

Components of divergence and convergence in the relations between Iran and the Ottoman Empire in the Qajar era (1795-1925 AD)

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مقومات التباعد والتقارب في العلاقات بين إيران والدولة العثمانية

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Abstract:-

Iran-Ottoman relations in the field of political, cultural, economic and trade relations from the beginning of the Safavid government to the middle of the Qajar era, whether in terms of Ottoman expansionism or Shiite and Sunni religious differences have been subject to ups and downs and conflicts and policies of tolerance. . These two countries, as two important and influential powers in the region, each with its own special and strategic position, has played an important role in its field and the way they communicate has always been considered by the great powers of the world at that time.

Attention to divergent and convergent elements in terms of political, religious, economic, cultural and social in the relations between Iran and the Ottoman Empire in the Qajar period to draw the framework and structure of relations between the two countries in this period. Relations that, despite their continuity and long span of more than four centuries in this period, mostly centered on cultural, historical and religious commonalities, have brought the two nations closer.

During the Qajar period, the relations between the two countries can be structurally divided into two stages. Find. The second period of relations between us in the form of convergence, from the time of concluding the Treaty of Erzurum to the end of the Qajar dynasty, can be proposed with a new approach. This division was done in a way according to the requirements of the time as a complement to each other by maintaining precedence and latency and influenced by the internal situation of the two countries on the one hand and on the other hand under the influence of global conditions.

Objective: The purpose of this study is to study and analyze the main components and indicators in the relations between Iran and the Ottoman Empire in the Qajar period, which ultimately seeks to achieve divergence and convergence factors in relations between the two countries.

Research method / approach: The present research method is descriptive-analytical based on documentary and library sources.

Key words: Foreign Relations, Iran, Ottoman, Qajar, Erzurum Treaty.

المخلص:-

العلاقات الإيرانية العثمانية في مجال العلاقات السياسية والثقافية والاقتصادية والتجارية منذ بداية الحكومة الصفوية إلى منتصف العصر القاجاري، سواء من حيث التوسع العثماني أو الاختلافات الدينية الشيعية والسنية، كانت عرضة للتقلبات. والصراعات وسياسات التسامح.. لعبت هاتان الدولتان، باعتبارهما قوتين مهمتين ومؤثرتين في المنطقة، ولكل منهما موقعها الخاص والاستراتيجي، دوراً مهماً في مجالها وطريقة تواصلها كانت دائماً موضع اعتبار من قبل القوى العظمى في العالم في ذلك الوقت.

الاهتمام بالعناصر المتباينة والمتقاربة سياسياً ودينياً واقتصادياً وثقافياً واجتماعياً في العلاقات بين إيران والدولة العثمانية في فترة قاجار لرسم إطار وهيكل العلاقات بين البلدين في هذه الفترة. العلاقات التي، على الرغم من استمراريتها وامتدادها لأكثر من أربعة قرون في هذه الفترة، والتي تركزت في الغالب على القواسم المشتركة الثقافية والتاريخية والدينية، قد قربت بين البلدين.

خلال فترة القاجار، يمكن تقسيم العلاقات بين البلدين هيكلياً إلى مرحلتين. تجد. الفترة الثانية من العلاقات بيننا في شكل التقارب، من وقت إبرام معاهدة أرضروم إلى نهاية سلالة قاجار، يمكن اقتراحها بنهج جديد. تم هذا التقسيم بطريقة تتناسب مع متطلبات العصر كمكمل لبعضهما البعض من خلال الحفاظ على الأسبقية والكمون والتأثر بالوضع الداخلي للبلدين من جهة ومن جهة أخرى تحت تأثير الظروف العالمية..

الهدف: الغرض من هذه الدراسة هو دراسة وتحليل المكونات والمؤشرات الرئيسية في العلاقات بين إيران والإمبراطورية العثمانية في فترة قاجار، والتي تسعى في نهاية المطاف إلى تحقيق عوامل الاختلاف والتقارب في العلاقات بين البلدين.

منهج البحث: إن منهج البحث الحالي وصفي- تحليلي يعتمد على المصادر الوثائقية والمكتبة.

الكلمات المفتاحية: العلاقات الخارجية، إيران، الدولة العثمانية، الدولة القاجارية، معاهدة أرضروم.

Introduction

The beginning of relations between Iran and the Ottoman Empire dates back to the reign of Timur and his invasion of Anatolia and the defeat of Sultan Bayazid from the Timurid army in the battle of Angora in 804 AH / 1402 AD. With the coming to power of the Agh-e Quyunlus in the northwestern regions of Iran, the relations between the Iranian and Ottoman governments entered a new phase. Ozan Hassan Aq Quyunlu repeatedly rushed to war with the Ottoman Sultan Muhammad the Conqueror to counter Ottoman expansionism. With the establishment of the Safavid state in 907 AH / 1502 AD until the middle of the Qajar dynasty in Iran, relations between the two countries were always disturbed and disputed, whether due to the expansionist goals of the Ottoman sultans or Shiite and Sunni religious differences or economic and trade relations and the establishment of tribes. Borders and Kurds living on the borders of the two countries.

These wide-ranging conflicts have long overshadowed the relations between Iran and the Ottoman Empire, to the point that the signing of various treaties could not end the settlement of these wars as it should, and even rare efforts to resolve religious differences between the two sides were not effective.

During the Qajar period, despite the existing differences, official relations between the two governments were not severed or were not as hostile as before, leading to long-term military confrontations. The battle of Tapraq Qala (1237 AH / 1822 AD), which led to the capture of Bayazid by the army of Abbas Mirza, Crown Prince of Qajar, is in fact the last confrontation between Iran and the Ottomans at the beginning of the 19th century, which ended with the conclusion of the Treaty of Erzurum I. The First Erzurum Treaty opened a new chapter in the relations between the two countries and led to the establishment of peace between the two Muslim nations. On the other hand, Shiite thought came out of the margins and with this agreement, Iran was recognized for the first time as a political unit with a Shiite identity in the Islamic world and ended the absoluteness of the Sunni religion.

With this agreement, the relations between the two countries were directed to the axis of interaction between each other. The

interaction of convergence factors along with divergence characteristics was found. Because the Ottoman government, in spite of all these treaties, continued to make previous claims against Iran for the rest of its political life, although it did not have the power of the past to continue expansionism. In this research, while paying attention to the historical contexts of the relations between the two countries and an overview of Iran-Ottoman relations in the Qajar period, we have tried to introduce the most important factors of divergence and convergence in the relations between them. The method of research and compilation of this article is citation and library study, first category books and Persian and Turkish sources.

Historical contexts

With the formation of the Ottoman state in the 7th century AH / 13 AD as the largest and most extensive Islamic government after the collapse of the Abbasid Caliphate (zero 656 AH / 1258 AD) in the land of Anatolia claiming leadership of the Islamic world and revival of the Islamic nation and caliphate, Iran in its western neighborhood with government The expansionist who threatened its existence was confronted.

On the other hand, Shah Ismail I Safavid in 907 AH / 1502 AD officially established the Safavid dynasty and the manifestation of Iranian identity in the form of Shiite ideology prevented the analysis of Iran in the Sunni world under the Ottoman leadership. The sharp confrontation of two neighboring governments, one of which considered itself the inheritor of the caliphate and ruler of the entire Islamic land and pursued a expansionist policy towards its neighbors, and the other, as the guardian of Shiism, tried to maintain its existence. With this idea, in 914 AH / 1508 AD, Shah Ismail I recaptured Mesopotamia, the former kingdom of Iran, and took the honor of dominating the holy shrines of Najaf, Karbala, Kazemin and Samarra, and also continued to strengthen the Anatolian Shiites against the Ottomans (Sahin, 1994: 80) which resulted in the battle of Chaldoran in Rajab 920 AH / September 1514 AD and the defeat of the army of Shah Ismail from Shah Salim I of the Ottoman Empire. After the Battle of Chaldoran, which is considered to be the first official confrontation between the two countries, Iran-Ottoman relations were based on war during the time of the successors of the two sides. (Khandmir, 1371: 87) With the death of Shah Ismail I in

930 AH / 1524 AD, his son Shah Tahmasb I ascended the throne, in the Ottoman Empire after Sultan Salim, his son Sultan Suleiman came to power in 926 AH / 1520 AD. (Gibb, 1957: 189)

The long wars between Iran and the Ottomans lasted for nearly twenty years and the city of Tabriz, the capital of the Safavids, was conquered and destroyed many times by the Ottoman army, which caused Shah Tahmasb to move his capital from Tabriz to Qazvin in 960 AH / 1552 AD. (Alexander Beg Turkman, 2003: 83)

Finally, Shah Tahmasb, who did not see the ability to confront the Ottomans, sent Shams al-Din Beg Ilkhani, the chief of his special guards, to the Supreme Court with a request for peace. This request coincided with the conflict of the Ottoman government in Europe, which was accepted by Suleiman and led to the conclusion of the Treaty of Amasya (962 AH / 1555 AD) between the two countries. (Kutukog, 1962: 25) But the conclusion of this treaty could not end the differences between the two parties in the long run. However, the importance and validity of the Amasya Treaty in creating a balance of power between the two governments is significant. This balance of power ended in favor of Iran during the reign of Shah Abbas I with his actions and reforms, especially in foreign policy, and the result of Iran-Ottoman conflicts in this period. With the relative superiority of the Iranian government and the Second Peace Treaty of Istanbul (1023 AH / 1612 AD), it was done with almost equal conditions between the two sides. But this peace did not last long and with the arrival of Sultan Murad IV (1033 AH / 1620 AD) and his knowledge of the turbulent situation of the Iranian court after the death of Shah Abbas I, attacked Iran. (Thessaloniki 1999, II: 397)

At this time, Shah Safi I, the successor of Shah Abbas, who saw the situation in the country as unsatisfactory, asked the Ottoman government for peace, and the peace treaty of Zahab (Qasr Shirin) on 14 Muharram 1049 AH / 17 May 1639 AD temporarily suspended the conflict between the two governments until the end of the 18th century for one hundred and twenty years. Ended. (Aktepe.Munir, Options: 2)

A look at the relations between the two countries from the early tenth century to the late twelfth century AH shows that the rulers of both lands played a significant role in encouraging a sense of

prejudice and war and strife between the two nations, although in most of these wars the Ottoman government was aggressive. And the Safavid government defended itself. On the other hand, the aggression of the Iranian government in some conflicts was not due to expansionism but in order to regain its lost lands. All in all, the foundation of Iran-Ottoman relations during the Safavid period was based on war, which was the basis of disputes between the two sides over religious differences, the issue of pilgrimage to Shiite holy shrines in Ottoman territory and most importantly territorial expansion and the idea of expanding the Ottoman Empire.

Meanwhile, with the beginning of the era of geographical explorations and the presence of European states in the world politics scene with the motive of globalization and colonization and their attention to Asia and on the other hand the Ottoman threat to the Christian world and the Ottoman domination of trade and communication routes between East and West and the monopoly of East and West trade have been effective in intensifying the motivation of Europeans to communicate with the Iranians and discover new ways of communicating with Asia. (Hurewitz, J.C., 1975: 15)

During the reign of Nader Shah Afshar and during his efforts to improve Iran-Ottoman relations and resolve previous differences between Iran and the Ottoman Empire, to some extent, he moved towards convergence and on a new basis, so that he could resolve religious differences throughout the Islamic world. Created. This rare act is quite evident in his invasion of the Ottoman Empire, which, despite its full authority, did not threaten the principle of the Ottoman Caliphate. (Marvi, 1364, 2: 286) But these rare efforts did not succeed with the opposition and sabotage of the Ottomans. However, due to the rare military superiority of the Ottoman government, it was forced to conclude a peace treaty (1159 AH / 1746 AD) between the two countries. (Astarabadi, 1998: 415)

With Nader being killed, provocations between the two sides for some reason, such as internal conflicts in Iran over power struggles and defeats of the Ottoman government on its western fronts, were somewhat diminished, although the Iran-Ottoman wars continued into the Qajar period. But the scope of these wars was short, and both countries agreed to leave with a peace treaty.

Components of divergence and convergence in relations between the two countries

1- Factors of divergence :

The term divergence in the power structure in the relations between Iran and the Ottoman Empire is introduced in the form of two separate political units. These two political units traditionally not only challenged each other's structures and political sovereignty, but also did not recognize each other's existence and ideology. This process, which included political, religious, economic, cultural, and social divergent elements in the relations between the two countries, lasted for three hundred years, which resulted in conflicts that lasted for three centuries for both sides. (Dehghani, 2009)

During the Qajar period, the traditional components of divergence between the two countries did not disappear completely, and even some new elements were added to its former heritage. New issues such as: uncertain state of borders between the two countries, clashes between border tribes (from the border of Azerbaijan to Khuzestan) and the support of two governments, the issue of citizenship of some Kurdish border tribes and the problems caused by their summer and winter, strong and effective presence These include European powers and the role of these governments in relations between the two countries. (Shaykhs of Fereyduni, 1990: 33)

1-1 Political component

The Qajar dynasty began with the coronation of Agham Mohammad Khan on Nowruz in 1210 AH / 1796 AD in Tehran. During the time of Agha Mohammad Khan, due to the Georgian conflict and the war with the Russians, no significant incident took place between Iran and the Ottomans. During the reign of Fath Ali Shah and the continuation of the Iran-Russia wars, followed by the conclusion of the two treaties of Golestan and Turkmanchay, which led to the abstraction of large areas of northern Iran in favor of the Russian emperor. In the interval between the Iran-Russia wars, Iran-Ottoman relations soured again. (Shamim, 1375: 112-120)

In addition to traditional religious differences, an important factor in the divergence between the two countries at this time, the

uncertain situation of the long borders that stretch from the Ararat region to the mouth of the Arvand River more than seven hundred and forty-five kilometers of border between the two countries are important and controversial issues. Was. It seems that the ultimate goal of the Ottoman government at this time of this expansionism was to separate the Sunni part of Azerbaijan from Iran and annex it to its territory, which they considered to be a historical mission from the time of Sultan Salim and Sultan Suleiman. The law must be completed. (Thessaloniki, 1999,1: 370)

In addition to the border problems of the two sides, the issue of border tribes and nomads on the borders and the support of Iran and the Ottomans for some of these tribes and the issue of their citizenship, created many problems for the two countries. The aggression of the mentioned tribes and enjoying the right of grass and pasture, summer and winter areas of these tribes on the borders of the two sides, whose strength and weakness have been the power of the central government and the rules and regulations of the geographical area of life of these tribes and the territory of the two countries. (List of Qajar Supplementary Documents, 2005, 125-120)

During this period, the policies of Russia and Britain as a new and influential factor in the relations between the two governments of Iran and the Ottoman Empire are very important. The role of these two colonial countries and their interventions in concluding the first and second treaties of Erzurum, the Tehran Protocol of 1911, the Istanbul Protocol of 1913 and the formation of border commissions can be seen. These interventions were pervasive and in the form of alliances with one state against the other. (Stanford Shawy, 1991, P: 312) Considering the weakness of the two governments of Iran and the Ottoman Empire in the early twentieth century and the huge interests of Britain and Russia in the Middle East and the discovery of oil in Iran and the need to establish peace on the borders of Iran and the Ottoman Empire. The German government's rapid influence in the Middle East prompted the two governments, Iran and the Ottoman Empire, to take action to resolve their border disputes under pressure from the British and Russian governments. (Shaykhs Fereydoni, 1369: 127-130)

2.1 Religious component:

Religious differences are considered as the main and most important issue in the divergence of relations between the two countries. With the recognition of Shiism in Iran along with the revival of Iranian identity and consequently the national independence of Iran against the claim of revival of the Islamic Ummah led by the Sunni Ottoman Caliphate, which based on the principle of jihad and Gaza pursued its expansionist policy, Shiite Iran was conquered. Eastern thought. The Ottoman government always viewed the Shiites of Iran as infidels and attacked the borders of this country by relying on the fatwas of its religious clerics on the necessity of jihad against the Shiite Iranians. (Ramadan, 1966: 4-10)

The issue of religious differences in the Qajar period also had a negative effect as an important factor in the strained relations between the two sides. In addition to the constant mistreatment of Iranian pilgrims by Ottoman agents and people, an incident occurred that angered Fath Ali Shah Qajar. The Ottoman agents violently inspected the caravan with which one of Fath Ali Shah's wives was going to Mecca and upset the Shah's wife. Also, taking unjust policies with Iranian pilgrims in the Ottoman territory and confiscating the property of the deceased Iranians living in Atbat, as well as imposing jizyah on the Dhimmis (non-Muslim Iranians, who were mostly Armenians and went to the Ottomans for trade). (JC Hurewitz, 1975: 2) In addition, in this period, the occurrence of bitter events such as the Wahhabi invasion of Karbala and the massacre of many Shiites living there had a negative effect on the intensification of religious differences between the two countries. (Denbli, Abdul Razzaqbeg: 491)

On the other hand, during the Qajar period, Shiite ideological borders were adapted to the historical borders of Iran, and Mesopotamia was ideologically dependent on Iran in the nineteenth and early twentieth centuries, although they differed from Iranians in race, language, and nationality. Iran's influence in Mesopotamia and the holy shrines of the Shiites and the interest of the Shiite people of Iran in their pilgrimage and the movement of Iranians to this land, as well as the prominent position of Shiite religious mujtahids and their impact on this region, especially in the shrines on the Ottoman government. (Dringil, Salim, 1384: 12)

3-1 Economic component

Other cases of dispute between the two sides at this time can be attributed to the injustices of Ottoman agents towards Iranian merchants in collecting customs duties and taking additional taxes and arbitrary actions of some local governors and kings of Baghdad against Iranian merchants and traders. For example, in 918 AH / 1512 AD, the Ottoman government arrested all Iranian silk merchants in Bursa and exiled them all to Istanbul, imposing many restrictions on Iranian traders. (Fahri Dalsr: 1960: 131)

Due to the great importance of this issue for the two countries, the solution of this issue in the first and second agreements of Erzurum was considered by both parties and to a large extent these obstacles were removed for the continuation of economic relations between them. 486-479).

2- Convergence factors

The term convergence in Iran-Ottoman relations, after a long period of hostility and war between the two sides, finally entered a new phase with the convergence approach by approving the political-religious structures between them. Convergence, which was mostly due to the balance of power and the requirements of global relations. But this convergence has never been able to unite the two countries politically with its components, even with a common enemy, Russia, and an understanding of the danger of colonialism for both governments, and only in the form of a policy of peaceful coexistence as two Muslim and neighboring countries. The traditional tension between the two countries is gradually decreasing. A noteworthy point in the category of convergence in Iran-Ottoman relations in this period was that this convergence was not the same in all fields, so that in the cultural and social dimension and the relationship between the two Muslim nations of Iran and the Turks more than the official dimension and It was political between the two governments.

1.2 Political components

The convergence of Iran and the Ottoman Empire in this period is focused on an era that depends on European developments in the era of colonialism and colonialism in the fate of both countries, at this time two Muslim neighbors due to rivalry and domination of European powers, especially Russia. And the British were ultimately weak. In addition, dysfunctional political and social structures, scientific and

industrial backwardness, social crises and economic bankruptcy were among the common problems of both countries in this period, which of course these internal problems were effective in not creating an active foreign policy for both sides. Is. Meanwhile, the presence of some other European powers such as France, Germany and in the last years of the nineteenth century, as well as the United States as a third force in controlling the influence of Russia and Britain in the political fate of Iran and the Ottoman Empire has been effective near them. .

With these interpretations, in this century, the two countries developed their political relations to a great extent and observed the necessary formalities towards each other, and following the new system of international relations, established resident ambassadors and embassies in each other's capitals, and a short distance from the embassy. Upgraded to the Cobra Embassy. (Tuncer, 1997: 58)

During their visit to Istanbul, Nasser al-Din Shah and Muzaffar al-Din Shah Qajar emphasized the expansion of friendly relations and the preservation of unity and harmony between the two Muslim nations. Another important issue at this time was the understanding of the danger of colonialism and the idea of Islamic unity by some intellectuals and politicians of both countries, which was widely discussed. These people tried to establish friendly relations between Islamic states while awakening Muslim nations. (Hablolmatin, p 13, 3 April 1906).

2.2 Cultural and social component

The commonalities of the two nations of Iran and the Ottoman Empire in terms of history, culture and religion and the mutual influences of the two sides in these areas, as well as the historical role of Iranian civilization for the Ottoman lands as Greece's role for Europe. Other Common Components The two nations at this time, while creating social and cultural interaction, helped alleviate long-standing religious differences. This association with the process of getting acquainted with the new developments in the West and creating these developments in their country at the same time has been very effective. During this period, scientific and social reforms, which were felt necessary in both lands, led to greater rapprochement between the two sides.

In the category of achieving scientific, cultural and social reforms and modernization, different classes of Iranians, from merchants to intellectuals, journalists noticed the neighboring Muslim and Ottoman government, which has more experience in modernization and modernization, and left for this country.

The similar political destinies of Iran and the Ottoman Empire in the last decades of their lives, in the early twentieth century, in various fields and even the change of government in both countries are very close. These cultural relations between thinkers in this category are more convergent than the field of politics and the thinkers of both countries had common aspirations for their political struggles and there was a common discourse in this regard between the two nations. (Ibid.)

At this time, a wide range of libertarians, Iranian intellectuals, and the Ottoman reformists were in contact with each other in the fight against traditional tyranny in their country. In Istanbul, there were many Iranian guilds, associations and newspapers, such as the Young Iran Association and the Akhtar newspaper, whose role in the formation of the Iranian Constitutional Revolution was significant. In addition, the attention of some Ottoman statesmen and literature to Persian, as well as the teaching of Persian in Ottoman schools, the frequent translation of Persian literature into Turkish, has played a major role in the cultural relations between the two countries. Sassanid, 1975: 199).

3.2 Trade relations: With the fall of the Safavid government, trade barriers between the two countries were largely removed, and also during the Iran-Russia wars, communication routes were closed to Iranian traders through Russia, and Iranian trade with Europe was resumed. It prospered through the Ottoman Empire, and during this period, trade agreements and treaties were signed between the two parties on transactions and trade concessions and citizens of the two countries. In addition to the trade materials of the first and second Erzurum treaties, the agreement of 1292 AH can be found. AH / 1876 A.D. (Akhtar newspaper, p. 7, p. 20, Jamadi al-Akhr 1298 AH,: 159)

During the Qajar period, the city of Istanbul was considered as an Iranian commercial center due to the presence of representatives of European industries in Istanbul. (Relations between Iran and the

Turks with the West, 2005: 227-228) During the Qajar period, the Ottoman country was the third in Iran's foreign trade after Russia and Britain. Given the extent of trade relations between the two countries, it is not unlikely that problems have arisen in this regard, as some of the articles of the treaties concluded between Iran and the Ottoman Empire are devoted to trade disputes and customs law. (Tabatabai Majd, 1373 : 399)

During the eighteenth and early nineteenth centuries, many immigrants from Iran, especially guilds and merchants, settled in the Ottoman city of Istanbul. For example, Haj Mirza Fath Ali Isfahani, a famous Iranian factory owner of the Qajar era and resident of Istanbul, has tanneries and soap factories in this city. He was a baker, engraver, painter, carpet weaver and baker, and for years several hundred Iranian migrant workers worked for him. (Khan Malek Sasani, 1975: 94)

Conclusion

These hints were a perspective on the political relations between the two countries at the time. However, it should be noted that a detailed study of Iran-Ottoman relations in the Qajar period requires knowledge of the various dimensions and aspects of these relations and the factors influencing them. These various aspects include political relations, cultural relations, trade exchanges and other relations resulting from the long neighborliness of the two countries. In addition, there are similarities in the historical course of the two sides at this time, such as the arrival of colonialism, the acquisition of Western civilization and constitutionalism, another type of relationship and interaction of intellectual currents and social movements of the two lands is significant.

According to the above, the relations between Iran and the Ottoman Empire in the Qajar period can be planned in three stages:

A) The first period, ie from the beginning of the Qajar dynasty (1210 AH / 1796 AD) to the conclusion of the Treaty of Erzurum I (1238 AH / 1823 AD), bilateral relations with the preservation of traditional divergent factors such as: religious differences, Ottoman territorial expansion, the issue of tribes and nomads And trade and economic rivalries between the two governments were divergent but not so intense.

B) The second period, ie from the time of concluding the first treaty of Erzurum until the middle of the reign of Nasser al-Din Shah Qajar (1306 AH / 1888 AD), the relations between the two countries according to new international requirements and the presence of colonialists in the political destiny of the two governments. The weakness of the political, social and military structures of the two countries was more in the form of balance of power and with neither a state of war nor peace between the two sides, which can be described as a period of transition from divergence to convergence.

C) The third period: that is, from the middle of the period of Nasser al-Din Shah and the efforts of the two countries to reform their country until the end of the Qajar dynasty (1304 AH / 1905 AD), which is called the period of convergence in a way that the two countries Between the two governments and the two Muslim nations and the brother with respect for the religion of the two sides and the abandonment of ideological differences and by raising issues such as Islamic unity and common discourses between the two countries intellectually, politically, culturally and socially and the issue of achieving new Western civilization And the attention of both sides to issues such as reform and modernism, which eventually led to common achievements in both countries, such as constitutionalism and the establishment of democratic systems in a short distance in the two countries, is noteworthy.

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