

“RELATIONS BETWEEN THE EMIRATE OF BUKHARA AND THE QING DYNASTY (清代) IN THE 18TH-19TH CENTURIES”

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Annotation

The Qing Dynasty, ruled by the Manchus, conquered the territory of East Turkestan in the mid-18th century, and the border was determined by the Kokand Khanate. After that, China's interest in the Central Asian khanates increased further. Political, diplomatic, and economic relations were established between the Emirate of Bukhara (1753-1920) and China (the Chinese Empire). These relations were associated with political processes in the Kokand Khanate, which bordered the two countries. Because the caravan routes connecting Bukhara and China passed through the territory of the Kokand Khanate.

Key words

Manchurian, Qing, Erdona, Sonomu chelin, Xianlun, Donyolbi, burut Felt, tea seller.

Annotatsiya

Manchjurlar boshqarayotgan Qing sulolasi XVIII asrga o'rtalarida Sharqiy Turkiston hududini bosib oladi va chegara Qo'qon xonligi bilan belgilanadi. Shundan so'ng Xitoyning O'rta Osiyo xonliklariga bo'lgan qiziqishi yanada ortadi. Buxoro amirligi (1753-1920) va Xitoy (Chin imperiyasi) o'rtasidagi siyosiy-diplomatik, iqtisodiy aloqalar olib borilgan. Ushbu aloqalar ikki davlatga chegaradosh bo'lgan Qo'qon xonligidagi siyosiy jarayonlar bilan bog'liq bo'lgan. Chunki, Buxoro va Xitoyni bog'laydigan karvon yo'llari Qo'qon xonligi hududidan o'tgan edi.

Kalit so'zlar

Manchjur, Qing, Erdona, Sonomu chelin, Siyanlun, Donyolbiy, burut Kigiz, choyfurush.

Аннотация

Династия Син, правившая маньчжурами, завоевала территорию Восточного Туркестана в середине XVIII века, и граница между ними была определена Кокандским ханством. После этого интерес Китая к

центральноазиатским ханствам еще больше возрос. Между Бухарским эмиратом (1753-1920) и Китаем (Китайской империей) были установлены политические, дипломатические и экономические отношения. Эти отношения были связаны с политическими процессами в Кокандском ханстве, граничащем с двумя странами, поскольку караванные пути, соединявшие Бухару и Китай, проходили через территорию Кокандского ханства.

Ключевые слова

маньчжурский, Синг, Эрдона, Соному челин, Сяньлунь, Доньолби, бурут-кигиз, чайная лавка.

The political, diplomatic, and economic relations between the Bukhara Emirate and the Qing Dynasty can be divided into two stages: 1753-1868, during which the Bukhara Emirate was established as an independent state, and foreign relations, including diplomatic and trade relations with China, were established. From 1868 to 1920, the emirate was under the influence of the Russian Empire in its foreign policy, but economic relations were carried out. In 1753, due to the political and economic crisis in the Bukhara Khanate, the Mangids came to power.

They sought to overcome this crisis and establish diplomatic and trade relations with neighboring states. In 1760, ambassadors were sent to the Bukhara Emir Doniyolbiy Otalik (1758-1785). The Manchu Emperor Xianlun (1736-1796) sent Sonomu Chelin (索诺木车凌) and Udai (伍代) to gather information about the Emirate of Bukhara and establish relations with this state. The imperial envoys Sonomu Chelin and Udai visited the Kyrgyz lands and the territories of the Kokand Khanate and were present at Erdona. Xianlun's purpose in sending Sonomu Chelin and Udai to the Kokand Khanate was also to gather information about the Emirate of Bukhara and its relations with the Kokand Khanate. They wanted to go to Bukhara, but Erdona did not agree to this. Erdona explained to the envoys that the Bukhara fortress was located far from Kokand, and that between Kokand and Bukhara there were cities such as Oratepa, Khujand, Jizzakh, and Samarkand, and that the situation in these cities was turbulent. Indeed, at this time there was political unrest in the Bukhara emirate. On the Bukhara throne, Amir Daniyalbiy inherited old political problems - the disobedience of some emirs. According to the Bukhara historian Abdulaziz Samiy, "A year later, some rebels and rioters in distant regions - Uratepa and Hissar - abandoned the path of obedience." The heads of such clans as Keneges, Yuz, Bahrin, Barkut and Saray, dissatisfied with the policy of centralization, often rebelled. Rebellions and mutual struggles, the arbitrariness of many officials caused great damage to culture. As Ahmad Donish shows, during the reign of Daniyalbiy, a conflict arose between "state and religion"

in Bukhara. "In many madrasas and mosques, classes and prayers stopped. The madrasah cells became stables for donkeys carrying water and a place where the grocer kept his wheat," the author wrote. Also, Khoja Kush Kefakbek, one of the Karatog khodjas, gave his advice to Xianglun's relative, the commander of the Manchurian army in East Turkestan, General Zhao Hui: "Previously, the Bukhara Khanate was considered a strong state among Muslims and Buruts (Kyrgyz) in Central Asia. With the accession of the khan's uncle to the throne of Bukhara, Muslims and Kyrgyz ceased to communicate with him. Persons with great power and influence began to voluntarily call themselves khans. Among the Buruts (Kyrgyz - Sh.K.), such persons did not appear. Because the Buruts are a nomadic people, moving from one place to another. They do not settle in one place. If someone among them called himself a khan or ruler, he had to submit to him and settle in one place. Erdona from Kokand rules several cities. Because he has great power, he also has great influence among the Kyrgyz. Now, for example, the Kyrgyz tribes of Saribagish, Kushchi and Karabagish have not established contact with Erdona. Despite this, the Ikhlik tribe of the Buruts around Erdona is considered his subjects. I, Kush Kefakbek, lived in the mountains around Andijan for a long time. Therefore, I am familiar with the local conditions in these regions. Currently, Erdona wants to acquire the "yellow label", which is the right to rule the Kyrgyz. Every Kyrgyz has expressed confidence in the great emperor.

If they are not ruled by him or by themselves, Erdona wants to acquire the right to rule through the "yellow label". This should be his main goal. Although it would be better if the Buruts (Kyrgyz) did not have their own ruler. (The Buruts) have one of their representatives and have him rule them. At the same time, the Bukhara ambassadors who arrived in Kashgar were interested in the fate of the Khojas, who were originally Bukhara, the successors of the Yorkand Khanate. Therefore, the Manchu administration did not send the ambassadors to the emperor, but turned them back. In 1761-1764, the Bukhara Emirate joined the military alliance against the Qing Empire led by the Afghan emir Ahmad Shah Durrani (1747-1773). Chinese sources state that at the beginning of 1763, Ahmad Shah Durrani's ambassador, Khoja Mirza, was sent to Beijing along with Abdulamuchi, the ambassador of the Bukhara emir Daniyalbiy, Bobosher or Bobobek, the ambassador of the Kokand Khan Erdona, Sayid Qori, the ambassador of the Khiva Khan Temurghazi Khan (1757-1764), and Akbash-bolat, the ambassador of the Kazakhs of the small juz clan Abdulmemet. The sword and four horses sent to the Manchu emperor were brought, but there was no ceremony of meeting with the emperor. There were two reasons for this. The first was that the imperial administration did not like Ahmad Shah's demand from the Manchu

emperor to hand over the khojas, descendants of the prophet who had been taken captive from East Turkestan. The second was that the ambassadors in Chinese diplomacy refused to perform the "koutou" ceremony when receiving the emperor. Because during this ceremony, the ambassador was required to "kneel three times and bow his head nine times to the emperor."

The ambassadors refused to perform this ceremony, since according to Islamic law, it is forbidden to bow to a person. This bowing ceremony was performed not only to the emperor himself, but also to the tablet with his name on it. However, the administration of the Manchurian emperor sent Ahmad Shah a piece of cloth (flag) with the image of a dragon, silk, and

jems. The emir of Bukhara, Amir Haidar (1800-1826), sent an ambassador to the Manchu official office in Kashgar in 1816 in order to establish mutual political and trade relations between the two countries. According to the rules of diplomatic relations of the Central Asian states, the emir's letter and gifts were also sent with this ambassador. However, this embassy did not receive an official response from the representatives of the Manchu official office of China in Kashgar. This is reported by the Japanese scholar Toro Soguchi in his report written by the Manchu viceroy Hsiu-kun in 1821:

"Said Amir Haidar (Se-i-te e-mi-erh-ai-ta-erh) sent a letter to the Beg of Bukhara (amir – Sh.Q.) Beg of Kashgar Hakim, and earlier, in 1816, sent tribute (khiraj) to the Chinese government in Kashgar, Bukhara, but we have not yet received any official government letter or gifts from His Majesty the Emperor of China." The report states that what was sent to China was not actually a tribute (hiraj), but a gift-greeting, and in China's ancient and medieval diplomatic relations, any gift-greeting from neighboring countries was accepted as a tribute or hiraj. The caravan routes connecting the Central Asian khanates, including the Emirate of Bukhara, with China passed through the Kokand Khanate and East Turkestan, and had three main routes. The first route: Bukhara-Tashkent-Gulja-Urumqi-Qumul-Beijing. Second route:

Bukhara-Samarkand-Badakhshan-Qorategin-Yorkand-Khotan-Kheshi corridor.

Third route: Fergana Golden Ring route, through the Pamir and Western Tangritog passes, to Kashgar, and from there to the inner regions of China via Kuchar and Turfan. All of these trade routes were also effectively used by Turkestan merchants. Along with numerous footpaths connecting the Fergana Valley, which was the central part of the Kokand Khanate, and the Bukhara Emirate, there were two major caravan routes. In the first of them, the caravan from Kokand passed through Beshariq, Mahram, Khujand, Oratepa, Zamin, Jizzakh,

Yangikurgan and Samarkand to Bukhara, and in the second, the caravan from Kokand reached Bukhara via Beshariq, Mahram, Khujand, Oratepa, Jam, Ravat, Jizzakh, Yangikurgan and Samarkand. The first caravan route covered a distance of 526 versts, while the second caravan route was 615 versts. 333 The caravans between Kokand and Bukhara reached their destination in about 20-23 days, and along with camels and horses, Kokand carts were widely used on these routes. Tea was the most important of the goods imported from China to the Central Asian khanates. Ch. Valikhonov noted that the trade of East Turkestan was mainly in the hands of merchants from Kokand and Bukhara. The following information is found in Chinese literature about the amount of tea imported from China: "In the first half of the 19th century, 4 million 500 thousand fen of tea were imported from China to the cities of East Turkestan annually. Of this, 200 thousand fen of tea went to the Chinese, Manchurian soldiers and officials in East Turkestan, as well as to the local Muslim population. The remaining 4 million 300 thousand fen of tea was sold to merchants from Turkestan cities. In addition to tea products, various Chinese fabrics, porcelain dishes, Khotan carpets and felts, and glass jewelry were brought from East Turkestan to Bukhara. Kokand merchants brought undyed white fabrics from East Turkestan to Bukhara. From the Bukhara emirate, fabrics produced in European and Russian factories were brought to China and sold, including red Swiss silk, French and English silk, and thick English and American silk. At the beginning of the 19th century, the Indian merchant Mir Izzatulla, who traveled through East Turkestan, the Kokand Khanate, and the Bukhara Emirate, wrote in his memoirs: "Uzbek and Tajik merchants brought corals, turquoise, karakul skins, and fox fur from Bukhara to Yorkand." A. Vamberi noted that in Bukhara, a Chinese tea seller from a place called Kumul, 40 stops from Kashgar, saw 16 different types of tea, including kyrqma, akhbar, aqkuyruq, sepet choy, gulboyi, and lonka, and that the highest quality of them was lonka tea. Lonka tea was imported five times more than other teas from China. 20-30% of the tea grown in India and brought to Bukhara was low-grade tea, which was also called "nauzgur" and "patta" in Bukhara, and the poor people's breakfast was prepared as shirchai. The relations between the Bukhara Emirate and China were through East Turkestan. In the 20s-30s of the 20th century, political instability in this country had a sharp impact on relations between the two countries.

Based on the above, the following conclusions can be drawn. Although diplomatic relations between the Bukhara Emirate and China (the Qing Empire) began in the mid-18th century, they did not develop due to a conflict of interests, long distances, and the mediation of a third party. As a result of the issue of the Khojas, which was important for the Sing Empire, it was unable to trust the

Bukhara Emirate. Therefore, the Qing Empire left diplomatic relations with this country open. However, on the other hand, he maintained trade relations with the emirate, which was expanding its influence in Central Asia.

Conclusion. Trade and diplomatic relations between the two states took place between the 60s of the 18th century and the 20s-30s of the 19th century. Embassy missions and mutual correspondence are vivid evidence of these relations. Trade relations were mainly intense on the caravan routes in three directions. In particular, the trade activity of Bukhara merchants in East Turkestan increased sharply during peacetime. Difficulties on the caravan routes did not affect this. In accordance with the mutual agreement between the Bukhara Emirate and the Russian Empire in 1868, the emirate was dependent on the Russian Empire in foreign policy. Direct embassy relations ceased. Diplomatic relations were carried out through the Governor-General of Turkestan.

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