Russia was fully established in Central Asia, the government officials served to prevent social and political relations of the country with the Ottoman state. In 1910, the 56th ulama of Bukhara appealed to the Ottoman state in a special letter and asked to be freed from the rule of Tsarist Russia. In the 20th century, the political activity of the Ottoman state had an impact on Central Asia. Social, political, spiritual and educational relations with the Ottomans further developed. In the archival documents, it is mentioned that intellectuals of Turkestan led spiritual and educational relations during this period. There is information that the "Tarbiyayi atfol" society formed by them in Central Asia sent 15 students to Istanbul in 1911 and 10 in 1912. According to other information, 75 students were sent to Istanbul in 1910-1913 from Bukhara Emirate alone. It can be seen that even at the beginning of the 20th century, the relations between Bukhara and the Ottoman state were good, and now bilateral relations have been established between the Republic of Uzbekistan and Turkey in economic, political, cultural, educational and other fields.

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