



THE HISTORY OF THE ESTABLISHMENT OF DIPLOMATIC RELATIONS BETWEEN JAPAN AND THE OTTOMAN TURKISH STATES. DURING SULTAN ABDULHAMID

Jahongir Yursinboyev

Annotation: This article analyzes the historical period created for the establishment of relations between the Ottoman and Japanese states. The historical conditions of both countries have been analyzed.

Keywords: Japan, Ottoman, Abdul Hamid II, Tokugawa, samurai, yanichar, Paris Conference.

YAPONIYA VA USMONLI TURK DAVLATLARI O'RTASIDAGI DIPLOMATIK ALOQALARNING O'RNATILISH TARIXI. SULTON ABDULHAMID DAVRIDA

Jahongir Yursinboyev

Annontatsiya: Ushbu maqolada Usmonli va Yaponiya davlatlari o'rtasidagai aloqlarning vujudga kelishi uchun yaratilgan tarixiy davr taxlil qilingan. Har ikki davlatning tarixiy sharoiti taxlil qilingan.

Kalit so'zlar:

Yaponiya, Usmonli, Abdulhamid II, Tokugava, samuray, yanichar, Parij konfrensiyasi

The first information about Japan in the Ottoman Empire appeared in the second half of the 19th century. Until then, relations had not been established due to the great distance between the two countries and societies, the limited possibilities of communication, and especially Japan's period of introversion under the Tokugawa rule that lasted until 1854. According to Ziya Şakır, the existence of a country called Japan had long been known to Ottoman intellectuals and pilgrims. He says that the successive reports about Japan published in the Turkish-language newspaper "Ruznoma-i Ceride-i Havadis" (published in Istanbul in 1866 by an Englishman named "Chorçıl") were effective in raising public awareness of it. This indirect information process, developed through translations from Europe, continued for a long time. According to Kologlı, the first news item about Japan in Ottoman newspapers was the forty-ninth issue of Ceride-i Havadis dated 28.08.1841:

Not far from China, in the sea, they call Japan (...) the islands of Japan are thin and long, consisting of several large and small continents, their summers are very hot, rainy and windy, and their winters are very cold. , the air is strong, the soil is fertile and they are a fertile place. The population is 30 million, there are two sultans and the capital is the city of Yedo.



The Ceride-i Havadis newspaper, in which this news was published, was the first newspaper published by a private person in the Ottoman Empire and was started by William Churchill (as Ziya Şakir called "Churchill"). English, 1840 Thus, although Şakir correctly identified the newspaper in which the first news about Japan appeared, he gave the wrong time.

There is an important connection between the emergence of newspapers, one of the main components of the formation of the public sphere, and the formation of the image of Japan within the Ottoman Empire. Given Benedict Anderson's insistence that the development of print capitalism made it easy and even possible to imagine a nation (Anderson, 1996), it can be argued that the newspaper also made it possible to imagine other nations.

Of course, it is no coincidence that the first private newspaper in the Ottoman Empire began to be published in 1840. On the contrary, this event was on the path opened by the publication of the first newspaper, Takvim-i Vekayi (which was an official newspaper), in 1831, that is, 1840 is also symbolic, since it marked the beginning of the Tanzimat period. The Tanzimat period, which began with the "Tanzimat Decree" promulgated in 1839 and lasted until the 1870s, was a period of rapid and consistent implementation of reform policies. Abdulmejid was on the throne from 1839 to 1861, and Abdulaziz from 1861 to 1876. However, the real power rested with the Tasis Majlis. The most important name of the Tanzimat, the head of the Tasis Majlis, was Mustafa Reşit Pasha, and then his disciples Ali Pasha and Fuat Pasha. The Tanzimat and the period before it, especially the reign of Mahmud II, are actually the process of the formation of the modern state of the Ottoman Empire. With Mahmud II, the Janissary corps, which was a center of power against the central government, was abolished, and administrative regulations were issued that broke the power of the nobility. The development of transport and communication within the borders of the empire, the abolition of the tax-farming system, and the introduction of a direct taxation system also strengthened centralization. The position of the ulama was weakened by state control over the endowments that formed their financial base and the rise of modern educational institutions.

One of the important aspects of Mahmud II's reign was that it was clearly understood that the state could not be defended militarily without the support of European powers (as was clearly demonstrated in the Egyptian crisis with Mehmet Ali Pasha). The empire could not have won the Greek War of Independence without Mehmet Ali Pasha's help, and it could not have stopped Mehmet Ali Pasha without the help of European powers. This weakness in the military sphere undermined diplomacy and increased the importance of the civilian bureaucracy. This development, during the Tanzimat period, II. It also explains the transfer of power to the Supreme Porte immediately after the strong rule of Mahmud. For the Ottoman bureaucracy, the influence of external powers was functional both to limit the sultan and to limit other actors who might oppose the modernization policy. Western influence or coercion in the activation of such policies created an important opportunity for the Supreme Porte officials, who could limit the sultan's influence and consolidate their own power.

According to Abu-el-Hajj. Mahmud II's importance in the historical transformation of the Ottoman Empire stems from his irrevocable end to the long struggle for the position of sultan in the Ottoman political structure. According to this paradigm, which suggests focusing on "internal" changes rather than "external" influences on the dynamics of Ottoman modernization, there was a conflict over the distribution of power between different groups of the ruling elite for two centuries. The struggle was between members of the ruling elite who wanted the sultan's power to be limited, decisions to be made by consensus within the ruling

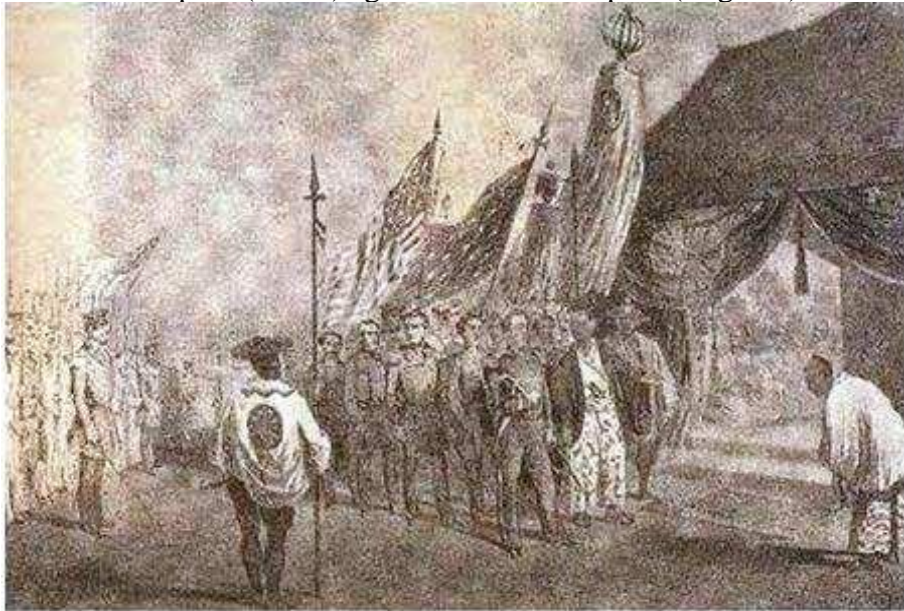


elite, and groups who took advantage of the sultan's absolute position of power, with the vizier/pasha as the main unit in the distribution of political power. The "upheavals" such as the dethronement of sultans, the riots in and around the capital, and the executions of high-ranking officials should be read in the context of the struggle for power. II. Mahmud's historical significance lies in the fact that he dissolved the long-standing alliance between the Janissary Corps and the ulama; gradually abolished the nomads as a decentralized center of power; weakened it in the form of a prime minister by dividing ministerial functions and, as a result, creating a model based on absolutism and centralization/direct rule. While the sultan strengthened central power with various policies, he paradoxically strengthened the bureaucracy as a political entity that limited his power. The bureaucracy, which had been developing since the 17th century and which showed loyalty to the state, gradually increased the personality and presence of the sultan, his power. Therefore, after Mahmud II, the struggle for power was mainly between the sultan and the renewed bureaucracy. The commercial and economic advantages of centralization for the ruling classes were obvious. It should not be overlooked that the dimensions of centralization such as transportation, communication, health services, communication and education are among the main components of the formation of a rationalist capitalist state as a requirement of the capitalist economy throughout the world. According to Nodir Uzbek, a distinctive feature of the modern state is "the tendency to intervene in the social sphere and the ability to control this sphere." The changes that have taken place in many areas, from preventive medical services aimed at increasing the productive capacity of the population to widows and orphans' benefits or the control of begging, are among them, including the modernization of the army, which is included in the broader context of modernity.

If it participates in these, the events that are taking place will also weaken the entire state capacity. Of course, in accordance with the contradictory nature of modernity, which includes freedom and control, it is necessary to take into account the developing and transforming citizenship, along with the centralization of state-individual relations. In order to fill the gap left by the intermediary institutions eliminated as a result of the policy of centralization and to stop the separatist rebellions that were the biggest "problem", there was a need to renew/change the relations between the state and the subjects. During the 19th century, along with the threat of Russia, the empire. This transformation is also closely related to the creation of the legal infrastructure required by the capitalist economy. For the Ottoman Empire, the regulation of state-subject relations began with Mahmud II and took on a new form with the Tanzimat decree. The manifestation of the movement to establish this new bond as an ideology in the political sphere was Ottomanism. Although Ottomanism is primarily associated with the Tanzimat, its roots appear to be earlier. The aim was to eliminate the two main differences in Ottoman social structure, the Muslim/non-Muslim distinction, and to bring the ruler/ruler distinction into line with the formation of the modern state. Thus, the sultan and/or the state was intended to maintain a uniform "proximity" to the entire society as a "father" figure. For example, the state wanted Mahmud II to be the first sultan to undertake domestic tours. This can be explained by linking this to the changing politics of legitimacy. The sultan undertook five domestic tours between 1830 and 1839; he visited Tekirdağ, Çanakkale, Edirne, İzmit and Rumelia (Varna, Silistra, Ruschuk, Shumen, Veliko Tarnovo, Kazanlak and Stara Zagora). During these trips, he visited temples, listened to the problems of both Muslim and non-Muslim peoples, met with local leaders, and promised assistance. In a speech delivered by the Secretary-General during

his trip to Shumen, he explained that the Sultan did not discriminate among his subjects in the following words:

In 1847, in the 314th issue of the Takvim-i Vekayi newspaper, "The United States sent warships and ambassadors to trade with Japan. The Japanese refused, they fired cannons and pushed them away, but new ships arrived and the war began" (Quoted in Kologlu, 2001: 19). It can also be understood from the news that Takvim-i Vekayi translated from European newspapers and conveyed to its readers that many ships wanted to enter Japanese ports in the first half of the 1800s. Russia and England in particular were primarily interested in economic and therefore political and military expansion in the Far East (Sansom, 1950: 275). During Japan's more than two hundred years of introversion, only Dutch and Chinese merchants were allowed to settle in Nagasaki. However, by the middle of the 19th century, such restrictions were unsustainable. In particular, China's defeat in the Opium Wars and its forced entry into the treaty by England aroused great interest and even fear in Japan. The discovery of the relative weakness of Japanese warships against the British fleet also provided an insight into the relative weakness of the military power of the Tokugawa Shogunate (Trimberger, 2003: 99). The "Western problem", which the Ottoman ruling class had long experienced due to its direct contact with Europe, inevitably entered the agenda of the Japanese elite. Takvim-i Vekayi, issue 317, drew attention to this rivalry over Japan: "England is trying to establish trade with Japan, Holland is trying to prevent it." The article reflects the struggle of the Netherlands, which had a monopoly on Japanese trade for 200 years, to maintain its position against England. When viewed on a historical scale, the struggle is significant in that it shows the decline of commercial capital (Dutch) against industrial capital (England).



2. Amiral Perry'nin Japonya'ya gelişi (Misawa, 2011: 26).

Just as the pressure exerted by European powers on Japan in the Ottoman Empire is well known, so is Japan's strategy of introversion. The interest and attention that arose in the Ottoman Empire was the result of the "West"'s desire to define the "East". For the Ottoman elite, this situation was peculiar. This raises the problem of "border management". Defining



oneself between East and West also means defining these two "incompatible" worlds: In addition to being extremely afraid of contact with the European people and being extremely careful not to let foreigners into their country, in order to increase the hatred of the people, Christians constantly destroy what they respect on the day they call "earth". The rest of the report, which was given by Takvim-i Vekayi in 1847, states that the Japanese have close ties with China, that the Japanese language has similar features to the Chinese language, that Japan practices various religions, and that they worship various animals. It also contains many brief details, ranging from Japan's political and administrative organization to its sources of income. While Japan struggled with pressures to open up to the outside world, the Ottoman Empire experienced a period of peace that lasted from 1839 to the Crimean War in 1853. During this period, when efforts were made to implement the Tanzimat reforms; The main focus was on areas such as the army, bureaucracy, provincial administration, taxation, education, and communications, which were also targets of Mahmud II. However, in addition to these, attention was also paid to consultative methods and legal reforms. The main development in the field of management was the organization of the bureaucracy in the form of ministries and councils of experts, following the European example. As mentioned above, during this period the center of power shifted from the palace to Ba'zi Bab. Within the bureaucracy, the Ministry of Foreign Affairs increased its influence and power. In this regard, it is important that the employees working under its supervision have the necessary experience. The importance of diplomacy is effective both due to their status and the growing strength of the army. The ministry achieved effectiveness in foreign policy, as well as in all areas of reform. Another event that is as important as the opening of new ministries is the establishment of numerous advisory councils and committees under the ministries. The most important of these advisory councils is the Majlis-i Valâ-yi Ahkam-i Adliye, which was established during the reign of Mahmud II, but which gradually gained importance. The Parliament, where new laws were discussed, also served as a court where administrative cases were considered. Although its members were not elected, it assumed a function similar to that of a parliament as an advisory body. The establishment of a center at Bai'i-Babiyya for holding the Majlis sessions seems to have been a symbolic representation of the transfer of power from the palace to the Bai'i-Babiyya. The parliament was dominated by the first generation of reformers, led by Mustafa Reshit Pasha, until the mid-1850s. After 1854, while judicial functions remained with the Imperial Council, legislative functions were transferred to the Tanzimat Council, led by Fuat Pasha, one of the second generation leaders who wanted to accelerate the reforms. The parliament later underwent changes and in 1868 was renamed the Council of State, as an institution with Christian and Muslim members and where laws were prepared. (Zurcher, 2009: 92-96; Shaw and Shaw, 2000: 110-114).

The reforms of the Tanzimat period not only expanded state power, but also created an opposition that began to accelerate from the 1860s. One aspect of the criticism was that Western lifestyles and consumption patterns had effectively entered the daily life of the empire during the Tanzimat period. Therefore, the religious basis of the reforms was questioned. On the other hand, these criticisms emphasized that the reforms being implemented were superficial and that more fundamental changes were needed. In addition, another aspect of the criticism was that Ali Pasha and Fuat Pasha adopted an authoritarian style of government. Personal objections and resentments that arose due to their exclusion from the level of government should also be added to this list. The idea that the decisive factors in the reforms were the



influence (even pressure) of foreign states was not entirely unfounded, and became one of the main points of objection. The Reform Decree, issued after the Crimean War in 1856, plays a special role in shaping this attitude towards the Tanzimat (Mardin, 2007: 13-15). The cause of the war was Russia's invasion of Moldavia in July 1853, using the pretext of its ongoing rivalry with France for the holy sites in Jerusalem. However, it actually began when diplomatic initiatives failed and France and England entered the war on the side of the Ottoman Empire. Negotiations that began in December 1856 with Austria's threat that Russia would enter the war on the side of the Allies if it did not demand peace, ended with the Treaty of Paris on March 30, 1856. The significance of the treaty was that the Ottoman Empire was accepted as a member of the Concert of Europe and its territorial integrity was ensured. The Reform Decree was issued on February 18, 1856, while the Paris Peace Conference was in progress. The French and British ambassadors in Istanbul had a great influence on the promulgation of the decree. The "Reform Decree" reiterated in greater detail and force the promises of equality made in the Tanzimat Decree. The abolition of the poll tax was re-announced. In addition, military service became mandatory for non-Muslims. The principle that those who left Islam would not be punished by death was reiterated. The decree also promised the establishment of mixed courts, the use of European capital to overcome the financial crisis, an annual audit of the budget, and criminal and commercial laws. Therefore, the 20 principles of equality of all citizens of the Ottoman Empire introduced by the Tanzimat Decree were reaffirmed. The Reform Decree was openly proclaimed under European pressure, and its content was described by Muslims as "This is a day of weeping and mourning for the people of Islam."

The majority of the Muslim people: "Today we have been deprived of our sacred national law, which was won by the blood of our ancestors, our ancestors. Although the Islamic people were a sovereign people, they were deprived of such a sacred right. The reaction that occurred was not only related to the Reform Decree, but also to the fact that Christian subjects benefited more from the reforms. Although this reaction did not turn into xenophobia in the more cosmopolitan Ottoman society, as it did in Japan, class differences merged with religious and ethnic divisions and took on various forms. Christian subjects, who had advantages such as economic potential, organizational knowledge and educational level, moved to a more advantageous position than Muslims with the support of European states (Mardin, 2007: 14). Most importantly, Göçek refers to the process of the Ottoman bourgeoisie being divided between the Muslims who controlled the administrative staff, that is, the political sphere, and the non-Muslims who benefited from the empire's unequal integration with capitalism. That is, they began to control the economic sphere from the beginning of the century (Göçek, 1999: 305). The Reform Edict gave Christians the right to secularize political power, which was used to solve problems within society, which reduced the power of religious leaders. This decision, together with the middle class, which began to acquire a national character, played an important role in realizing the revival of their history, language, and literature. The Tokugawa shogunate signed a trade agreement in 1854, which was established by Commodore Perry in 1858, proving that the threat it had felt from China after its defeat in the Opium Wars was not in vain. Therefore, by the 1860s, Japan had taken its place among the peripheral countries of capitalism. The Tokugawa shogunate's adoption of a capitulation regime by signing the 1858 treaty fundamentally changed the domestic political situation in Japan. The capitulation regime caused many daimyōs (feudal lords) and samurai to rebel against the Tokugawa shogunate and shook the country's economic structure. All of these changes caused an internal crisis in Japan



after 1858, which led to the Meiji Restoration in 1868. The description of Efkar describes these changes as follows: The nobles, however, are trying to regain the influence they have lost since that time, and for this purpose are trying to unite with the old imperial dynasty, the memory of which is very vivid among the people. They now take advantage of the emperor's childhood to increase their efforts. And they have caused the same corruption that occurred in the past. Although by law they were always required to live in the capital and to leave their children and spouses as hostages when they were going anywhere, they have abolished this order and have been exempted from all the services they were obliged to perform for the state. In short, they have received special privileges, so that the state has become almost a noble administration. And the Yedo people are very upset by this situation. And the nobles, using the pretext of disagreement with the Europeans, have stirred up the fanaticism of the priests against the government. The news of the civil war declared by Japan from Japan was not foreign to the Ottoman Empire. Shortly after the three leading figures of the new Ottomans left for Paris, Sultan Abdulaziz was invited by Emperor Napoleon to the Paris World Exhibition in 1867. Thus, Sultan Abdulaziz was sent abroad. A famous European tour took place, which earned him the title of "the first and only Ottoman sultan to travel". It was decided that Murad and Abdulhamid would accompany the sultan to Paris in case of a possible conspiracy in the sultan's absence. This measure is not understandable, given the claims that both individuals were members of the Hamiyya League and the large number of people in Istanbul who wanted Murad to become sultan (Chichek, 2010: 86-89). The significance of the trip for our topic stems from the fact that Japan also participated in the Paris World Exhibition. It is known that many high-ranking officials of the Ottoman Empire, including the Sultan himself, made their first observations of Japan and the Japanese at this fair. In fact, Shibusawa Eiichi, who was part of the Japanese delegation to the 1867 Paris World's Fair, mentions the Ottoman delegation in his travelogue *Kosai Nikki* (*Diary of a Western Journey*), which he published in 1871 after his return to Japan. Shibusawa says that the delegations of the two countries were united for the first time at the opening of the fair. The Ottoman and Japanese delegations were side by side at the opening. Shibusawa also names Sultan Abdulaziz, Prince Abdulhamid, and Fuat Pasha as among the Ottoman delegation. Therefore, although there is no sign of direct contact between the two delegations, the 1867 Paris World's Fair was the first event in which high-ranking officials from the two countries participated together (Erkin, 2004: 84–85).

The meeting of the Ottoman and Japanese delegations at the Paris World Fair coincided with a meeting between the real parts of the “universal” order defined and organized by the West (Zaptciog'lu, 2012: 38). Europeans; They created their universal image through “real” cultures like the Ottomans and the Japanese. The Ottomans and the Japanese also protected themselves and each other from Europe. They defined it by looking at it in a mirror. In fact, this situation is not new, considering that until 1867 all the news published in the Ottoman newspapers was of European origin. As a result of seeing Japan through a European mirror, the Ottoman newspapers and the public for a long time perceived Japan as primitive and barbaric. One of the reasons why Japanese modernization is of interest is that the Japanese, who were a “primitive” society a short time ago, are thought to be developing very rapidly in the field of “civilization”. In 1866, the "Ruzname-i Ceride-i Havadis" told about the cruelty of the Japanese people and their efforts to escape from this barbarity:

Although they learned about the English and the French seven or eight years ago and gradually began to establish contacts with other peoples, they have not yet emerged from the



dark night of barbarity and seen every corner of the world with the eyes of the world. According to the newspapers, the Japanese ruler recently purchased a ferry from the English and appointed some Japanese officers and officers to travel to the five continents of the world for the purpose of discovery and inspection and to report what they saw as much as possible (Şakir, 1994). : 7). Shortly after this news, another news was published that the Japanese ruler had passed away and that this ruler, unlike his predecessors, had tried to establish friendly relations with European countries. According to Şakir, the event that sparked the interest of the people of Istanbul in Japan was the news of the Japanese who committed suicide to serve him after the death of the emperor: Since the spiritual ruler of Japan had recently died, many people around him had committed suicide with the desire to serve him even in the afterlife, and eight or ten of the elders of the country approached the physical ruler to accept this honor. The ruler allowed only five of them, and they, in gratitude for having received this great blessing, stabbed themselves with a sharp sword with their own hands in their stomachs and killed themselves. The news was so shocking that the newspaper was forced to write a comment under this translated news: There is no need to describe how false these ideas are. Even in India, this practice, and the custom of a wife setting herself on fire when her husband died, were still in force until recently, but the British government had difficulty in preventing these undesirable situations. Indeed, in Japan, if a man says to someone, “Now I will kill myself for you,” the other person will do whatever he asks, fearing that his blood will remain with him (Şakir, 1994: 8). According to Şakir, this news was published in the 551st issue of the Ceride-i Havadis newspaper, dated 29 November 1866.

REFERENCES:

1. Abu-el-Haj, Rifoat Ali, 1703 yil qo'zg'oloni, Trans. Çağdaş Sümer, Anqara, Tan Kitobevi nashrlari, 2011.
2. Abu-Manneh, Butrus, “Gulhane Rescripting Islomiy ildizlari”, Die Welt des Islams, 34-jild, № 2, 1994, bet. 173–203.
3. Açıkel, Fethi, "Integratsiyalashgan jamiyat va uning muxoliflari: "Markaz-chekka" paradigmasi bo'yicha tanqidiy eslatmalar", Jamiyat va fan, № 105, 2006, p. 30–69.
4. Akıntürk, Turgut, Huquqqa kirish, Eskishehir, Anadolu universiteti ochiq ta'lim fakulteti nashrlari, 2002.
5. Ahmad, Feroz, Turkiya o'zlikni izlashda, 4-nashr, Trans. Sedat Jem Karadeli, Istanbul, Istanbul Bilgi Universiteti nashrlari, 2010.
6. Mehrojiddin o'g'li Y. J. TURKIYA SULTONI ABDULHAMID II VA YAPONIYA IMPERATORI O'RTASIDAGI DIPLOMATIK ALOQALARDA MAORIF VA MADANIYATNING RO'LI //Ta'limning zamonaviy transformatsiyasi. – 2024. – T. 8. – №. 1. – C. 116-127.
7. Berdiyarovna J. S., Mehrojiddin o'g'li Y. J. TURKLARNING ISLOMGACHA BO'LGAN DAVRDAGI DINI (QAM-SHOMON) //Yangi O'zbekiston taraqqiyotida tadqiqotlarni o'rni va rivojlanish omillari. – 2024. – T. 8. – №. 1. – C. 119-126.
8. Абдулакимова Д. Б. BUYUK IPAK YO'LI //Бюллетень педагогов нового Узбекистана. – 2024. – Т. 2. – №. 1. – С. 85-91.
9. Toshtemirova S.A., Yursinboyev J. Integration and didactic equipment of history lessons // Journal of new century innovations. Volume -5. Issue-6. May 2022. WSRjournal.com. P. 218-221.



Western European Journal of Historical Events and Social Science

Volume 2, Issue 12, December, 2024

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access | Peer Reviewed



This article/work is licensed under CC Attribution-Non-Commercial 4.0

10. Toshtemirova S.A., Yursinboyev J. Steps for developing historical knowledge skills in primary school students // [Барқарорлик ва етақчи тадқиқотлар онлайн илмий журнали](#). Vol.2 No. 6. 2022.