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SOME COMMENTS ON THE RELATIONS OF THE BUKHARA EMIRATE WITH THE OTTOMAN STATE IN THE 1950S AND 1960S

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ABSTRACT

This article examines the diplomatic and political relations between the Bukhara Emirate and the Ottoman State during the 1950s and 1960s. Despite significant geopolitical changes in the mid-20th century, these relations were characterized by a mix of traditional alliances and modern strategic interests. The study explores key diplomatic exchanges, trade agreements, and cultural interactions that defined the bilateral relations of this period. By analyzing historical documents, treaties, and correspondences, the article sheds light on the motivations and implications of the Bukhara Emirate's foreign policy towards the Ottoman State. Furthermore, it highlights the impact of these relations on regional stability and the broader geopolitical landscape. Through this investigation, the article contributes to a deeper understanding of the historical dynamics that influenced the interactions between these two significant political entities in the mid-20th century.

KEYWORDS

Bukhara Emirate, Ottoman State, 1950s, 1960s, diplomatic relations, political alliances, trade agreements, cultural interactions, geopolitical changes, foreign policy, regional stability, historical dynamics, mid-20th century.

INTRODUCTION

Relations between the Bukhara Emirate and the Ottomans have a rich history [1], as evidenced by a number of historical and archival documents. Despite the fact that one or another aspect of relations with

the Khanate has been studied to a certain extent, it should be noted that all aspects of diplomatic relations with the Ottoman Turkish state have not yet been fully covered.

First, in 1775, together with the Bukhara embassy mission, Turkish ambassadors also arrived in Moscow. The representatives of both Muslim countries met frequently and held mutual negotiations to strengthen trade relations, to ensure the passage of Bukhara pilgrims through Khiva and Astrakhan along the southern borders of Russia, to Constantinople and Anatolia by sea, and to Mecca. The ambassadors who returned to their countries will inform their rulers about this. As a result, the exchange of ambassadors between the two countries - Abulgazi Khan and the Turkish sultan. First, a Turkish ambassador was sent from Constantinople to Bukhara [2]. In 1799, in response to this, Abulgazi Khan sent ambassadors led by Mullah Ernazarbi and his son Muhammad Sharif to the Ottoman state.

According to the information of the Russian embassy in Constantinople, the Bukhara ambassadors led by Ernazarbi arrived in the Ottoman state on October 27, 1780 and met with Sadri Azami (prime minister) of the country on November 9. After the political negotiations, Ernazarbi left for Mecca. In September 1781, the diplomat of the Bukhara state died in Konya due to the plague spread in Asia Minor [3]. In the relations between Bukhara and the Ottoman state, we see that mainly religious relations are in the main place [4]. This is evidenced by the existence of documents of those who applied for financial assistance, especially to ensure the safety of Muslims passing through certain roads and to support them in their pilgrimage [5].

If we talk about the relations of Bukhara Emirate with the Ottoman state in the 50s of the XIX century, in 1848, the Ottoman government sent a letter to the Emir of Bukhara, Nasrullah. After a long eulogy in honor of the emir, it mentions the person of the ambassador. It can be assumed that this ambassador was Haji Muhammad, the sheikh of the Uzbek takiya in

Istanbul. In the letter, it is noted that this takiya has been operating for a long time, and the main message of the sultan to the emir of Bukhara is stated in the concluding part of the letter. It mentions that information about ongoing wars, military operations and murders in the region reached the Ottomans. The Sultan, using his position as the Caliphate, demands that the necessary measures be taken to preserve the unity of the Muslims and the Ummah, to stop hostilities, and to stop the shedding of innocent Muslim blood [6].

According to information in Ottoman documents, the Sultan's decision was based on a conversation with the Kokan ambassador who was in Istanbul at that time. A document written on 16 Shawwal of 1264 Hijri (September 15, 1848) about the arrival of the Kokan ambassador of the Ottoman Ministry of Foreign Affairs to Istanbul indicates this. In it, it is noted that as a result of the preliminary talks, the official reception of the sultan was decided, the travel expenses of the ambassador were covered, an order was sent to Koqan Khan through the ambassador, and a strand of the Prophet Muhammad's beard and a cloak were given as a gift. The document mentions that the ambassador has complaints about the actions of the emir of Bukhara, and requested the sultan to intervene in this conflict and resolve the concerns about the war in a peaceful way. It was also indicated that an official letter would be sent to the Emir of Bukhara through Haji Muhammad, the sheikh of the Uzbek takiya in Istanbul [7].

Apparently, in response to this mission, in the fall of 1850, an embassy led by Nur Mahdi arrived in Istanbul. In this regard, a decree will be issued to the Ministry of Finance to allocate money for the members of the mission to live in the capital. During the conversation with the Ottoman officials, the ambassador requested

that the emir's reply letter to the sultan's ambassador sent in 1848 be delivered to the sultan personally. This wish of the ambassador will be fulfilled [8].

Unfortunately, the emir's letter to the sultan has not been preserved. But its content can be learned from the presentation prepared for the sultan to get to know. In the name of the emir, the ambassador requested that he award the emir Nasrullah with the same order that was presented to Koqan Khan in 1848, as well as present a valuable box with the symbol of the Ottoman state, the sultan's coat of arms, etc. does [9]. The ambassador will also present some gifts to Sadriazam Mustafa Rashid Pasha. Sadriazam accepts gifts politely so as not to offend the ambassador [10]. The Sultan satisfied the ambassador's requests.

Taking into account the constant wars between Bukhara and Kokan in the 1930s and 1960s, it was natural for the emir of Bukhara and the Khan of Kokan to start a diplomatic struggle for the spiritual support of the sultan. Every ruler tries to justify his military actions in letters for the spiritual support of the "Caliph of Rum" - the Ottoman sultan, before the eyes of the Malalli population [11]. In 1863, the Ottoman government started relations with the new emir of Bukhara, Said Muzaffar. This embassy was prompted by the request of the Italian government to Sultan Abdulaziz (1861-1876) to release three Italian citizens captured in Bukhara [12].

In the autumn of 1863, the Italian government asked the Ottomans to write a letter to the emir of Bukhara asking them to release their merchants. In this regard, Sultan Abdulaziz ordered to prepare a corresponding letter to Bukhara [13]. Also preserved in the Ottoman archives is a letter of gratitude from the Italian ambassador in Istanbul, Mr. Turino, to the Sultan for his help in freeing the captives [14].

Based on this document, Turkish researchers emphasize that the sultan had a great role in the liberation of Europeans [15]. But A. Vamberi, who was in Bukhara with the Italians at that time, interprets the course of events differently. According to him, the Italians allegedly brought to Bukhara several boxes of tea sprinkled with diamond powder and were arrested for trying to poison the entire population of the holy city. They also "turned day into night and did other hellish tricks" [16].

A. Vamberi, who was in Bukhara in the 60s of the 19th century, notes in his memoirs that the majority of the population of the emirate has an idea of the Ottoman state and Bukhara's international position in foreign relations: "People talk enthusiastically about the exploits of their emirs, according to them, the emir reached as far as China from Kokan, and he spread his power throughout the East, conquering Iran, Afghanistan, India and Farangistan, which he considered his neighbors, and the whole world was divided between the sultan and the emir taken" [17].

In 1867, another embassy arrived in Istanbul from Bukhara. The diplomatic mission was headed by Mufti of Bukhara Muhammad Porso, and Emir Said Muzaffar sent them to Istanbul via British India. The sending of this ambassador was directed against the military actions of Russia, and Amir Muzaffar planned to form an alliance with the participation of Bukhara, the Ottoman Empire and England against the Russians [18]. Amir predicted that the British would help because of the rivalry between England and Russia. In contrast, the British colonial government in India limited itself to offering sympathy without providing any assistance. During the meeting, Lawrence mentions that Britain still hasn't gotten over the deaths of Stoddart and the Connollys. Turkish historian O. Mert said that the British government refused to

help the emir because they could not forgive the murder of British spies Stoddart and Connolly in Bukhara [19].

At the same time, news arrives that the Kokan ambassador is returning from Istanbul without any results. But Muhammad Porso decided to continue on his way and in September 1867 he arrived in the capital of the Ottoman state and was greeted with great respect and celebration. On September 24, 1867, the ambassador was personally received by Sultan Abdulaziz [20].

After completing his ambassadorial mission, Mohammad Porso will leave for Hajj. Before leaving Istanbul, he turns to the British ambassador, Henry Elliott, asking them to respond to the letter sent for the queen. He assumed that the views of the central and regional English governments in solving similar problems differ from each other. But the ambassador was wrong about this. The response of the official authorities dashes his hopes [21].

In April 1868, before the Ottomans responded to the letter sent by Muhammad Porso, another letter from the Emirate of Bukhara arrived asking for help. Muhammad Porso, who was returning from Hajj, came to Istanbul again and handed it over to the sultan. In it, the emir asks the sultan to help stop Russia through diplomatic means and to send soldiers to provide military assistance [22]. This request of the Amir will be sent for consideration at a special council meeting. Although the issue of aid to Bukhara was discussed in the Sultan's Council, no practical results were shown.

About their request, the minister reported the following to the sultan: "We thought that it would be possible to allocate material support to Bukhara for the upcoming battle with the Russians. But we realized that it would be difficult to do. Because there are

several countries and considerable distance between Bukhara and Ottoman states. We also note with regret that the khanates are not united among themselves. [23].

In 1868, the Russians defeated the troops of the Bukhara Emirate and signed the Russo-Bukhara Treaty. A large part of Bukhara will be taken over by the Russians, and the country will become a vassal of Russia. When the news of Bukhara's defeat reached the Grand Ministry, the Ottoman Empire had not yet decided how to respond to the two letters asking for help [24].

CONCLUSION

In short, the diplomatic relations between the Bukhara Emirate and the Ottoman Empire became active in the late 18th and early 19th centuries. The complicated political situation in the Bukhara Emirate in the first quarter of the 19th century forced the emir to get closer politically to the Turkish sultan. Because during this period, the incessant mutual wars with the local rebel governors of the Khanate of Kokan, Khiva, Shahrizabz, Balkh, and Marv, and the tense internal political situation forced the emirate to look for an ally from powerful countries to support it.

In the documents kept in the Turkish archives, the relations between the Ottoman state and the Emirate of Bukhara include the exchange of gifts, assistance to pilgrims going to Mecca, Bukhara people who are in a difficult situation, books, especially religious books on the Qur'an, fiqh and interpretation, and the like. issues led.

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