Uluslararası Arenada Türk – Macar İlişkilerinin Dinamikleri

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Öz

Türkler ve Macarlar tarih sahnesinde çok eski zamanlardan beri ayrılmaz bir ilişki içinde olmuşlardır. 1526 Mohaç savaşı sonrası başlayan Osmanlı'nın Macaristan'daki hâkimiyeti bu iki devlet, Osmanlı hâkimiyeti sonrasında da ilişki içinde olmaya devam etmiş, sığınacak kapı olarak görülen Osmanlı devletine gelen Imre Tökhöly, Ferencs Rakoczy, Lajos Kossuth ve beraberindeki mülteciler ile ilişkiler dostluğa evrilmiştir. Bu dostluk atmosferinin bir göstergesi olarak Corvinaların ait olduğu yere Macaristan'a teslim edilmesi Macaristan'da törenlerle kutlanmasını sağlamıştır.

Uluslararası perdede gelişen ilişkiler dışında bilim dünyasında da Macaristan'da Turancılık ve Türkoloji faaliyetleri de bu ilişkileri perçinlemiş öğrenci değişimi, uzmanların gelmesi genç cumhuriyetin temellerinin atılması aşamasında da kendini göstermiş, yapılan antlaşmalarla bu perçinlenmiştir.

Gerek siyasi gerek kültürel ilişkilerdeki bu basamaklar uluslararası arenada Türk- Macar ilişkilerinin ana dinamiklerini oluşturmuştur. Günümüzdeki ilişkilerin temelleri bu esaslar üzerine oturtulmuştur.

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The Dynamics of Turkish-Hungarian Relations in the International Arena

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Abstract

The Turks and Hungarians have been in an inseparable relationship throughout history since ancient times. The relationship of these two states started with Ottoman domination in Hungary after the Mohacs Battle in 1526 and continued after the Ottoman domination; with the arrival of Imre Tökhöly, Ferencs Rakoczy, Lajos Kossuth and the refugees who accompanied them to the Ottoman state, which was perceived as a refuge, the relationship evolved into friendship. As an indication of this atmosphere of friendship, the delivery of the Corvinas to Hungary, where they belong, was celebrated in Hungary with ceremonies.

Turanism and Turcology activities in Hungary have also become more concentrated in the scientific world with the development of international relations including student exchange, the arrival of experts which was manifested at the stage of laying the foundations of the young Republic, and this has been reinforced with treaties.

These steps in both political and cultural relations have constituted the main dynamics of Turkish-Hungarian relations in the international arena. The foundations of today's relations are based on these principles. The image of the relations in the political arena is comprised of these dynamics in the historical process.

INTRODUCTION

Turks and Hungarians have been mixed with each other since the earliest times and interacted with each other in many areas. After the Hungarians' migration to their homeland (Honfoglalás), the relations became different and the Ottoman Empire undertook the administration of Hungarians within the framework of its conquest policy between the 15th and 16th centuries. The Ottomans, who had spread over the Balkan lands during this period, entered Hungary following the Mohacs Victory of Suleiman the Magnificent against the Hungarians in 1526 (Eckhart, 1949: 10) and within a short period of 10 years, the most important places of Hungary came under Ottoman rule. Hungary was subsequently divided into three parts. (BOA, C. HR, 81/4043; Çapraz, 2010) Emperor Leopold (1657-1705) attempted to link Hungary and Bohemia to Austria by applying to an absolute administration which laid the ground for even Hungarians who were formerly in favor of Austria to turn against Austria. Thus, Hungary witnessed the struggles of Labanc, loyal to Austria, with a group named Kurucz (Çapraz, 2011: 67-84) defending its national movement. (Duran-Köse, 2017) When the leader of Kuruczlar, Tökhöly failed against Austria, he asked the Ottoman State for help by accepting Ottoman nationality. (BOA, A.DVNS.N MHD.d. 5/110; BOA, A. DVNS.NMH.d. 5/147) In 1683, when Kara Mustafa Pasha started off to campaign over Vienna, almost the whole of Hungary had been occupied by the Turks. Thus, Hungary witnessed the struggles of Labanc, loyal to Austria, with the group named Kurucz (Çapraz, 2011: 67-84), which defended its national movement. (Duran-Köse, 2017) When Tökhöly, the leader of Kuruczlar failed against Austria, he asked the Ottoman Empire for help by accepting Ottoman nationality. (BOA, A.DVNS.N MHD.d. 5/110; BOA, A. DVNS.NMH.d. 5/147) In 1683, when Kara Mustafa Pasha started off to campaign over Vienna, almost the whole of Hungary had been occupied by the Turks. (Baştav, 2005:51) However, Emperor I. Leopold and King of Poland III. Jean established an alliance against the Turks on March 31, 1683. At the initiative of Pope XI.Innocent, a "Holy Alliance" was established against the Turks in March April1684 with the participation of the Habsburg Empire, Poland and Venice. This alliance army abolished the siege on Budin, which had continued for more than three months and retrieved Budin from the Turks after 145 years of rule. On August 12, 1687, Imperial armies once again overwhelmed the Turks in Nagyvarsány (Duran-Köse, 2017:298)

On August 21, 1690, İmre Tökhöly defeated the armies of the empire and Erdel at the head of the Turkish and Crimean troops in Zernyes. However, the Turkish army was defeated in the battle of Szlámkémén, the bloodiest battle of the century, on 19 September 1691. the Ottoman State fought on four fronts during the 16-year war, and despite the failures in the first years, a significant victory against the enemy was also achieved. On January 24, 1699, a 25-year Peace Treaty was signed between the Holy Alliance and the Ottoman Empire in Szerémség Karlofça.(Akın,2001:36)

After the Vienna Defeat of the Ottomans in 1683, the united Christian Crusader armies managed to reclaim the Buddha in 1686 and Hungary in 1699. This time, Hungary came under the reign of the Austrians and became a colony that countered the needs of the Germans under the pressure of Austria, which increased day by day. The Hungarian people had no choice but to rebel to free Hungary from under the yoke that crushed the country under the oppressive rule of the Habsburgs with their re-identification policy and gain independence. Thus, after this stage, a new phase started between the Hungarian and Turks and the first phase that constituted the refugee period under the leadership of Tökhöly. In the international arena, this phase is interpreted as a positive step.

Evolving into Friendship: the Refugee Period

Starting with the Battle of Mohacs (1526) during the reign of Suleiman the Magnificent and continuing within the framework of the struggle, the Turkish-Hungarian relations changed to a friendly course in the following years during the Austrian occupation and the struggle of Hungary for

independence, and gradually evolved into friendship and developed to become stronger. (Nazır,2008:110) In June 1679, Mihály Apafi was appointed to lead the Kuruz soldiers as the deputy of Mihály Teleki, and was promoted to general in Hajdúszoboszló on January 8, 1680. In exchange for a cease-fire with Emperor Leopold due to the success achieved in the 1680 campaign, the Habsburg government agreed to hand over three sub-districts affiliated with Northeast Hungary to Imre Tököli for the Kuruz army to spend the winter. (Papp, 2011)

The independence movement under the administration of Imre Tökhöly (Gökbilgin, 2019; BOA, ADVN.NMH.d, 5/50) during 1682-1684 had the support of the Turks (Çapraz, 2016: 174) and after the suppression of this movement and the Zenta defeat, he came to Istanbul and was assigned a mansion on the side of Fener in the Golden Horn. Subsequently, Tökhöly went to Izmit and settled there. (BOA, A.DVNS.MHM.d 113/43) The arrival of the Hungarians in Izmit was enthusiastic.

Following the developments in Hungary, when Leopold died, Tökhöly thought that the new emperor Joseph I would accept Erdel's independence and therefore Rákóczi II. would not withhold his support. However, it was not as he hoped, Rákóczi aimed rather to maintain his sovereignty in Erdel. Accordingly, he shared all his assets among his servants and endeavored to send them to their homelands and wished only to be buried in Hungarian soil. Tökhöly, whose illness took a turn for the worse soon after preparing his will, passed away on September 13, 1705. (Çapraz, 2016) He was buried in an Armenian cemetery. In 1906, to honor his will, he was buried in the new Evangelical church of his homeland in Késmárk, and a street was named after him in Izmit on the 300th anniversary of his demise. (Papp, 2012: 278)

After Tökhöly, Rákóczi was another leader who took refuge in the Ottoman State. Rákóczi, who realized that he could not fight alone, went to Lehistan first, then to France in 1713 and stayed there until 1717. Upon the invitation of Ottoman sultan Ahmet III., Rákóczi and his supporters, who had taken refuge in the Ottoman country, took advantage of the hospitality of the Turkish people, lived in Tekirdağ and waited for the day when they could fight again for the freedom of the Hungarian people. Subsequently the graves of the Hungarian refugees who had taken refuge in Turkey and died have maintained the status of protected monuments for centuries and been rescued from oblivion. (Duran-Köse, 2017:298,302)

In the middle of the 19th century, Turkish-Hungarian relations strengthened with another request for asylum. The nationalist movements that had spread all over Europe after the French Revolution also took Hungary under its influence in 1848. (Szilágyi, 1988) The waves of revolution seen in different ways in every country had erupted with the aim of national independence in Hungary, which wanted to get rid of the Austrian yoke. (Rab, 2008) After the struggle for freedom, like the ones before them, the only place where Lajos Kossuth and his entourage could take refuge was the Ottoman State. (Takats, 1958:326)

Ferenc Rakoczi II., the son of King of Erdel Ferenc Rakoczi I., achieved many successes on behalf of Hungary in eliminating the domination of Austria, and during this period, he also established relations with Ottoman state officials. As a matter of fact, when the Ottoman-Austrian War started in 1716, he was invited by the Ottoman rulers and offered the Kingdom of Erdel. Rakoczi, who accepted the invitation of the Ottomans, fought against the Austrians alongside the Ottomans. (Nazır, 2012:814)

In the Pasarofça Treaty negotiations, which were carried out when the Ottomans lost the war with the Austrians, the Austrians demanded the return of Rakoczi this was not accepted by the Ottoman state. Rakoczi, who lived in Istanbul for a while, subsequently moved to a mansion in Tekirdağ allocated to him and his entourage where they remained until the end of their lives. The Ottoman state provided financial and moral aid to them and showed them great hospitality, even supplying their wine. (Boldizsár,1943:30) During the Hungarian Revolution in March 1848, the Ottoman

State was again with the Hungarians; when the revolt of the Hungarians against the Austrians was suppressed as a result of Austro-Russian cooperation, several thousand Hungarians and Poles took refuge with the Ottomans. (Boldizsár,1943:28,29) Although Austria and the Russians demanded the return of the refugees and came to the brink of war with the Ottoman state, the return of the refugees was never an issue.(Nazır,2008:110) The refugees who were settled in Kütahya went to America after a while via France.

Lajos Kossuth was the last Hungarian independence leader to take refuge in the Ottoman Empire. (Magyar Életrajzi Lexicon, 1967: 978; Hermann, 2001: 1) In the note dated 27 July 1849 sent by the Divan-ı Hümayun Amedi Fuad Efendi to Babiâli, it is understood that the first refugee group consisted of 1,120 individuals 36 of which were officers while the rest were sergeants, corporals and troops. (BOA, İ.DUİT. 147/19-1,3,4,5.) Kossuth, who initiated action towards the Turkish border on August 11, 1849, made a request for asylum to the Ottoman State by writing a letter to Sultan Abdülmecid when he arrived in the border city of Orsova. The refugees included many ministers, senior military and civilian Hungarian and Polish state officials, including Hungarian President Lajos Kossuth. Turks welcomed these people who had pulled up stakes from Central Europe and taken refuge in the Ottoman Empire with open arms and *plenty of words that assured friendship* as Lajos Kossuth put it. The protection of the Hungarians and the Poles by the Grand Vizier Mustafa Reşid Pasha and other statesmen, especially Sultan Abdülmecid, is marked in history as a noteworthy act.

Kossuth left Kütahya on September 1, 1851, where he spent about 1.5 years. (MNL OL R 90. No: 855 / a 355) In the speech he made in England, where he spent a while on his journey to America, he praised the Turks who had saved his life and refused to deliver him to his enemies by saying: *...I have my life and liberty today thanks to the Turks who kept me and my friends despite the threats and pressures of Austria and Russia. Those Turks did not submit to any threats with their superior sense and respect for human rights. The Turkish Nation has a superior power in this respect. The existence of Turkey today and in the future is a benefit to mankind in Europe and the world. I live with the memories of the grace and respect I received from the Turks*(Jánossy,1944)

This friendship established with Kossuth continued to increase and after the refugees left, the Hungarian people expressed this benevolence and hospitality in their memories and memoirs. (Hazai, 1963: 22; Csorba, 2002: 810) This phase, called the refugee period, was one of the most important images in the Hungarian memory of the Turkish Hungarian social convergence and political alliance that would take place in the 19th and 20th centuries.

A Positive Step In The International Context: The Return of The Corvinas To Hungary

The 35 volume manuscript, which was brought to Istanbul from Buda in the 16th century and preserved in Topkapı palace since then, was returned to Hungary in April 1877 by Sultan Abdulhamit II. (Erődi, 1877: 3) When this good news became known, it was greeted with great excitement in and around the capital city of Budapest. 1

Comprehensive preparatory work was initiated and a team was sent to Vienna to meet the delegation. The chest containing the valuable works was later opened with a ceremony in the University Library.

During the reception of the Hungarian Youth Delegation, Sultan Abdulhamid returned the Hungarian codex and the priceless manuscript works called the Corvinas to the Hungarians, which had been taken by the Turks in the wars during the Lawmaker's reign. (Csontos, 1877) The sultan also sent a group of Turkish intellectuals to Hungary for a reciprocal visit in April 1877. The visit of the Turkish delegation to Hungary was welcomed with ceremonies and enthusiasm and was responded to with gratitude. A crown was presented to the Ottoman sultan as a sign of loyalty in the city of Debrecen. (BOA, Y. PRK. M. 1/17) The Hungarian resources in the Ottoman Empire were brought home and

Hungarian brothers were assisted in the Szeged flood disaster.

According to the depiction of Erödi when the 35 volumes of manuscripts, which were taken to Istanbul in the 16th century and kept in Topkapı palace since then, were returned to Hungary in April 1877 by Abdülhamid II., people welcomed the Ottoman delegation that brought the books at the station.. *"we were standing at the front of the station, a band was playing. Banners with Hungarian and Turkish coats of arms were flying. All the people, men, women and children shouted, "elyen török" (long live the Turks !). The Turkish delegation set off as 15 people and the chairman of the delegation was Süleyman Efendi. The following names were determined in the Turkish delegation:*

1-the head of the delegation, sheikh Süleyman efendi, was the leader of the Uzbekler lodge in Istanbul and the chamberlain of the Emir of Bukhara. He was a member of the Çerakis assembly. He was a scholar, familiar with Persian and Turkish literature, an esteemed individual.

2- teacher Mehmed Effendi, who had been assigned with the order of the libraries for five years with the will of the sultan.

3- Abdalbaki Efendi, also known as Sami pasha from Egypt, was a former minister of education.

4- Hüsnü bey, a member of parliament.

5- Mehmed muhlis efendi was the director of internal medicine in medical school. He graduated from medical school to become a doctor and was assigned as a doctor in different parts of his country and was entitled to receive a medal for these duties. He also served as a guide for the Hungarian delegation that came to Istanbul from Hungary.

6- Ahmed Fazıl Efendi, taught Arabic in secondary and military schools and law in high school.

7- Raif Bey

8- Mehmed Şemseddin Bey

9- Hasan Efendi

10- Ragib Murat Bey is known for his French speeches during his trip to Hungary.

11- Mehmed Nuri Reşat Bey was 20 years old when the trip was organized and he was known for his speeches in French.

12-Âlii Rıza Bey

13-Mehmet Ali Cevat Bey

14- Esad Bey was a junior attaché at the embassy of Berlin.

15- Mehmet Tevfik started writing articles for Muhbir and edited the newspaper. Upon the request of the governor of Bursa, he published a local newspaper called Hüdavendigar in Bursa. Then he published a political newspaper called Asr. After a while, he started to write in the newspaper Basiret and served in various offices. (Erödi,1877:3)

The delegation remained in Budapest for 6 days and returned to the Ottoman state with feelings of satisfaction.

The return of these artifacts, which were seized during the Ottoman conquests and brought to Istanbul and preserved in Topkapı Palace, became an important milestone in Turkish-Hungarian relations and generated an atmosphere of gratitude in Hungary.

Turanism and Hungarian Turanists

Although there were new power balances in Europe after the 19th century and the beginning of the 20th century, the distrust towards the Christian West played a role in the turning of some of politicians in Hungary to the East. With the end of the First World War, 2/3 of Hungarian soil passed to neighboring countries and this took place with the approval of Western European States which supported the conviction of turning to the east. Turanism was born in Hungary under these circumstances and spread to the world from there. (Demirkan,2001:25,26)

The term Turanism emerged literally at the end of this century, and in 1905, Turanists in

Hungary had the dream of establishing a political union in line with the axes of Budapest-Tokyo and Kazan-Istanbul. (Özdoğan,2019:29) Within the framework of these thoughts, the two countries got closer to each other and as in every area, Turks and Hungarians had common ideas about Turanism and many Pan-Turanist political and scientific organizations were established as a result of the Pan-Turanist movements that emerged in Hungary. The "Hungarian Turan Society" was founded in 1910.(Önen,2005) According to Count Pál Teleki, one of the Hungarian Turanists, the word emerged to mean very little romantic interest in the homeland and the main relatives. (Namal,2009:114,115) This association has been the most comprehensive and important scientific community devoted to studies on the history, language, origin and culture of the people called Turan peoples, with special emphasis on Turks and Turkic peoples. (Duran,Çalık:2019)

The official publication of the society "Turan" has published many scientific works and studies in Hungarian, German and French by the leading orientalists of Austria-Hungary and Germany. (Ágoston,2002:95) In the process that Hungarians remained under Ottoman rule and the tribes of the two nations tribes were in close contact in the same geography, Turkish words were adopted into the Hungarian language, Hungarian scientists started to work on the homeland of the Turks and came to Turkey to carry out field work and reports of these studies were increasingly shared with the Turanian scientific circles and associations of the two countries. (Okay,2012:130)

The journal was published in 4 languages, namely Hungarian, German, French and Turkish which made it appealing to a wider range of readers. Turán Magazine was published under the management of distinguished scientists between 1913, 1917-1918, 1921-1944. (Önen,2005:64) In addition to the Hungarian scientists and nobles who contributed to the publishing of the magazine, the name of the Chief of the Muslim Community of Budapest, Abdullatif Efendi is also encountered. (Önen:2005) Turkish-Hungarian relations started to develop with the works of the Turan Society. Turanism is an element that has not diminished in importance for Turkish and Hungarian peoples in international relations from the past to the present.

Turning towards the East: the Establishment of a Turcology Chair

In their homeland where they settled in the center of Europe, Hungarians felt the need to research their own history, where their roots came from, and which nations they were related to because of their sense of exclusion and economic needs, and as a result of these studies they established a branch of science called "Science of Turkishness" which developed further in the territory of Hungary.

In 1865, historian and turcologist Ármin Vâmbéry was assigned to study and teach the Turkish language, thus a special department for the Turkish language and Turkish history studies was opened at the Hungarian university. During the period of Hungarian innovation and change in the 19th century, the first Turcology Chair in the world was established in Hungary in 1870 as a product of a common culture brought by Turks and Hungarians from the past in the light of the work of Ármin Vâmbéry and many Hungarian scientists involved in the studies that started in Europe many years ago. (Tóth,2009:42)

The interest and studies of Hungarian scientists related to Turkish history and the Turkish language intensified in parallel with the concept of Turanism in Hungary. Increasing studies on Turkish history and the Turkish language among Hungarians trapped in the center of European nations led to the thought that the study of Turkish history, culture and language is necessary for Hungarians to reveal their own national culture. Hungarians paid great attention to Turcology studies while examining their ethnicity, culture and language. Therefore, the studies in this scope are very rich and have a strong tradition. (Nemeth,1982:8)

Relationships based on friendship between the two peoples have increased the interest in

Turkish literature on the Turcology and Hungarian front. This spiral of relations, which has come from the past to the present, became stronger with this chair. The second half of the 19th century was the golden age of cultural and scientific studies in Hungary. Many Hungarian travelers came to Turkey with the idea of getting to know the Turkish people more closely and consolidating this friendship. (Hazai,1990:203)

During the second half of the 19th Century, there was a great enthusiasm for language studies in addition to Ottoman studies. At that time the main endeavor of the scientists was to reveal the affiliation between the Hungarian language and the Turkish language. During the studies that gained momentum with the establishment of the Turcology chair, the dilemma especially about the kinship between the Hungarian and Turkish languages kept Hungarian Turcologists and linguists busy for a long time. (Korkmaz,2012:154) The works that have been established have led to revealing the aspects of the Turkish language, Turkish history and Turkish culture that were in the dark, and have been effective in the progress of Turkish-Hungarian friendly relations that have been continuing from the past to the present.

CONCLUSION

In the international arena, bilateral relations are based on certain foundations and examined. Turkish-Hungarian relations have been fluctuating since the earliest times. This course, which we can interpret as a positive evolution, has also determined the present status.

The era of Ottoman rule, Refugees, the return of the Corvinas, Turanism and Turcology activities brought the two countries even closer. The nineteenth century was the century of friendship in terms of Turkish-Hungarian affairs. This rapprochement between the two countries and the Hungarians turning to the East also increased their research in this direction. Subsequently, Turanism and Turcology studies initiated research and scientific study visits between the two countries. These stages constituted the main dynamics of Turkish-Hungarian relations in the international arena in both political as well as cultural relations. The foundations of current relations are based on these principles. The picture of relations in the current political arena has been established by these dynamics during the historical process.

Turks and Hungarians followed the developments of the other country closely. They continue the relationship they have established on these prominent historical foundations in a positive way with the exchange of scientists and experts.

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