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HISTORICAL ROOTS OF DIPLOMATIC RELATIONS IN CENTRAL ASIA

Abstract: Diplomatic relationships and visits of Central Asia to other countries and their features in the 7th-9th centuries were mentioned in this article. Also, ceremonial reception of ambassadors and ambassadorial missions in the political arena were accented in it.

Key words: Khorezm, arab Caliphate, Preventive diplomacy, Turkish Khanate, Persia, China, Dapirpat, Samarkand, Bukhara, Chach, Issyk Kul, Chu, Chinese chronological sources, Transoxiana (Ma wara an-Nahr).

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Introduction

The diplomacy based on ambassadors' activities emerged at the early stages of the Uzbek civilization. Its relatively advanced stage dates back to the Medieval times. Although in the VII-XII centuries reign of the Oriental countries embarked on preventive diplomacy, but it required personnel with high key characteristics. However, the concept of international legislation in the Western world appeared around the 16th century initially.

Materials and Methods

The history of international relations necessitates the study in terms of political, economic, legal and military aspects altogether. The literature review of the diplomatic relations history indicates the practicality of international relations classification according to the evolutionary periods during the study. These periods are as follows:

1. Ancient period (Antiquity) Diplomacy;
2. Medieval period diplomacy;
3. The history of existing diplomatic relations in Early modern period and Contemporary periods [1, 6.37-38].

At the onset of early civilizations in the 8th millennium A.D, i.e in the 5th millennium BC, the early diplomatic relations started in Babylon in the 5th-3rd millennium A.D, in the 3rd millennium A.D in Crete, in the 2nd millennium in Greece, and in the 1st millennium in China and India. To resolve the disputes through representatives in a peaceful way, cooperation in certain areas, and setting up mutual diplomatic relations were the one of the core principles of political management.

Farasman, the ruler of the ancient Khorezm state in Central Asia, could maintain the independence by establishing diplomatic relations with Alexander the Great (356-323 BC) in the IV century BC [2, 6.85]. However, some researches indicate that Alexander the Great reached agreement with not Farasman, but his father Fratafarn by receiving a group of 5,000 horsemen including him [3, c. 147]. Another historical sources point out that Alexander the Great met with Farasman in person and signed a covenant. In addition, it narrates that there were 20 Scythian sage men, who came to Alexander's reception, and as a mark of respect the Emperor sent Penda, his close friend as an ambassador [4, c.282].

In the early third century BC, the struggle against Greek-Macedonian reign resulted in the emergence of Kang state, next the Kushan state. These countries established trade and embassy relations with India, China, and the Roman Empire. Great Silk Road

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play an important role in the development of this relations.

From the second half of the 1st millennium BC till the fifteenth century, the Great Silk Road was the main link to connect China, India, Iran, the Middle East and the Mediterranean with the Western countries in terms of trade, economic, cultural and diplomatic relations.

In the seventh century, the Great Silk Road served as a transit route for various ambassadors, traders, and missionaries. During the reign of the Han dynasty, the Chinese ambassadors granted silk to the countries they visited. Ambassadors from Transoxiana (Mā warāu an-Nahr) to China presented horses with high velocity. Especially, Fergana horses were very popular, and in the VII-VIII centuries one horse equaled to 40-50 rolls of silk fabrics (1 roll-13.3 meters). Some historical sources notes, in 821 y. the Uighur ambassadors who arrived in China brought 20,000 horses and 1000 camels. Only 1000 horses and 500 camels were taken to Chan'an [5, c.20].

During the Arab Caliphate, empirical, commercial and economic relations with China through the Great Silk Road were recorded in several sources [6, c.128]. The Arabs first visited China in 651 y. by sea and performed 37 times of this type visits for 150 years. The ambassadors also accomplished the missionary tasks to propagate the religion. The Chinese sources mention Muhammad Khorezmi from Transoxiana (Mukhanmode Hualazmu) and his translator Abdusalom (Salamu)'s activities to promote Islam on behalf of the Abbasid caliphate during the 842-847 AD. As a part of caliphate, the representatives from Transoxiana, particularly scholars served as ambassadors to develop diplomatic relations between China and the Arab states.

The territory of Transoxiana contained the Turkish Khanate in the early Middle Ages. The Turkish Khanate was reported to conduct trade and diplomatic relations in political arena with Persia. This relationship was reinforced by the relationship of kinship, i.e the marriage of the Turkic queen to Khusrat I Anushervon. As a result of this consensus, the Turkish khakans (governors) sent the ambassadors twice to Persia, which both were of failure that ultimately revealed Persian's claim to the territories of Central Asia. The clash between the two countries resulted in Turkish troops' victory lead by Istami Yabgu and the Persia were turned into colony, reimbursing 400,000 Byzantine gold coins.

The Turkish Khanate also established the diplomatic relations with one of the powerful states: the Byzantines. These ties subsequently led to political and economic cooperation. The ambassadors' activities between the Byzantine and the Khanate were reported in the historical sources, such as "Okaznoma", Orkhun-Enasoy inscriptions, and Kultegin texts. In the era of Emperor Justinian II, the

peacemaking activities of Sogd tradesman Maniakh and Byzantine Zemarkh is commendable. The Delegation led by Maniakh headed through Syrdarya and the Aral Sea through Ettisuv, along with Mangyshlak to the Caucasus riverside and the North Caucasus, via Caucasus to the Constantinople, the capital of the Byzantine Empire [7, c. 78-91].

According to 'the History of Agvan', the Emperor Irakli's ambassador, so-called Andrei could have reception of Tun- yabgu khakan (governor) and in 626 y. He achieved to arrange the meeting of the Khakan with the Emperor. A researcher: G. Boboyorov notes in his "Tun yabgu-khakan" historical-analytical review that these data were presented in the records of Nikifor and Feo.

The Western Turkic Khanate established extensive relations with China during the reign of the Tan Dynasty (618-907). During the years 627 - 644, nine trips from Central Asia, in particular from the Sughd Confederation, were organized; as well as the Chinese traveler Syuan Tsin visited Central Asia. In addition, the Chinese sources disclose that Syuan Tsin traveled around the Khanate's territory and noted developed, densely populated areas of Samarkand, Bukhara, Chach, Issyk Kul and Chu. Research shows that these trips were conducted during 627-647 years. The state of Choch under the reign of Sui Dynasty (581-618) organized diplomatic visits to Bukhara 6 times in the VII-VIII centuries (624, 724, 726, 727, 744, 750). Some sources point out that this Dynasty generally had 370 diplomatic visits to their residence [8, c.241].

The authorities of the Khanate employed the representatives of Sogdia and their recommendations to rule over the local provinces. Some sogdian people served as advisors to the Turks, ambassadors and teachers of Literacy. Thus, the establishment of Ambassadors school can be followed during the Maniakh monarchy. Due to the fact that the Sogdian people were active in the realm of governmental activities, Sogdian documents are widely recognized as a source to represent the diplomatic relations of that period.

The paintings in Afrosiab walls of Samarkand represent the importance of diplomatic relations in Central Asia in the 7th century. The wall paintings discovered by V.L. Vyatkin in 1913, depicts the social life and the reception of the Chinese and Choch ambassadors in the residence of Sogdian ikhshid (refers to the title of ruler): [9, 6.129] Avarkhuman (650 / 655-675), as L. I. Albaum explains. Moreover, there were depicted two standing men in 6 ruins of Afrosiab, discovered in 1965, to illustrate the diplomatic relations in Central Asia [10].

The data on diplomatic relations of Central Asia till Arab conquest can be seen in historical Sogdian documents found in the 'Mug' Mountain. According to the investigation of Sogdian documents [11, c.312] there were special positions to conduct diplomatic

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relations, so-called "dapirpat" or "azgant" [12]. Furthermore, the representative authority of the Turkish Khanate in Soghd was responsible for ambassadors' security. This is reflected in Afrosiab images [13, c, 73,19,30]. Thus, it can be concluded that safety measures and life security of ambassadors were ensured in that period. Due to the fact that, being ambassador included not only responsibility and reputation, but also life-threatening dangers at that time.

The territory of Transoxiana (Mawara an-Nahr) became under the control of the Arab Caliphate (Umayyads and Abbasids) from the VII-VIII centuries to IX century, after the occupation of the Arabs. There are different historical evidences about the arrival of the Arabs in Transoxiana.. Abu Rayhon Beruni expresses his critical attitude towards military action of in this period. Massacre of scholars in Transoxina, particularly in Khorezm resulted in the destruction of valuable resources and knowledge inherent to that local area. He also highlighted that this destructive activities comprise the timeline of the introduction of Islam into Central Asia.

The Shiites came to power, when the throne was ascended from the Abbasids to Buvayhi (932-1055) and Abu Tameem Ma'ad Mustantir Billah alawi, who belonged to Fatimids (1036-1094). The Abbasid Caliphate: Al-Qaim Biamrillah (1031-1075), abandoned the Caliphate. He sent Abulhasan Mawardi (986 / 364-1072 / 450) to Seljuk's sultan: Tugrulbek as an official envoy, to request his protection. In replace he promised the premises control of Iraq and Hijaz. The mission was accomplished successfully, because of the eloquence and sharp wit of the Ambassador. According to the results of this negotiation, the history traces that the Sultan supported the Caliph to return to his throne, while the Caliph in response fulfilled the pledge of the Iraqi and Hijaz administration to the Seljuk sultan[13, b.142].

Abulhasan Mawardi has served to the Abbasids Dynasty under the realm of many Caliphs for considerable years. The further sources reveal that he had been dealing with diplomatic relations between Middle East and Transoxiana for forty years (991-

1031) since he was 17. His diplomatic activities was widely acknowledged by Medieval time scholar: Yofei, referring him as "the chief of the ambassadors" in his book 'Mirot ul-jin'in ("Mirror of the Gardens") [14, p. 350-400].

Moreover, there are some testimonials to evince that he was the leader of ambassadors in Transoxiana.

The Caliph could maintain his government with the assistance of the Turkic military forces. During life activities of Mowardi, the Abbasid Caliphates not only retained his throne during the Seljuks and other Turkic states realm, but also rescued from political crisis.

The realm of the Abbasids in Transoxiana lasted until the Mongolian military campaigns towards the East. In 1257, the Mongolian army led by Munka moved to Baghdad and conquered it in 1258 after a long siege. The military action against Baghdad was carried out under the leadership of Genghis Khan's grandson Khulagu (1204-1260). According to the Arab scholar:Ibn al-Fuwati, the Mongolian soldiers slaughtered the Caliph and captivated his two daughters to send Golden Horde. The Historian noted that one of the daughter died en route to Bukhara [15].

The territory of Transoxiana and Khurasan was under the rule of the Khulayguys (1256-1344) for the 13th-15th centuries. This state was formed during the political crisis of the Mongol Empire, and its first khan was Khulagu (1256-1260), who had conquered Baghdad. Thus the state was named after him [16, c.500]. The Khulayguys established diplomatic relations with the Roman Empire and the Mamluks in Egypt.

Conclusion

After the abolition of the Caliphate, the Roman Emperor: Innocent IV (1243-1254) sent an intelligent and experienced: Plano Karpini (1252 to 1252) as an ambassador in order to exploit the Mongolian army for his own motifs. The Ambassador succeeded in meeting with Khan Batu (1209-1255) in his palace and delivering the Emperor's letter. The Ambassador elaborated on his trip in his book 'Historia Mongalorum' (History of the Mongols).

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