

**BİR DIŐ AKTÖR OLARAK OSMANLI İMPARATORLUĐU'NUN ETİYOPYA  
POLİTİKASINA ETKİSİ  
(İMPARATOR TEWODROS'DAN KRAL V. IYASU'YA)**

**THE OTTOMAN EMPIRE AS AN EXTERNAL ACTOR AND ITS EFFECT ON POLITICS IN  
ETHIOPIA FROM EMPEROR TEWODROS TO KING IYASU V <sup>1</sup>**

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**Abstract**

The Ethiopian-Ottoman Turkish relations were carried out in economic, cultural and political aspects via the Red Sea, Egypt and Sudan territories from 16th century to 19th century. In the medieval period, this relationship between Ethiopia and the Ottoman Empire grew rapidly because of the rivalry between Turks and Portuguese as well as internal wars in Ethiopia. In the middle of the 19th century, tension in the relations between the Ottoman Empire and Ethiopia continued. For instance, Emperor Tewodros and Emperor Yohannes sought to remedy against Turk's increment in the Red Sea through Egypt. Therefore, they sent letters to Queen Victoria and Lord Granville to dismiss Turks from the Red Sea in 1862 and 1872 respectively. After the opening the Suez Canal in 1869, political conditions changed on the Red Sea. Britain supported Egyptian spread to this area. Thus, Ethiopian-Egyptian War broke out on 16 November 1875. However, Sultan Abdulhamit had an influence in the formation of the balances on the region. Hence, the relationship between the two countries improved

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during King Menelik II and Sultan Abdulhamid II. Deir El Sultan Monastery in Jerusalem was on the issue between them. Furthermore, the Ottoman Empire had significant diplomatic contact with the region. For example, Mazhar Bey, who was consul of Ottoman Empire in Harar, played an active role in the relations during Iyasu V. Mazhar Bey persuaded Iyasu V to become an ally of the Central Powers during the First World War.

The main objective of this research is to explore the Ottoman Empire's influence on the politics in Ethiopia from 1860 to 1916. It was also aimed at assessing the role of the Ottoman Empire in Ethiopia's external and internal politics through the history of Ethiopia. To this end, comparative historical and document analysis methods were employed. The historical records of the period available in the archives, in Istanbul and Addis Ababa, were used to collect primary data.

**Key Words:** Ethiopia, Ottoman Empire, Emperors Tewodros and Yohannes, Sultan Abdulhamid II, Kings Menelik II and Iyasu V.

### Öz

Etiyopya-Osmanlı Türk ilişkileri, 16. yüzyıldan 19. yüzyıla kadar Kızıldeniz, Mısır ve Sudan toprakları üzerinden ekonomik, kültürel ve siyasi yönden yürütülmüştür. Ortaçağ'da Etiyopya ile Osmanlı İmparatorluğu arasındaki siyasi ilişkiler, Türkler ve Portekizliler arasındaki rekabet ve Etiyopya'daki iç savaşlar nedeniyle hızla gelişmiştir. Fakat, 19. yüzyılın ortalarında Osmanlı Devleti ile Etiyopya arasındaki ilişkilerde gerginlik devam etmiştir. Örneğin, İmparator Tewodros ve İmparator Yohannes, Türk'ün Kızıldeniz'deki yayılışına Mısır üzerinden çare bulmaya çalışmıştır. Bu nedenle, Türkleri Kızıldeniz'den çıkarmak için sırasıyla Kraliçe Victoria ve Lord Granville'e 1862 ve 1872'de mektuplar göndermişlerdir. 1869'da Süveyş Kanalı'nın açılmasından sonra Kızıldeniz'deki siyasi koşullar değişmiş ve İngiltere, Mısır'ın bu bölgeye yayılmasını desteklemiştir. Böylece 16 Kasım 1875'te Etiyopya-Mısır Savaşı çıkmıştır. Ancak bölgedeki dengelerin oluşmasında Sultan Abdülhamit'in etkisi büyüktür. Böylece iki ülke arasındaki ilişkiler Kral II. Menelik ve Sultan II. Abdülhamit döneminde gelişmiştir. Kudüs'teki Deir El Sultan Manastırı aralarındaki meselelerden sadece biri olmuştur. Ayrıca, Osmanlı İmparatorluğu'nun bölge ile önemli diplomatik temasları bulunmuştur. Örneğin, Osmanlı Devleti'nin Harar'daki konsolosu olan Mazhar Bey, Iyasu V. döneminde ilişkilerde aktif rol oynamıştır. Mazhar Bey, Birinci Dünya Savaşı'nda Iyasu V'yi İttifak güçlerinin müttefiki olmaya ikna etmiştir.

Bu araştırmanın temel amacı, Osmanlı İmparatorluğu'nun 1860'dan 1916'ya kadar Etiyopya'daki siyaset üzerindeki etkisini araştırmaktır. Ayrıca Osmanlı İmparatorluğu'nun Etiyopya'nın iç ve dış siyasetinde rol oynamasını Etiyopya'nın tarihi üzerinden değerlendirmeyi de hedeflemektedir. Bu amaçla karşılaştırmalı tarihsel ve belge analiz yöntemleri kullanılmıştır. Makalede İstanbul ve Addis Ababa arşivlerinde bulunan döneme ait tarihsel kayıtlar, birincil el kaynak olarak sunulmuştur.

**Anahtar Kelimeler:** Ethiopia, Ottoman Empire, Emperors Tewodros and Yohannes, Sultan Abdulhamid II, Kings Menelik II and Iyasu

### Structured Abstract

Due to the strategic position in the Horn of Africa, the Ottoman Empire was interested in Ethiopia from the 16th century to the 20th century. The Ottoman Empire affected the Ethiopian Kingdom's domestic and foreign policy. The article consisted of eight chapters. The first chapter deals with the historical background of the relations especially the establishment of the Habesistan Province in the 16th century. The Ottoman Empire took control of the region with the help of establishing the province by appointing *beylerbeyi* senior and played an important role in the political relations between Ethiopia and Portugal.

Secondly, Mohammed Ali Pasha and Ismail Pasha were appointed by the Ottoman Sultan as a governor to Egypt, respectively. The Ethiopian Emperors such as Wolde Selassie, Dejazmach Sabagadis Woldu, Dejazmach Goshu Zewde and Tewodros looked for an ally against the expansion of Mohammed Ali Pasha and Ismail Pasha. Eventually, the war between the British Empire and Ethiopia broke out.

In the third chapter, Ismail Pasha had an active role in Harar and the Ethiopian Emperor Yohannes IV tried to find support from the British Empire against Ismail Pasha's increment. The Ethiopian-Egyptian war became on 16 November 1875 and the effects of the politics of Emperor Yohannes IV were summarized.

In the fourth chapter, the Mahdi movement which had a significant impact on the region gave rise to be signed agreements between Italy and the British Empire, Ethiopia and the British Empire. Yohannes IV was killed by the Mahdi soldiers. Menelik II took control of Ethiopia. In the fifth chapter, the battle of Adwa and its effect on the Ethiopian Empire was examined. Moreover, in this context, attention was drawn to the Ottoman Empire's perspective on the war.

In the sixth chapter, Deir El Sultan Monastery as a turning point in relations between Ethiopia and the Ottoman Empire was tried to shed light on the Ethiopian Christians who lived in Jerusalem. Although the Ethiopian Emperors wanted support from the British Empire for the Christians, the British Empire wanted to maintain good relations with the Ottoman Empire and did not intervene in the situation of the Ethiopian Christians. However, because of the versatile policy of Menelik II, diplomatic relations between the Ottoman Empire and Ethiopia began with Deir El Sultan Monastery and the problems of Ethiopian Christians in Jerusalem were solved by the Ottoman Sultan.

The seventh chapter focused on Sultan Abdulhamid II and his impact on the Muslim Politics of Emperor Menelik II. Firstly, the Sultan and the Emperor gave some gifts to each other to strengthen the bilateral relations by sending their delegations. The second important point is that the Sultan was against the colonization of Italy in Libya. Hence, the Sultan tried to use his caliphate's power in the Muslim world in 1904. As a sign of goodwill of the Sultan, he gave some priorities to the Christians in Jerusalem. Similarly, Menelik II promised the Muslim community living in Ethiopia to build a big mosque and cemetery.

In the last chapter, the Ottoman Consul Mazhar Bey's role was discussed. He played an influential role in bilateral relations and carried out a moderate policy with Emperor Iyasu V. Mazhar Bey had an impact on the decision of the Emperor. For instance, Mazhar Bey invited Iyasu V to the Consulate and tried to convince Iyasu V to support Mohammed Abdullah's effort against allied states and colonialism. Eventually, they agreed on Somalia and the emperor Iyasu V supported the central powers and Mohammed Abdullah against allied powers. Somalian soldiers attacked and many British soldiers were killed by the Somalian forces. On the other hand, in this chapter, attention was drawn to a discussion on Iyasu's religion. In this regard, Orthodox Christian authority was against the emperor Iyasu V that converted from Christianity to Islam reported by Italy to the Orthodox Christians officials. To better understand the effect of Mazhar Bey on Iyasu V may be given an example. For instance, Iyasu V visited the consulate and attended the coronation ceremony of Sultan Mehmet Resat.

Taken into all consideration, the Ottoman Empire as external power in the Horn of Africa affected the Ethiopian kingdom's internal and foreign policy from the 16th century to the 20th century. The article has also revealed that until the 19th century, the relations between both countries continued tense. For instance, as it is mentioned above, Ethiopian kingdoms like Emperor Tewodros and Emperor Yohannes sought to remedy Turk's increment in the Red Sea through Egypt. Therefore, they sent letters to Queen Victoria and Lord Granville in order to dismiss Turks from the Red Sea. However, during the reign of

Emperor Menelik II, the situation changed and the relations began to normalize rather than diplomatic conflict between the two countries. There is some evidence for it. Firstly, Menelik II wrote a letter for Sultan Abdulhamid II so as to worship freely for Ethiopian Christians in Jerusalem. Secondly, Sultan Abdulhamid II allowed being constructed in a different door that separated Ethiopian and Coptic Christians. The Sultan also permitted Ethiopians to build a new church in Jerusalem. Thirdly, Sultan Abdulhamid II sent a letter for Emperor Menelik II to be worship freely by Ethiopian Muslims in Harar and all over Ethiopia. Fourthly, the Sultan sent a delegation and some gifts for Emperor Menelik II and his wife. Furthermore, the Sultan was against Italy's invasion of Ethiopia. Therefore, friendly political relations started at the end of the 19th century. Furthermore, the researcher assessed that at the beginning of the 20th century, the first Turkish consulate in Harar was open in 1912. This situation gave rise to improve diplomatic relations. Because the consulate building in Ethiopia was the first in Africa.

### Introduction

Ottoman Empire's engagement with Africa, particularly in relations with Ethiopia is an important but controversial matter. The Ottoman Empire had an impact on intervening politically in Ethiopia from its point of view. While the Ethiopian Kingdom tried to find out support from Christian Western world to cope with the Ottoman spread to East Africa, the Ottoman Empire conducted mutual relations with Ethiopia during the reign of Sultan Abdulhamid II and demonstrated its power to the world. In that regard, Turkish delegations paid an official visit to Ethiopia and Turkish consul in Ethiopia during Ottoman times met with Ethiopian Kings and delegations. However, scholars of Ethiopia and Turkey have not enough conceptualized Ottoman powers in East Africa. They have ignored this issue. Hence, there has been a gap in the literature with regard to relations between Ethiopia and the Ottoman Empire and the Ottoman Empire's effect on Ethiopian politics. Arising from the debates on Ottoman Empire-Ethiopia relations, the researcher tries to fill the gap and proposes that Ottoman Empire as an external power had a significant impact on the Ethiopian politics from 19th century to the beginning of 20th century and after Menelik II wrote a letter to Sultan Abdulhamid II, the relation between Ethiopia and Ottoman Empire was one of the mutual dependence. This mutual interest has been called *post-colonial interdependence* in international relations theory. The theory of interdependence was developed by Robert O Keohane and Joseph S. Nye in the late 1970s. Realist and liberal perspectives were combined with the theory to highlight changes in international relations in a world that gets more interdependent in terms of a range of issues. The politics of interdependence relates to a mutual impact between partner countries (Rana, 2015: 290).

The Ottoman Empire as an external power affected Ethiopian foreign politics. While intervening to Ethiopia, even if the Ottoman Empire lost its power in the 19th century, Ottoman Empire gains some opportunity to show its power to the Muslim society in Ethiopia and protect Muslim community around the world. On the other hand, Ethiopia also benefited from mutual relations with the Ottoman Empire by gaining some rights for Ethiopian Christians in Jerusalem. It is my point of departure in this article is that the Ottoman Empire as an external power plays a significant role in Ethiopia politically, to consolidate its power in the region. Even though relations between the Ottoman Empire and Ethiopia became in tension as a mutual doubt, it turned into interdependence relations.

## 1. First Contact between Ethiopia and Ottoman Empire and the Establishment of Habesistan Province from 16th Century to 18th Century

Relations between Ethiopia and the Ottoman Empire dates back to the 16<sup>th</sup> century. Indeed, the Mamluk Sultanate was collapsed by the Ottoman Sultan Yavuz Sultan Selim with the conquest of Egypt by the Ottoman Empire in 1517. After the collapse of the Sultanate, the Ottoman Sultans began to play an important role as a leader of Muslims all over the world. In 16<sup>th</sup> century with geographical discoveries, Portugal gained priorities in some areas like India, the Gulf of Aden and the Red Sea. However, this situation gave rise to the beginning of a conflict between the Ottoman Turks that had an impact on these regions and the Portuguese. The Ottoman Turks did not want to lose their position in the Gulf Aden and the Red Sea, due to geographical proximity to the two Holy Cities Mecca and Medina. These areas were so significant for Ottoman Turks and Portuguese (Sahin Allahverdi, 2013: 67).

Therefore, the first official diplomatic relations between Ethiopians and the Ottoman Turks took place in the 16<sup>th</sup> century. The Ottoman Turks believed that Ethiopia was precious to all Muslims because its people welcomed the followers of Prophet Mohammed in 615 AD.<sup>2</sup> It was important also to defend the imperial expansion of Portuguese, who tried to colonize the Africa continent. Thus, while the Portuguese supported the Catholic Christians Ethiopian Kingdom in the Horn of Africa, the Ottoman Turks assisted the Harar's Muslims in the Muslim and Christian War (1528-1560). Both the Ottoman Turks and Portuguese were involved in the internal wars of Ethiopia as competitive imperial power of the 16<sup>th</sup> century (Osmanlı İdaresinde Sudan, 2013: 20).

The Ottoman Sultan helped the Muslim peoples in the war via the Aden Gulf and Egypt by sending soldiers in 1530. After that the Ottoman Sultan decided to build administrative system in Abyssinia with by ruling the Sewakin in 1554, Ozdemir Pasha, who was a successful grand ruler in Yemen, was appointed by Sultan as a senior to Abyssinia on 5 July 1555 (BOA, Ottoman Archives, KK,d.,no.211, s.212; Orhonlu, 1996 : 37-38). Ozdemir Pasha arrived in Abyssinia especially at Red Sea and founded administrative system. Ottomans made a census to make tax collection more justifiable (BOA, Ottoman Archives, KK.d., no.74, s.563). After Ozdemir Pasha passed away, Ozdemiroglu Osman Pasha, who was a son of Ozdemir Pasha, became a seigneur and gave information to Sultan for his conquering areas and his actions in Ethiopia. According to this information, the Sultan sent him a message so that he should be careful, strive to protect and fair to people who lived in administrative regions (BOA, Ottoman Archives, A.DVNS.MHM.d., no.7, hkm.2662). Furthermore, the Sultan commanded managers in Yemen and Egypt to send money that was 300.000 akçe to Ethiopian Christians and Muslims for coping with financial difficulty in 1566 (BOA, Ottoman Archives, A.DVNS. MHM.d., no.5, hkm.1163). Ozdemiroglu Osman Pasha aimed at putting together states of Egypt and Ethiopia especially the Red Sea. In the following decades, the Ottoman Empire continued to expand territorially in Ethiopian region particularly the Red Sea. Huseyin Pasha was assigned by the Ottoman Sultan to *Habesistan Eyaleti* the administration of the Abyssinia as a ruler. On the one hand, in 17<sup>th</sup> century, many of *beylerbeyi* (senior) were appointed by

<sup>2</sup> Islam was introduced to Ethiopia in 615. At that time, the followers of Prophet Mohammed tried to settle in Aksum as refugee. They were welcomed by the king of Aksum who respected their religion and proposed them protection. After that, they were settled in Negash where It is east of Tigray. The place was known as one of the most significant place for the Islamic piety (<http://www.ethiopian treasures.co.uk/pages/rel-war.htm>).

Sultans to the administrative region like Iskenderoglu Ahmed Pasha, Ridvan Pasha, Ahmet Pasha, Hizir Pasha, Mustafa Pasha, Hudaverdi Pasha, Hasan and Ali Pasha, respectively as a governor (Osmanlı İdaresinde Sudan, 2013: 25-31).

Besides, in 17<sup>th</sup> century, there was a change of throne in Ethiopia and this effected relations between Ottoman Empire and Ethiopia. After taking the imperial throne in June 1632, Fasiladas (1632-1667) reorganized the official status of the Ethiopian Orthodox Church. Furthermore, he continued his father's policy against Ottoman Turkish sovereignty in Massava, Savakin and Arkiko with the aim of implementing policies of deportation and isolation of foreigners. The first step of his new policy was to ban all Jesuits and Europeans in Ethiopia. The gathering of Bishop Mendez and missionaries in Maygoga were ordered to leave. Those who prefer to hide were caught by the Emperor and executed or killed by the villagers. Mendez and other Jesuits seemed to obey this order in the hope of getting under the protection of Yohannis Akay. However, Yohannis Akay handed them over to the Savakin ruled by the Ottoman Pasha. In fact, Emperor Fasiladas closed the gates of Ethiopia to the missionaries, Portuguese and other Christian Europeans with the help of the Ottoman Turks that signed an agreement with Emperor Fasiladas in 1648 (Ali, 2012: 72-73). On the other hand, Ethiopia faced natural disasters such as famine and starvation and the consequences of catastrophes like epidemics. For instance, Ethiopian people suffered from famine, and after the starvation, epidemics broke out among the people in 1611. Subsequently, in 1618, 1619, 1623 outbreaks emerged in Ethiopia. After that again in 1634-1635 famishment and epidemics gave rise to die a lot of people in Dembiya, Wegera, and Semien. Another important example is that in Ethiopia two starvation broke out in 1650-1653 and resulted in the epidemic (Bartnicki And Mantel-Niečko, 1969-1970: 20).

In the 18<sup>th</sup> century, the Ottoman Empire tackled its internal and external problems by abandoning the administration of some states to local governors slowly because they are far from the centre of Ottoman state. Thus, the administration of Abyssinia lost its importance for the Ottoman Sultans. The Ottoman senior governed Jeddah banner and the Abyssinia state. Thus, no senior went to Abyssinia; they sent their assistant to the Abyssinia. Because the income of the state was too meagre and not enough for the expenditure of seniors (Orhonlu, 1996: 129). Moreover, the Ottoman Empire tackled its internal and external problems and so seniors abandoned slowly the administration of some provinces to local governors because they are far from the center of the Ottoman Empire (Osmanlı İdaresinde Sudan, 2013: 37).

By the second half of the 18<sup>th</sup> century, although Ottoman Sultans did not desire opening trade of the Red Sea for Western colonial powers, it became a stopping place for British merchant ships (Orhonlu, 1995: 145).

## **2. Emperor Tewodros and His Foreign Politics Against the Ottoman Empire**

When it comes to at the beginning of 19<sup>th</sup> century, Mohammed Ali Pasha who was one of the most significant Pasha in Ottoman Government played a vital role in relationships between the Ottoman Empire and Ethiopia. Mohammed Ali Pasha was appointed by the Ottoman Sultan as a governor of Egypt. He was hindered by British intervention in Ethiopia. In fact, the Ottoman Sultan wanted Mohammed Ali Pasha to empty Massawa in 1841 when a peace agreement was signed between the

Ottomans and the Egyptians. However, he succeeded in renting Massawa and Sawakin ports from the Ottoman Sultan in 1846. He also envisioned to the Red Sea as an Egyptian hegemony. Thanks to him, the importance of the Red Sea trade increased again (Osmanlı İdaresinde Sudan, 2013: 39). Moreover, he reinforced these ports which reached by sea and by land. Mohammed Ali Pasha benefited from defeating the ruler of Semén and Tegré, Dājazmač Wubé. Thus, governor of Massawa proceeds southwards across the Samhar to the Teltal area where salt plains found to invade Ethiopia which was prepared by Mohammed Ali Pasha (Abir, 1966: 4).

On the other hand, Ethiopia was separated into three States like Tigray which was in the north of Ethiopia, the Amhara which was in the north and south of Tigray, Shoa which was in the south of Ethiopia. However, Tigray was the most significant state among them because trade in Massawa was under the control of Tigray and so firearm stock of the country was in its hand. It also had salt production areas that were a good fortune (Marcus, 1975: 74-75).

In this regard, relations between Ethiopia and the British Empire began to improve during the reign of Wolde Selassie. He asked for help from the British against the Ottoman Empire. Moreover, Dejazmach Sabagadis Woldu aimed to develop relations with British to get ride of the Ottoman Empire. On the one hand, Dejazmach Goshu Zewde wrote a letter for the king of Belgium Leopold to remove Turks from Massawa in 1841 (Ali, 2012: 87-88). Even so, the Ottoman Turks accepted sovereignty of the Ethiopian Kingdom over Massawa and Zula ports. Ethiopian government and the Ottoman Empire orders were ignored by local rules in these port, and they also went on paying taxes. After the Ottoman Turks left the Red Sea coast, Egyptian forced to Ethiopian in the same way (Empire of Ethiopia, 1945: 6). However, there is a document that was sent to the governor of Abyssinia by the Ottoman government on 8 December 1850. The paper demonstrated that Ethiopian goods would be sold free from Massawa port without taking customs duty, but the type and amount of the assets would be recorded. This situation facilitated free trade. Furthermore, merchants would sell their merchandise to Ottoman states and other foreign countries (BOA, Ottoman Archives, HR.MKT, 37.82).

After Mohammed Ali Pasha passed away in 1849, Ismail Pasha played a useful role in the province of the Ottoman Egypt politics in Ethiopia. He demanded states of Sawakin, Massawa, Kordofan and Sinnar from the Ottoman Sultan, he accepted it in return giving tax only for three years (Orhonlu, 1995: 145). Due to Ismail Pasha's expansionist policy to Ethiopia, the Ethiopian leaders looked for an alliance against the Ottoman Turks. For instance, in 1862 Emperor Tewodros wrote a letter to British Queen Victoria and French King Napoleon. He wanted them to withdraw Turks from his ancestor lands. Otherwise, he would war with Turks. He asked Christian Queen Victoria to be with him in his war against Muslim Ottoman Turks threat (Rubenson, 1976: 84). But these letters did not pay attention to the British Empire. Because Egypt and Egyptian expansionists were supported by Britain. Thus, Emperor Tewodros prisoned British consul and some European citizens on 4 January 1864 to draw a reply to the letter in favour of Ethiopian interest. However, it became unsuccessful. It also brought about Aroge war between Ethiopia and the British Empire on 10 April 1868. Tewodros committed suicide because of the British defeat. As a result of the war, Europe-Ethiopia alliance failed against Turks who sovereign in the coast of Ethiopia (Rubenson, 1976: 268).

When it comes to 1869, the Suez Canal was opened and this situation changed political conditions on the Red Sea. Great Britain did not desire another powerful and competitor country to capture the Red Sea and the Gulf of Aden and so British supported by the Egyptian spread to the areas. However, Egypt was used by the British to realise its dream in the Red Sea and the Gulf of Aden (Orhonlu, 1996: 149).

### **3. Fight Between Khedive of Egypt (Ismail Pasha) and Emperor Yohannes IV**

Ismail Pasha proceeded to strengthen domination of Egypt in the Red Sea coast and also kept down Harar in 1874. Therefore, Emperor Yohannes worried about the expansion of Ismail Pasha through Ethiopia. Just like Emperor Tewodros, the Yohannes tried to find an ally against Turk's increment. Thus, he sent two letters for Queen Victoria and Lord Granville. These letters have an important perspective in terms of the evaluation of relations among the Ottoman Empire, the British Empire and the Ethiopian Kingdom. According to the letter, "In my kingdom there is a province called Azebo Oromo one of my Chiefs rebelled against me, and I went to subdue him, and by the power of God I have conquered him and killed him, and while I was away on this expedition, Ismail Pasha sent troops in my country and took it, he would like that I should become a Muslim, and my people to be sold as slave, now judge these things for me, because I know you are my friend, if Ismail Pasha is my friends or my enemy. With your letter, I have sent a letter to her Majesty Queen Victoria, these letters I have sent by one of your countrymen, General Kirkham; he has been with me three years and six months, and I trust him. I pray you to hear all that he will tell you; all about Ismail Pasha works against me" (Ullendorff, Demoz, 1969: 141; Dror, 2016: 214-215-216).

On the other hand, Ismail Pasha took to administration of the area Reisu'l Hafun to coast of south of Aden. Ismail Pasha expanded his countries boundaries into the Sudan. However, Ethiopian-Egyptian War between Turks-Egyptians and Ethiopians broke out on 16 November 1875. In this war, Egypt was yield. Ismail Pasha immediately gathered his troops in order to revenge from Ethiopian. He sent his soldiers who consisted of about 15.000-20.000 with General Loring and Mohammed Rahip Pasha. Eventually, the two armies encountered in Gura again and Gura war began on 7 March 1876. Thanks to Yohannes IV, this Turks-Egyptian army in the battle was defeated by Ethiopia (Orhonlu, 1996: 151). After this unsuccessful operation, Turks' modern guns and gold were captured by Ethiopian. Furthermore, Yohannes IV was trouble with regard to Muslim people in Wells who could be with Turks. Thus, he enforced them to change their religion. Despite the fact that they changed their religious ostensibly, they remained as Muslim (Ali, 2012: 106). However, as a sign of relations between the Ottoman Empire and Harar was revealed in the archive document of the Harari people who sent money to the Ottoman Empire for jihad. According to the paper, Mr. Kebir and Mr. Muhammed sent money that was one riyal eight pence to Ottoman soldiers for jihad. Mr. Emin received the money for giving the troop on 22 March 1878 (Assistance given to Ottoman Turks by Harari: Abdullah Sherif Museum in Harar).

Indeed, with the opening of the Suez Canal, the British struggled for domination on the administration of Abyssinia. British government condoned Egypt senior for the enlargement and settlement in the Red Sea and the Gulf of Aden. Because the British did not want a competitor state that captured these areas (Orhonlu, 1996: 149).



#### 4. Mahdi Movement in Sudan and Ethiopian King Yohannes IV

In 1881, one of the most important movement emerged in Sudan and all balances in the region changed against the Ottoman Empire. It is named as the Mahdi Movement. The reasons of the movement were that Ismail Pasha's officers in Sudan bullied the public, the captive trade that was the livelihood of the tribal chieftains was banned, Christians and foreign people worked in Sudan administration, and there were not enough soldiers for providing security and public order (Orhonlu, 1996: 153). British Empire took advantage of colonising of this region under cover of the Mahdi Movement. In 1882, The British Empire invaded Egypt. Egypt was disconnected from Sudan by the British occupation. Then, Ismail Pasha conquered Harar to continue its dominance in Egypt, and he took control of the south of the Gulf of Aden (Osmanlı İdaresinde Sudan, 2013: 41-42).

In that regard, in the Sudan, the Mahdi anti-colonial movement spread all over Sudan. The British government wanted to withdraw Egyptian troops from Sudan. However, British officials did not know which route it was used by the soldiers. Hence, they agreed with Ethiopia as a route that got from the inner regions of Ethiopia to Massawa. General Hewitt and Yohannes IV signed an agreement which was known as Adwa on 3 June 1884. However, British did not stick to this treaty. British and Italy continued secretly on Massawa port. Egyptian troops left Massawa by giving the castle to Italian power who was sent by Britain. Therefore, Italian and Ethiopian disagreement began. On the one hand, a war that was between Yohannes IV and the Mahdi soldiers broke out in Mettama on 9 March 1889 and Yohannes IV was killed by Mahdi soldiers (Bahru,1991:55-59).

Ethiopia always draws attention for the Ottomans. Therefore, the Ottomans were interested in Ethiopia and followed the battle between Sudan and Ethiopia. According to the official letter on 13 June 1888, Ethiopia and Sudan gathered their soldiers for war between them in Ethiopian border. Osman Digna also went to the edge with his army by order from Mahdi. Ethiopia and Sudan were preparing for battle (BOA, Ottoman Archives. Y.PRK.UM, 12.45). The other official letter on 9 July 1888 demonstrates that Sudan soldiers progressed in Ethiopian land and the war between them began. Ethiopian soldiers consisted of eighty thousand, even though the number, Abyssinia king, and his two sons were killed (BOA, Ottoman Archives. Y.PRK.UM, 12.68).

The Ottoman Sultan Abdulhamid II did not only pursue the war between the Sudan and Ethiopia but also the war between Italy and Ethiopia during 1887-1888. There was a letter about it. For instance, the message shows us that twenty-two thousand Italian soldiers who were found in Massawa moved against Ethiopia, but Resolona who was commander of Ethiopia repealed Italian soldiers until five hours from Massawa. Due to weather conditions, the number of Italian soldiers who died increased. Thus, four thousand soldiers remained in Ethiopia, but others went back to their countries. (BOA, Ottoman Archives. Y.PRK. PT, 3.116) On the one hand, the other document on 23 March 1888 was about Italian soldiers. Due to hot weather, diseases and deaths broke out among Italian soldiers (BOA, Ottoman Archives. Y.MTV, 31.51).

The perspective of the Ottoman Sultan and his government to the Mahdi Movement was that Ottoman Empire considered that the movement was started and spread by British Empire. According to the Sultan, the British Empire planned to colonize the Red Sea coast, the Gulf of Aden, Egypt, Sudan and Ethiopia. Hence, Ottoman government suspected of an invasion of Egypt by Britain and attacking other

states of the Ottoman Empire. After that, Sultan Abdulhamid II ordered to Osman Pasha who was the governor of Hijaz concerning Sudan. The Sultan wanted Osman Pasha to follow the Mahdi movement carefully, to increase the number of soldiers and ships, to inform British government related to the decision of Sudan status which would be decided by the only Turkish government on 7 December 1882. Ottomans also thought that the Mahdi movement could affect the other Muslim citizens. Therefore, the impact of the change was tried to be hindered by sending a telegraph to Ottoman governors of Yemen, Tripoli, Benghazi, Hijaz, Syria. Abdulhamid II decided to retain enough the Ottoman sea force in the Red Sea and Persian Gulf (BOA, Ottoman Archives. Y.PRK. BŞK, 7.14).

Turmoil emerged after a long period in Ethiopia, but Menelik II (1844-1913) with Amhara supremacy took control in Ethiopia. Thanks to him, Ethiopia was shaped by modernization. Emperor Menelik is known as King of Kings, God's Vice-Regent on Earth and Elect of God. Moreover, Menelik II was a war leader. The leadership qualification was seen during the Adwa War (Lewis, Jewell, 1976: 9-13).

As it is known, after the opening of the Suez Canal, geopolitical importance of Ethiopia drew attention of Europeans. Even though European powers were interested in exploitation or colonisation of Ethiopia, Ethiopian Leaders like Emperors Tewodros (1855-85), Yohannes IV (1872-1889) and Menelik (1889-1913) resisted to their aims. They tried to unify their public who were the semi-independent principalities, settled by Oromo and Somali in Ethiopia. The centralised current demonstrates that it is unity instead of centralisation of power, recognition of self-determination instead of the dictatorship of the centre. The integration of public influences redundancy-history which gathered Ethiopian people around pan-ethnic identities. That is, Ethiopia became as in feudal-federation. King Menelik II struggled with the national issue rather than regional matters (Mennasemay, 2005-2006: 14). Ethiopian Kingdom Menelik II, who was a kingdom of Shoa centred in Ethiopia from the thirteenth to sixteenth centuries, gained the throne (Haile, 1986: 465-466-467).

King Menelik II also contacted with Europeans in order to modernise his country. During his reign, Emperor Menelik II allowed the French to build a railway from Djibouti to Addis Ababa where Menelik II founded the city as capital (Mustoe, 1962: 218). Businessmen and technicians who were from foreign countries were encouraged by Menelik II so as to enter foreign capital and started creating modern governmental equipment (Robinson, Yamazaki, 1986: 328).

### **5. The Battle of Adwa and the Victory of the King Menelik II and the Perspective of the Ottoman Empire**

The relationship between the Ottoman Turks and Ethiopia improved during Emperor Abdulhamid II and the period of King Menelik II. The Ottomans were not glad for the activities of Italians in the Red Sea coast and the Mediterranean Sea, so they rejected the claim of Italians in Ethiopia. Russia also supported Ethiopia by giving diplomatic reinforcement for Menelik II to refuse Italian interests on Ethiopia (Veesser, 2010: 68).

Before the war, Menelik II benefited from rival European interests and managed to acquire weapons in order to expand the borders of his country. Therefore, he gave France some compromise in

consideration of taking French weapons. On the one hand, Russia and England attended it, Menelik II had a lot of modern arms in the 1870s and 1880s. However, Menelik strategy which balanced one European power against the other power revealed. Despite the strategy, Italy gained concessions from Menelik II in return for modern weapons in 1889 when he signed the Treaty of Wichale with Italy. In 1896, Italians argued that Ethiopia was under the protectorate of Italian (Kishlansky, Geary, O'Brien, Wong, 1995: 814-825).

Therefore, king Menelik II prepared his well-equipped troops which consisted of different ethnic groups against Italians. Because Italians decided to take the country of Menelik II under control. Therefore, Adwa War broke out in 1896, and 4.000 Italian soldiers were killed. Moreover, over 1.900 Italians were imprisoned in the Adwa Battle. In this regard, Independence and unity of Ethiopia were shown by Ethiopian people all over the world. After this triumph, Italy had to negotiate with Menelik II. With the help of these arms, the recognition of his country was assured by him. Thus, Ethiopia was accepted by Britain, Italy and France as an independent state and they sent ambassadors to Addis Ababa. Ethiopia and colonial powers signed treaties. However, European powers desired Ethiopia to lost in the table. Thus, they tried to deprive Ethiopia free use of the port of Zeila. Ras Mekonnin who was assigned to be negotiator by Menelik II did not allow the plan and they had to recognize Ethiopia as an independent state in the Horn of Africa. Menelik II is known as the father of Modern Ethiopia (Haile, 1986: 468-469).

The significances of the war were that it became a glimmer of hope for African people in order to get ride of colonization of European countries. It also took place as a symbol of the liberation struggle. The battle enhanced the status of African countries. Moreover, thanks to fight, the anti-colonial spirit was kept alive for African people in their hearts and memories. It was keeping (Gebrekidan, 2012: 73; Henze, 2000: 180).

Ottoman documents on 12 March 1896 demonstrate the Ottoman Turks' perspectives to Adwa Battle. Italian soldiers continued to invade and attacked Ethiopia with twenty thousand soldiers. After that King Menelik II counterattacked Italy. Italy lost thousands of soldiers and sixty balls. Because of the defeat, Italy withdrew to Massawa (BOA, Ottoman Archives. Y.EE, 118.29).

## **6. Turning Point –Deir El Sultan Monastery in Jerusalem- in Relations between the Ottoman Empire and Ethiopia**

On the other hand, some issues affected relationships between the Ottoman Turks and Ethiopia in a positive way. For instance, Ethiopian Christians in Jerusalem was one of the problems for relations between both countries. Ethiopian Orthodox Christians were one of the oldest communities in Jerusalem. Therefore, for centuries Ethiopian Kings supported them economically. However, their situation was affected by wars. Then they tried to continue their own existence in Jerusalem despite economic support decreased by kings. Unaffordable Ethiopian Christians enforced to live in a hard condition in Jerusalem. Even though there were similarities between Coptic Christians and Ethiopian Christians in terms of religious rituals, Coptic Christians did not desire to leave Ethiopian Christians from themselves. Moreover, they argued that Deir El Sultan Monastery belonged to themselves not Ethiopian Christians. Hence, Coptics applied pressure to Ethiopians. Ethiopian Christians lost their resources with regard to

rights like title, religious books in Jerusalem because of plague and fire. These situations gave rise to ignore their rights before laws (Pedersen,1983: 33-53).

Emperors Tewodros II and Yohannes IV wanted help from British for Ethiopian Christians in Jerusalem. However, the British Empire was determined about protecting its relations with the Ottoman Empire. On the one hand, situations of Ethiopian Christians worsened in Jerusalem day by day (Ali, 2012: 116). During Menelik II, thanks to his diplomatic approach, Ethiopian Christians coped with their problems in Jerusalem. In fact, diplomatic relations between the Ottoman Empire and Ethiopia began with Deir El Sultan Monastery (Orhonlu, 1996: 163).

Therefore, relations between the Ottoman Empire and Ethiopia were improved and came to a very good level in the 19th century. For instance, Menelik II and Abdulhamid II exchanged official letter by which Menelik II requested Sultan Abdulhamid II to pray for freedom of Ethiopian Christians and open a door which separated Coptic Christians from Christians, who were from Ethiopia, in Deir El Sultan Monastery in Jerusalem. In this regard, Sultan Abdulhamit gave directions for Ethiopian Christians in Jerusalem and the door opened for Ethiopians on 25 February 1906 (BOA, Ottoman Archives, Y.PRK.UM., 78.42).

Emperor Menelik II was very glad to heal conditions of Ethiopian Christians in Jerusalem, so he sent gifts to him like a lion and golden shield on 3 September 1889 (BOA, Ottoman Archives, Y.PRK.NMH, 4.41). Another letter with regard to the issue was that the Sultan permitted to be built a church in Jerusalem in order to worship freely of Ethiopian priest and priestess. Hence, Menelik II thanked for the Sultan via official letter on 25 June 1890 (BOA, Ottoman Archives, Y.A.HUS., 194.19). After receiving these gifts Abdulhamid II sent similar gifts (two Arabian horses) for Menelik and his wife. He also sent gifts for Menelik's wife like twenty rolls of fabric to make dress, thirty pieces silk handkerchief, one piece silk prayer rug, five rolls of crepe, ten pieces tricolette, watch, brocaded bathrobe. The other gifts for Menelik II were one piece silk prayer rug, one piece carpet, five pieces pillaged prayer rug, binocular, cigarette case, upholstery fabric, revolver or piston, shotgun, tea set which was produced by porcelain factory of Sultan on 3 February 1898 (BOA, Ottoman Archives, Y.PRK.NMH, 7.66).

### **7. Sultan Abdulhamid II and His Effect on Muslim Politics of Emperor Menelik II**

Abdulhamid II wrote a letter to the emperor. Sultan Abdulhamid II said that he would be pleased to have the golden shield and the lion. His letter also included situations of Muslim, who lived in his country, to worship freely (BOA, Ottoman Archives, Y.PRK.NMH, 7.66). The Sultan and the Emperor were glad to have relations between Ottoman Turks and Ethiopians on 21 May 1898 (BOA, Ottoman Archives, Y.EE., 62.36). After that Harar of governor sent a letter for Abdulhamit. He said that Harari people were very glad for the support of Abdulhamid II and gave their thanks to the Sultan. The people sent a gift to the Sultan. Thus, they would like to accept the gift from the Sultan via Abdullah Ali Sadik on 21 May 1898 (BOA, Ottoman Archives, Y.EE., 62.18).

Ato Yoseph who was a secretary of Menelik II would like to visit Sultan Abdulhamid II in Istanbul with the directives of King Menelik. Then, he and his delegation were accepted by the Sultan on Friday.

They gave official decoration for the Sultan on 31 December 1896 (BOA, Ottoman Archives, BEO, 889.66641).

Similarly, Ethiopian government officials like Hacı Ahmet Abdulkadir Efendi in Addis Ababa, Nakib-zâde Hacı Mehmet Efendi in Harar, Mutasarrıf Asumarşa? in Dire Dewa, Auto Biyanmarşa? in Dire Dewa were granted decoration by the Sultan Abdulhamid II as the decorations like fourth *Osmanî*, third *Mecidî*, fourth *Mecidî*, fourth *Mecidî*, fifth *Mecidî*, respectively on 4 August 1904 (BOA, Ottoman Archives, Y.PRK.MYD, 25.120).

Sadık el Muayyed Pasha, who was born in Damascus in 1858 and belonged to a family of the Syrian nobles and knew languages of Arabic, Turkish, German, French, was appointed by the Sultan as a delegation to Ethiopia so as to solve problems of Ethiopian Christians, who lived in Jerusalem, and to collaborate with Libya against Italy. Because the Sultan was aware of colonisation ideas of Italy and European powers. The Sultan wanted to use the power of his Caliphate on Muslims that were threatened by European colonisers in the region and also to strengthen relations with Ethiopia in 1904. The pasha arrived at Ethiopia and published a Turkish book which was a title of The Habesha Journey. The book mentioned about his journey details that included a worthy historical report on modern Ethiopia such as cultural describing and Ethiopian people and their customs from Djibouti to Addis Ababa at the beginning of 20<sup>th</sup> century (Ducene, 2016: 225-226).

As well as diplomatic networks, economic activities were managed by him. These activities were of great importance to link between the region and the Ottoman Empire. He emphasised progression of the economic relations from Addis Ababa to Istanbul. He met Ottoman citizens who were named as Iskender Efendi Ghalib and Bishara Efendi Ghalib and worked as merchants in Djibouti, Africa. The traders preserved and improved relations with Menelik II thanks to successful business relations (Ducene, 2016: 228).

After visiting Ato Yoseph, Sadık el Muayyed Pasha met Menelik II with an official ceremony and presented him the gifts of the Sultan. On the second day of the visit, Menelik II and the Pasha discussed the situation of Deir El Sultan Monastery. After that, the Pasha gave detailed information to the Sultan and also met Muslims who lived in Addis Ababa. They did not have a big mosque and cemeteries. Thus, the Pasha promised to speak with Menelik II with regard to the problems. The pasha also informed the Sultan about the mosque. They would send money for it to Ethiopia (Ali, 2012: 125-126-127). However, the big Turkish mosque was never built in Addis Ababa although Ethiopian officials promised about it.

The Pasha and other delegation left from Ethiopia with gifts like passport and coronation which were granted by Menelik II. Relations between the Ottoman Empire and Ethiopia improved. After leaving delegation, Abdulhamid II gave some priorities to Ethiopian Christians in Jerusalem especially Deir El Sultan Monastery. Because of the privilege, Menelik II's letters reflected remarkable good relations with Ottoman Empire (Ali, 2012: 128).

As a result of positive development in the relations, at the beginning of 1912, diplomatic activities officialised and Ottoman Consulate was opened in Harar. Even though Necib Hac Efendi was appointed as the first consul of Ottoman Empire, Mazhar Bey became the first consul due to Necib Hac Efendi's passing away (Orhonlu, 1996: 166). However, Sultan Abdulhamit overthroned on 27 April 1909 (Karpas,

2000: 241). Therefore, he could not be effective in the first consulate. On the other hand, Menelik II got paralysed and passed away after 7 years (Ali, 2012: 129).

### **8. Politics of Emperor Iyasu V and Impact of Ottoman Consul Mazhar Bey on These Politics**

Diplomatic relations between Ottoman Turks and Ethiopia with Iyasu V, who was the new king of Ethiopia in 1913, came to a very good level thanks to Mazhar Bey. Iyasu V planned to found the new royal families. The families would consist of different ethnic groups and also families having royalties and principalities. Thus, Emperor Iyasu V married with daughters of different families like the daughter of the Afar Sultan Abubakr, daughter of Sultan Jima Abba Ciffar and daughter of Emir Hacı Abdullah. Due to Emperor Iyasu V's marriage with Muslim women, the Ottoman Consul Mazhar Bey decided to have a new politics on Emperor Iyasu V and benefit from his plan. In that regard, Mazhar Bey would support Emperor Iyasu V and try to make ally with the Ottoman Empire against Britain, France and Italy. On the one hand, Iyasu V managed to maintain and improve himself the power in his country and all over the world. However, the women were Muslim and so Orthodox Church did not support him. There were many reasons for it, and firstly, the church opposed to polygamy. Secondly, Iyasu V also built a mosque which was funded by the government and given to Muslims in Jijjiga. The third reason was that he persisted in not attending new year celebration in Addis Ababa. The fourth reason was that he wore Muslim clothes and read Quran (Haile Selässie I, 1999: 22-23). On the other hand, Iyasu V conducted equilibrium policy in international relations. For instance, to reach sea coast, he agreed with Ottoman Empire, Austro-Hungarian Empire, Germany and so held the balance interests of Britain, Italy and France in Ethiopia (Ali, 2012: 131).

Mazhar Bey played an active role in relations between two countries during Iyasu V. Then, Iyasu decided to move the consulate at Harar to Addis Ababa on 3 March 1913. (Tepedelen, 2007: 758). The reasons for moving the consulate into Addis Ababa was to retain Ottoman public rights as a citizen in Ethiopia. What is more, the aim of Mazhar Bey was also to determine how many Ottoman Turks lived at Harar generally in Ethiopia (Orhonlu, 1996: 166-167).

Mazhar Bey presented some information about Ethiopia to the Ottoman government. For instance, a document dated on 18 June 1914 informed that Mazhar Bey sent a letter on 14 March 1914 with regard to Ottoman public benefiting from privileges just as other foreign countries' citizens. He said that the Ottoman Turks travelled intrastate or extra-territorial without a passport and giving any information for the Mazhar Bey from Djibouti to Ethiopia or from Djibouti to Ottoman State, but after this time, Turks had to register themselves by coming to the consulate (BOA, Ottoman Archives, DHEUM.MH., 86.62).

Furthermore, Mazhar Bey proposed that the Ottoman government to be given one or two aeroplanes against Italy and also money for Empire's superior officials on 23 June 1915. Because he realised that Ethiopia was a very important country which had a significant geopolitical position. Furthermore, he stated that if the aeroplanes were given to Ethiopia, seeking gas or petrol would be necessary for them. Mazhar Bey emphasised that Christian Ethiopians should not consider the alliance between Ottoman government and Kingdom in Ethiopia as a dangerous activity (BOA, Ottoman Archives, HR.SYS., 2335.33).

Before the First World War began, there was some information in Ethiopian resources during the Iyasu V. This information gave many clues concerning Ethiopian perspectives to the war and Iyasu V politics for Ottoman- German side. At the same time, a reason for breaking out battle in Europe entered to Ethiopian archives with the help of journal. For instance, “A journal named "Amero" was reporting about the current situation in Europe, the war that began in Europe and other details concerning the war in its weekly published newspapers, An heir of the Austrian government, named Frank Ferdinand, was visiting Serbia along with his wife in a city called Serbia. Suddenly, a protester of the government threw a bomb, and both the heir and his wife died. This happened in the Ethiopian calendar on Sene 21, 19 (Amete Meheret—after the birth of Christ) Enraged by this unfortunate event the Austrian government asked the Serbian government some serious questions. The Serbian government was willing to consider answering some questions but not willing to answer some, which became a reason for Austria to wedge war against the Serbian government. Moscow and France were allied with Serbia, and German was Austria's ally. Thus German hewing with Austria immediately wedged war on France and Moscow. Then took over Belgic. England aftermath defending Belgic wedged war on Germany. This is how it all started. But it spread when each of them found allies increasing their numbers” WW1 1914-1918 E.c in June 28th, 1914 A.D (የኢትዮጵያ ብሄራዊ ግምጃ-ቤት እና ቤተ-መጽሀፍት ኤጀንሲ ሰነ፡ ጸ ፳፻፬- ፳፻፱ ዓ.ም ፣ የአዉሮፓ ጦርነት፣ የልጅ እያሱ ፖለቲካ Ethiopia National Archives, WW1 1914-1918, 1914: 17-18).

When the World War I broke out, the Ethiopian government was worried and nervous. However, Iyasu V started frivolously with central powers and Islam. He swallowed that with the help of the forces, he would push Italy out of his borders, Eritrea and Somalia. Thus, he sought to find an alliance like Muhammed Abdullah, who was against colonisation in Somalia. On the other hand, officials overlooked radical ideas of Iyasu V on Islam who was thought in governance. They convinced Iyasu to be degraded unrest situations and promoted economic advantage. Iyasu V defended the sovereign country, not imperialist activities for exploitation in his own country (Marcus, 1994: 115).

During that time, German-Ethiopian spy named Friedrich Hall, was captured by Italy and he did not reach Ethiopia. The allied powers controlled telegraph lines and post offices. Hence, Mazhar Bey had difficulty in giving information to Ottoman government about the Red Sea coast. Despite all disadvantages, Mazhar Bey communicated with Iyasu V. Due to the unsuccessful defence of the Suez Canal, Mazhar Bey proposed the Ottoman government to stir up Muslims of Sudan, Somalia and Ethiopia against the allied powers. Iyasu V was persuaded by granting some concessions like a land between Behla and Zeila Ports, a region which was the east border of Harar state till coast. These resolutions were approved by the Ottoman government to induce Iyasu V with the aim of being an alliance in the war (Tepedelen, 2007: 760).

After that, relations between Mazhar Bey and Iyasu V became very warm. Iyasu V went to Harar and was encountered by Mazhar Bey. Iyasu V's national flag with the lion carrying cross inside its mouth was changed with “La ilahe illallah” and crescent-shaped on green floor. He also visited a big mosque and presented some gifts for Muslims at Harar. Mazhar Bey proposed Iyasu V to support Mohammed Abdullah (Orhonlu, 1996: 172).

Mazhar bey also invited Iyasu V to the consulate, and they agreed on Somalia. Iyasu V assisted the central powers and Muhammed Abdullah. However, Italy reported to Orthodox Christian officials that



Iyasu V converted from Christianity to Islam in front of Muslim leaders with Quran. Iyasu V decided to combat with the central powers against allied powers. Somalian power attacked British influence from the border of Ethiopia, and many British soldiers were killed (Ali, 2012: 136). Then, Iyasu V visited the consulate and attended the coronation ceremony of Sultan Mehmet Resat (Tepedelen, 2007: 760-761).

In the ceremony, Iyasu V mentioned about taking place prophet's Muhammet descendants. He also presented the participants Ethiopian flag which was La Ilah Illallah Mohammedin Rasulullah to Allied powers, Ethiopian Orthodox Church and royal families got angry with Iyasu V and they were thinking that Iyasu V was crazy and disturbing. After that, allied powers provoked Christian Orthodox Church against Iyasu. They planned to use Serif Hussein uprising for Iyasu, who sustained arms aid to Muhammed Abdullah. However, Iyasu V went on supporting to Central Powers. Allied powers tried to repute Iyasu V in front of Muslim public who believed him to become Prophet's Muhammed descendants and Ethiopian aristocracy and Christian Orthodox priests. Therefore, they complained Iyasu to Mattiwos, who was Christian Orthodox Patriarch, and desired to overthrow the Iyasu. They oppressed the patriarch to accept Zewditu, who was the daughter of Menelik II, as queen and Dejazmach Teferi Mekonnen as her heir. On 27 September 1916, Mattiwos announced to the Ethiopian public that Zewditu would be queen and Decazmac Teferi Mekonin would be an heir and also told everyone to be obedient and loyal to them (Ali, 2012: 140).

After learning usurpation, Iyasu V sent his troops to Addis Ababa. Negos Mikael, who was the father of Iyasu V, sent about 480.000 soldiers. He started to open fire and attacked Zewditu's army. However, On 27 October, Iyasu V's armed forces were defeated, and his father captured. Thereupon, Dejazmach Teferi Mekonnen and his officers announced their victory to Zewditu at Addis Ababa (Haile Selassie, 1999: 26). And eventually, he was captured by Gugsu Araya Selassie on 11 January 1921. He escaped from prison in 1932. Then, Italy managed to use Iyasu V in the direction of its interests in 1935. After that, it explained that he died. Notwithstanding, the place of death has not been known still (Ali, 2012: 141).

The situation of Mazhar Bey worsened after the coup because he did not send any information to Ottoman government due to invasions of post office and telegraph in Ethiopia and his activities were followed by allied powers. However, he went on his duty at Harar in 1919. Ultimately, he passed away in Djibouti without coming back to his mainland on 13 January 1920 (Tepedelen, 2007: 765; Orhonlu, 1996: 174).

In fact, according to Ethiopian archives, Abeto Iyasu had an aim to expand Ethiopia's territory. At that moment Britain, Italy and France were at war with German and Turkey; thus Abeto Iyasu was hoping if they (Britain, Italy and France) lost the war, there was a more significant chance that Ethiopia's territory would be expanded. And it is said that it was the reason why Abeto Iyasu supported the two countries' politics (የኢትዮጵያ ብሔራዊ ግምጃ-ቤት እና ቤተ-መጽሀፍት ኤጀንሲ ሰነ፡ ቶ ፳፻፬- ፳፻፱ ዓ.ም ፣ የአዉረጋ ጦርነት፣ የልጅ እያሱ ፖለቲካ -, (Ethiopia National Archives and Library Agency, WW1 1914-1918 E.c in June 28th 1914 A.D War in Europe and Abeto Iyasu's Politics) WW1 1914-1918, 1914: 19).



## Conclusion

As the research finding demonstrated, Ethiopian kings like Emperor Tewodros and Yohannes V looked for an ally against the Ottoman Empire. In this regard, the emperors wrote letters British Queen Victoria and French King Napoleon and Lord Granville. The letters played an important role in the external and internal politics of Ethiopia. For instance, as foreign politic of Ethiopia, Magdala war broke out between Emperor Tewodros and British forces. The war resulted in commuting suicide of the emperor. Moreover, according to N. E. Mustoe, after committing the emperor's suicide, British power left Ethiopia after taking many Ethiopian manuscripts which are now at British Museum.

After the Mahdi Movement in Sudan, General Hewitt and Yohannes IV signed an agreement known as Adwa on 3 June 1884. However, Ethiopia engaged in Mahdi soldiers and Italian powers which were located in Massawa port by British power. Hence, the aim of hindering the expansion of Ismail Pasha in the region arose new problems like the expansionist approach of Italy in Ethiopia.

During the reign of Menelik II, relations between the Ottoman Empire and Ethiopia improved. Sultan Abdulhamid II had an active role in Ethiopian internal and external politics. For instance, Menelik II tried to help Ethiopian Christians in Jerusalem. Thus, he wrote a letter for the Sultan and played a significant role between Coptic and Ethiopian Christians in Jerusalem. What is more, just as the desire of King Menelik II, the Sultan wrote a letter to the king to worship freely for Muslims in Ethiopia. The situation affected internal affairs of King Menelik II on Muslims in Ethiopia, especially in Harar.

Ottoman Empire decided to be alliance with central powers during WWI. Mazhar bey who was a consul of Ottoman Empire in Harar convinced King Iyasu V to attend WWI with Central Powers. The emperor accepted it with the aim of expansion of Ethiopian territory. However, Christian Ethiopian Kingdom did not allow him to fight with Central Powers, and because of his tendency to Islam, he overthrew.

As a result, it can be said that the Ottoman Empire as an external actor in East Africa had a significant effect on internal and external political approach of Ethiopian Kings.

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