

# COMPARATIVE ANALYSIS OF THE DIPLOMACY OF MEDIEVAL UZBEKISTAN

Nurutdinov Habibullo Abdullayevich

Independent researcher of the History Faculty of the National University of Uzbekistan named  
after Mirzo Ulugbek

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**Abstract.** *The study examines a comparative analysis of the historical foundations of the theory, the evolutionary development of ambassadorial (diplomatic) activities of medieval Uzbekistan with Western diplomacy.*

**Keywords:** *ambassadorial, "Blessed Knowledge" by Yusuf Balasagunsky, "The Book of Government" (Siaset-nama; another name is "The Lives of Kings") by Nizam al-Mulk, "Institute of Temur" by Amir Temur, "Babur-name" by King Babur, "Westphalian Peace Agreement", "Vienna Congress", diplomacy, Vienna Convention "On Diplomatic Relations".*

**Introduction:** The history of our region, in particular the history of its diplomacy, is becoming increasingly important in the modern era. The deeper the history of our country's diplomacy is studied, the more it becomes known that it is colorful, diverse, and has rich diplomatic traditions. At the same time, President Shavkat Mirziyoyev said: "It is known that our national statehood has several thousand years of ancient history and rich culture. Therefore, diplomatic relations also go back to the deepest layers of our history. This fact is widely recognized by scientists not only in our country, but also around the world. There is a lot of historical information that famous and skilled diplomats and ambassadors grew up among our ancestors. It will not be a mistake to say that the best books on diplomacy in the world were created in the East, including on our soil.

Therefore, the relations between the Turkic peoples, tribes, rulers that existed in Uzbekistan in the Middle Ages are "ambassador", "ambassadorial activity", "embassy", "ambassadorial relations" [2] and the like. relationships were established and mutually cooperative relationships were pursued. The establishment of mutual diplomatic relations, the appointment of ambassadors, the sending of embassies and similar activities were carried out only by rulers, heads of state and kings.

### **Review of sources:**

In the history of Uzbekistan, a brief analysis of the gradual formation of the concepts of "ambassador", "ambassadorial activity", "ambassadorial work", as well as the emergence and legal basis of the term "diplomacy", which has appeared in the West to the present day, has been carried out. was identified based on theoretical sources.

### **Research methodology:**

Research methods such as systematicity, comparative analysis, historicity, logic, and gradualism are used.

### **Study analysis and results:**

In the "Comparative Dictionary of Turkic-Tatar Phraseological Units" by Turkic scholar L.Z. Budagov, the term "ambassador" comes from the word "el", that is, "people", "tribe", "community"; "lean" - to reconcile, to be friends, to bow; "el turmok" - to live peacefully, peacefully, amicably, submissively; "el bolmok" - to be obedient, faithful [3, I, B. 206].

American historian E. A. Olvort, in his monograph “Modern Uzbeks from the 14th century to the present day: a cultural history,” in the chapter on diplomacy, noted that the word “embassy” appeared under the influence of the word “embassy” in the Chigatai language. gives a conclusion. This word means “the activity of an ambassador” or “close relationships” or “relations within the tribe (el)” [4, B. 262].

Also, E. A. Olvort and L. Z. Budagov drew attention to the fact that the term “ambassador” is related to the term “yalavoch”, which has been used since ancient times in the relations of the Turkic peoples. However, he mentions that this phrase is used to mean “messenger” and that the phrase “Muhammad is the messenger of God (Allah)” is also used. They substantiated the interdependence of these two terms.

Since the beginning of the Middle Ages, one of the important norms of “embassy relations” is “no death to the ambassador” - an order was established between peoples, nations and tribes not to kill the ambassador, and he was accepted as a representative of the shadow of God on earth. done That is why it is forbidden to kill, arrest and punish him. He also imposed all sorts of difficult conditions on an ambassador who came without weapons and soldiers, even if he came from the fiercest enemy, in order to make peace, agree on some issue or report some news. accepted in the sense that murder is contrary, first of all, to the law, Sharia, as well as honesty, conscience and humanity. Since ancient times, our people have developed proverbs about ambassadors and envoys: “Make the ambassador happy, make the shepherd happy,” “Make a wise man an ambassador, make a beast a traveler,” that is, the first part of the proverb is obvious, the second part is obvious. The meaning of the part is as follows: “If you are going to a place that you have not seen or known, choose a guide from among the livestock, that is, from shepherds, elk, cattle, he knows the roads well, which are close and safe,” “From the delay of the ambassador “water”, i.e. “if an ambassador sent to the enemy is late, he will not be watered, because they have received him and are conferring. If the ambassador immediately turns back, he will not be received” [5, B. 375], it says.

The history of Central Asian diplomacy in the Middle Ages was created on the path of regulating relations between the Turkic peoples, ending disputes between “countries,” and establishing good relations. Ethnic relations gradually absorbed the best traditions of interaction between the Turkic peoples and turned into diplomatic relations with consistent rules, that is, “embassy relations.”

The terms “embassy” and “diplomacy” were considered historical and political categories, developed and shaped. Diplomatic relations existed in ancient times, but it is incorrect to use this term when studying that period. Because each era and different regions and regions have their own term used to express relationships.

On the territory of modern Uzbekistan, for example, in the work “History of Uzbek Diplomacy”, published under the general editorship of Academician M.M. Khayrullaev, - “Diplomatic relations established and carried out by the rulers of the states that were created and operated on the borders of Turkestan since ancient times were “embassy relations “They say that this concept has a long past” [2, B. 16] - it is said. For example, it is well known that in the history of statehood of Uzbekistan, especially during the reign of Amir Temur, regular connections were established with foreign countries.

The basis of the diplomatic relations of the Temurid state were the Turkish Khanate, Byzantium, the Arab Caliphate, Somanids, Karakhanids, Seljuks, Ghaznavids, Khorezmshahs,

Mongols, China and other countries that existed at the beginning of the Christian era, mixed and mutually similar sides were formed. The role of the Great Silk Road in the formation of diplomatic relations of the Temurid state is also incomparable. Especially when embassies, merchants and tourists from the largest countries of that time crossed this road and visited the Temurid state, Amir Temur personally received them, gave banquets in their honor and held other solemn ceremonies. At the same time, the diplomacy of the Temurid state absorbed the traditions, customs and rituals of the peoples of the Far and Middle East, and was positively influenced, enriched and further improved.

One of the most important foundations of the diplomacy of the Temurid state are historical and theoretical sources written before the Temurid era. Their principles, similar to unique and universal values, are “Kutadgu bilik” (“Knowledge leading to happiness”), “Politics” (“Siyar ul-muluk” - “Life of kings”), “Timur’s laws”, “Baburnoma” and found its exhaustive description in a number of other works.

The principles of diplomacy, similar to specific and universal values, found their exhaustive description in the great Turkish poem “Kutadgu Bilik” (“Knowledge Leading to Happiness”).

It is known that this monument describes the history of the Turkic peoples, methods of government, values and traditions. The work was created in the 11th century, during the heyday of the Karakhanid kingdom. One of the most important tasks was to unite peoples in it, create vital laws, develop principles of management style, create the basis for diplomatic relations with surrounding peoples, countries and states. As a reflection of this vital requirement, this work was written, embodying the method of government, politics, laws, as well as customs, traditions and moral principles of the people.

This monument was deciphered and described in the current Uzbek language from the 2557th to 2629th byte of the 1971 edition with wise suggestions about the characteristics of an ambassador and what he should be like. For example, in 2560 bayts:

Various works are carried out only thanks to the ambassador,  
Good things happen because of ambassadors.

In 2561 bayts:

The ambassador must be very smart, calm.

Words of wisdom, written down as “one must be knowledgeable, wise and prudent” [6, B. 419-429], do not lose their meaning even now.

Also noteworthy among the works devoted to issues of statehood is “Siyasatnama” (“Siyar ul-muluk” - “Life of Kings”), written in the 11th century. This work, which describes the methods and secrets of public administration, is dedicated to the rule of the Seljuks, one of the powerful states that operated in Central Asia in the early Middle Ages. The author of “Politics” is Nizamulmulk, his full name is Abu Ali al-Hasan ibn Ali ibn Ishaq al-Tusi (1018-1092). During the reign of Sultans Alp Arslan and Malikshah I, who ruled during the heyday of the Seljuk state, he worked as a minister and played a large role in the socio-political life of the state.

This work, consisting of fifty chapter(s), covers very important issues related to public administration. The 21st chapter of the work is devoted to the issues of arrivals and departures of embassies, that is, the organization of external relations of the state. This chapter is entitled "Ambassadors and Their Procedure". It emphasizes that ambassadorial relations should always be

given great importance, that foreign policy should be the focus of attention of each country [7, pp. 94-97].

Islam Karimov, the first President of the Republic of Uzbekistan, in relation to “Tuzuklari Temur” said: “... Amir Temur’s views on statecraft and diplomacy, military skill, creativity, science, art and architecture, the meaning of life. His exemplary qualities were associated with his views on noble deeds, glorifying man, putting religion, religion and justice in place, carrying out the affairs of the kingdom on the basis of advice and measures, being far-sighted in every matter and thinking about the interests of the people. people, it's worth noting. It is the subject of his broad definitions that these issues are clearly, convincingly and impressively illuminated in the work “The Laws of Timur,” which is the product of Sahibkiran’s thinking, and we are telling the truth” [8, p. 7], we can note as a basis for analysis.

When Boburnoma was analyzed from a diplomatic point of view, there are many words, phrases, terms related to the theoretical and practical aspects of diplomacy, as well as sentences relating to diplomatic relations and activities. For example, you can continue with several terms such as “shigavul”, “ambassador”, “embassy”, “peace”, “covenant”, “compromise”.

Also in Boburnom one can find sentences that correspond to the diplomatic practice presented in many modern diplomatic literatures. For example, paying attention to diplomatic art, skill and skill in diplomatic correspondence, Babur briefly described his letter in “Boburnom”, based on the content of diplomatic subtlety, comprehensiveness of thought, mutual respect, that is, “..Khwaja Mawlanoi Kazi and Uzun Hasan were sent to Sultan Ahmed Mirza with an embassy with the following content: one of the officials will be sent to this province; I am both a relative and a child, and it would be better and more acceptable if this service were entrusted to me [9, B. 38] (italics - N.Kh.)\*. Also from the phrases of the “Boburnoms” concerning “diplomatic protocol and etiquette” of diplomacy, the following can be cited: “...Khan lived in a large attic (four-door) house in the middle of the garden (i.e., in a tent - N.Kh.) they sat. When I entered the house (tent - N.Kh.), I bowed three times. Khan bowed and stood up. Seeing and bowing in response, they took him to themselves and showed them a lot of *mercy and kindness* [9, B. 38]; “...At that time I was sitting on the bed with the image of the Temurid sultans (that is, according to the palace protocol, according to the *order established in the palace - N.H.*). When Hamza Sultan, Mahdi Sultan and Mamak Sultan arrived, I stood up and stood up from the bed to meet the sultans. I seated the sultans at my right hand [9, B. 48].

As an example, another sentence about “diplomatic immunity and privileges”: “...Boysunkur was thinking of summoning Mirza to Koksaroy and executing him. ... The next morning the Tarkhans gathered and went to Khojago Khoja’s door. Khoja: “No,” he doesn’t. They can't force it either. Because the venerable rank of the lords did not allow being forced...” [9, P. 50].

Judging from the Boburnoma, the reason for this is of course, first, that he was a king, and secondly, the worldly and religious knowledge which he received from the scholars and thinkers in the palace. The fact is also indicated that Babur was aware of works of various contents created in his time and in antiquity, namely “Shahnoma”, “Kutadgu Bilik”, “Siyasatnoma”, “Tuzuklari Timur”, as well as manners, order - Discipline and considerations related to the conduct of state affairs, described in many other similar works, influenced his diplomacy in his work and served as a program for its improvement.

The topic is some features of Central Asian and European diplomacy in the Middle Ages, which was fundamentally different from the diplomacy of ancient and modern times. However, the basis of modern diplomacy is the diplomacy of antiquity and the Middle Ages, and on its basis it was formed, developed and further improved.

On this occasion, the Russian diplomat V.I. Popov, who worked in the 20th century, said: "... first of all, it is necessary to clarify the term "modern diplomacy" and how it differs from ordinary "diplomacy", "old diplomacy". diplomacy" or "classical diplomacy", etc. Even Francois Kahler identified the trend in the development of diplomacy in connection with changes in social relations and relations in international relations" [10, B. 68; 11, B. 114-115], which indicates a trend in the development of diplomacy.

According to many sources, diplomacy in ancient times was conducted on the basis of the traditions and religious rites of primitive communities. Similar traditions continued in Europe until almost the 16th century. Before the Middle Ages, there were public states, and the tasks between foreign and domestic policy issues were not clearly defined. Consequently, states did not exist in a secular sovereign system. So, the field that is now called diplomacy did not have a permanent diplomatic representation of a particular government system in another country or in another type of government. Typical for that period, diplomatic representatives were appointed "ad hoc"\* to the attention of the ruler of the country or region, to whom they were sent on a specific issue (or problem) and returned after fulfilling their duties [12, B. 12].

Until the 17th century, "diplomacy" was formed as "ad hoc", and many states were also "ad hoc" on earth (about states that temporarily arose here and then disappeared from the face of the earth), manifested as If in the 15th century there were 5- 6 countries, then in 1900 there were 30, and in 1945 the number of UN member states increased to 60, in 1965 - to 100, in 1990 - to 160, and in 1992 - to 175 . and in 1996 it reached 185" [13, B. 231-232]. According to the UN, in 2011 the number of member states reached 193 [14].

It can be said that the current meaning of the term "diplomacy" has partially achieved its meaning since the Renaissance, which began in Europe in the 15th century. This process also had an impact on diplomacy. By this time, the Christian religion began to lose its ideological dominance, and the violent influence of religion and the church in all spheres of public life ceased. In a number of European countries, the process of secularization (liberation from the influence of religion, church, religious beliefs) began. Because in many European countries, "diplomatic affairs" were conducted mainly under the Pope (that is, the head of the Catholic Church). Diplomacy was freed from religious ideology and turned into one of the systems of secular statehood.

The term "diplomacy" began to be used in Europe in the 16th and 17th centuries. The terms "diplomat" and "diplomacy" come from the Greek language, and in Ancient Greece it was used to combine important documents (treaty, agreement, agreement, covenant, instructions and today's "Letter of Trust") for safe delivery. y applies to a solid cover letter. The famous English diplomat G. Nicholson in his work "Diplomacy" described it this way: "This word (diplomacy - N.H.) comes from the Greek verb "to collect." During the Roman Empire, all passports and permits were made of a thin metal plate (tin) on both sides, woven and assembled in a special way. These metal plate permits are called "diplomas." Later, the term came to be applied to informal official documents, mainly in relation to treaties granting benefits or concluded with a community or clan of another region. Due to the proliferation of such transactions, the imperial archives were filled

with countless small, specially compiled and attached documents. There were officials trained to catalog (arrange, register), encrypt (write with symbols, numbers) and store these documents. This is how the profession of archivist (archivist, archivist) and at the same time the science of paleography, which deals with the research and encryption of ancient documents, was born. Due to the connection with “diplomas”, these two types of activities until the 16th century. were called “diplomatic affairs” and were associated with archives and “diplomas” [15, p. 25].

If you look at diplomacy from a practical point of view, you will notice that the historical information given above by G. Nicholson corresponds to the activities of diplomacy at the present time. It is still impossible to imagine diplomatic activity without archival documents. One of the most important tasks of diplomacy is to record every news, event and situation, and then summarize it and present it as important information. Also, despite the development of modern information technologies, diplomatic activities are carried out on the basis of some important analytical data, information messages and correspondence. This is also stated in paragraph 1 of Article 27 of the Vienna Convention on Diplomatic Relations of April 18, 1961 and paragraph 1 of Article 35 of the Vienna Convention on Consular Relations of April 24, 1963. Opportunities have also opened up on the legal side.

The widespread development of the term "diplomacy" and the fact that it reached its current meaning dates back to the mid-17th century. The term “diplomacy” was first used in England in 1645 [16, B. 12]. However, Russian diplomat V.I. Popov mentions that the current term “diplomacy” was used by Francois Kaler, the ambassador of the French King Louis XIV in a number of European countries, who successfully conducted many important negotiations. He used this word in his book “Methods of Negotiating with Rulers,” published in 1716. Although he had not yet used the term “diplomat,” he emphasized talking about “negotiators” [10, B. 14]. Many famous classical diplomats in their works consider diplomacy as the science of negotiations. For example, the famous French diplomat J. Cambon defines diplomacy as “the art of negotiating, making deals in order to find ways to avoid the use of force, which is the last resort in relations between peoples” [17, B. 18]. . The famous Russian international lawyer F. Martens - “diplomacy is the science of international relations or the external affairs of a state or the art of negotiating about the interests of peoples, and in a very specific sense - the science or art of negotiations” [16, B. 11] – describes.

Analyzing the scientific works of many scholars on diplomacy, it is known that until the 17th century, a permanent diplomatic mission (or embassy) of a foreign state did not operate or was appointed as a representative (or ambassador) before rulers or heads of state. At the moment, state systems of the level of the current era have not been developed in Europe. That is, separate sovereign states with mutual equal rights were not formed.

It can be recognized that diplomacy began with the “Peace of Westphalia”, concluded on October 24, 1648 with the participation of the German Empire, German principalities, Sweden, France and other countries. This treaty put an end to the thirty-year war waged in Europe over territory, religious beliefs and the political structure of the empire. After the peace treaty, it is appropriate to mention the “Congress of Vienna”. Because the “Congress of Vienna” for the first time in history bound Europe with a system of general treaties. The Congress of Vienna also developed a unified system for classifying the levels of diplomatic representatives. This eliminated many serious conflicts that arise among the heads of diplomatic missions in Europe [18, B. 13].

It should be noted that from the middle of the 17th century, the successful development of the national sovereign state system in Western Europe was explained by changes in important economic and social conditions, and these conditions gradually became a decisive factor in the organization of political life. [19, pp. 21-45]. Based on the Treaty of Westphalia, it was formed during a period of expanding control of rulers over their territories. One of the important ideas was that along with the strengthening of the system, the principles of formation were also strengthened, and the decision of the social, economic and political issues that constituted the system belonged to the power controlling the territorial integrity.

The peace treaty for the first time implemented the stage of legal formalization of a sovereign state system. In general, this treaty was an agreement recognizing the political autonomy of many territorial entities that were part of the Roman Empire. In the period after the peace agreement, the situation stabilized, and the process of integration with territorial government structures gained momentum. The interests of independent territorial states began to take shape. Also, one of the priority objectives of the treaty was to maintain a policy of balance between states and develop legal principles in managing issues of war and peace. Thus, the international community began to take shape in Europe and created not only internal but also external dimensions of its sovereignty.

On the one hand, the policy of balance ensured the creation of organizational systems for foreign policy and permanent diplomatic missions, on the other hand, diplomacy became an important factor in the implementation of this policy. Thus, sovereign states in Europe have strengthened diplomatic relations within a single political space, based on the principles of mutual equality. The system of permanent diplomatic relations, which is one of the organizational systems of foreign policy recognized by the world community, appeared after the Congress of Vienna in 1815. However, in the 15th and 17th centuries, despite the emergence of permanent diplomatic missions, the state system and international legal law were not developed. Diplomatic institutions, for example ministries, appeared only in the 18th century [15, p. 41]. From this period, diplomacy began to be called “modern diplomacy.”

**Summary.** From the above analysis we can conclude that eastern and western diplomacy were formed on practically the same basis until the end of the Middle Ages. Firstly, in the West, the religious head of the Roman Empire is governed by the Pope, diplomatic relations are established, activities are carried out, and this is in accordance with Article 14 of the Vienna Convention on Diplomatic Relations of April 18, 1961, at the levels of heads of missions. The fact that the nuncio and internuncio, the highest representative of the Roman Catholic Church, are reflected in the Convention, and, secondly, that it was carried out on the basis of religious traditions, procedures and national customs in the Middle Ages in the East are covered in many historical sources. Of course, the appointment of an ambassador, embassy and similar powers by the ruler of a state under a particular state or ruler is determined primarily by power, government policy and interests. Since the diplomacy of independent Uzbekistan was formed on the basis of historical traditions, mastering the most advanced methods of modern diplomacy, modern science and technology, achieving a high level, all aspects, directions, it strives to further improve its activities in order to adequately respond. to the demands of time across the fields.

When studying the historical and theoretical foundations of diplomacy, foreign policy and international relations of Uzbekistan, the presented analytical ideas are important for future research and will help the further development of research work. At this stage, it is important to

study and reveal many aspects of the history of Uzbek diplomacy in the Middle Ages, and it will undoubtedly become the basis for the diplomacy of the next period.

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