

**THE ROLE OF DIPLOMATIC RELATIONS IN THE STRENGTHENING OF
INTERNATIONAL RELATIONS IN THE PERIOD OF AMIR TIMUR AND THE
TEMURIS**

Davlatova Saodat Tilovberdievna

Doctor of history, professor

Committee on international relations and compatriots abroad, head of department

saodatdavlatova70@gmail.com

Tel +998909992530

Tashkent, Uzbekistan

Annotation: The article scientifically examines skillful diplomatic activity in public administration of the Timurid era, the importance of external relations in ensuring an environment of mutual peace, security of peoples, and international friendship. Amir Temur's skillful diplomacy with foreign countries, procedures for receiving ambassadors, international letters and correspondence, strong politics, justice, historical sources, scientific literature and other materials are analyzed.

Key words: Diplomacy of Amir Temur, ambassador, diplomatic relations, diplomatic letters, official diplomatic documents, the Great Silk Road

Amir Temur, a great warrior, a skilled commander, a statesman, a patron of science, culture and a historical figure, founded a centralized empire, strengthened and developed it in all respects, and made his fame known to the world. Of course, the foundations of his state policy are distinguished by the fact that they are regulated by the "Temur Regulations".

During his reign, culture, science, art, religion and spirituality, architecture, fine arts, music and poetry developed to a high level. In short, the foundation of the Timurid Renaissance was laid. In addition, he left a unique practical and theoretical legacy in terms of statecraft. Also, as the ruler of a great empire, he united nations and peoples.

It should be emphasized that the foreign policy pursued by Amir Temur and the policy aimed at strengthening diplomatic relations with foreign countries and interethnic relations is one of the least studied directions in the history of statecraft. In particular, as the Spanish ambassador Rui Gonzalez de Clavijo, who saw the Samarkand kingdom with his own eyes, wrote in his "Journey to Samarkand - Amir Temur's Palace" that Amir Temur "from all the countries he conquered and subdued, he settled people in Samarkand and the surrounding lands."

Ibn Arabshah, Nizomiddin Shami, Sharafiddin Ali Yazdi and other scholars also note this. He brought thousands of craftsmen from Egypt, Syria, Rome, Azerbaijan, Iran, Khorezm, India and many other countries and provided them with work. "The Shah," writes Clavijo, "the total number of men and women of all classes brought to Samarkand from various directions was, it is said, more than one hundred and fifty thousand. Among them were Turks, Arabs and other peoples, Armenian Christians, Greek Catholics, Christians, Jacobites and people of their own crude sect who worshiped fire with their faces." The crowd brought was so large that there was no room in the city, in the streets and squares, in the villages, even under the trees and caves outside the city. Amir Temur did not separate them from each other, but settled them in groups by clan and family, creating the necessary conditions, because in a new place they needed to establish their craft, demonstrate their skills and knowledge, not to lie down, but to settle down firmly.

The emergence of villages named Damascus, Misr, Baghdad, Sultaniya, Shiraz around Samarkand can also be explained with these examples. Such villages also appeared around Shakhrisabz, Karshi, and Bukhara.

It can be seen that the mutual influence and unique creative practical unity between local and immigrant or relocated architects and craftsmen who worked together in construction at the end of the 14th century laid the foundation for the harmony and coexistence of different nationalities and ethnic groups living in the region.

Although such unity in music, dance, and performing arts appeared somewhat later than is written in the sources, general art schools were formed at the beginning of the 15th century. As a result, there was a sharp rise in architecture, painting, sculpture, and a number of other crafts, as well as in painting, music, dance, and performing arts. It is no coincidence that this period went down in history as the era of awakening, the Timurid Renaissance.

It should be emphasized that Amir Timur, as the ruler of Eurasia, proved for the first time that peoples could live in one place, and it would not be an exaggeration to say that he opened a page of integration in history. In addition, he sought to strengthen relations with China, India, on the one hand, and France, Spain, England and other countries on the other, and through trade and economic relations, he managed to create a geopolitical space for the creation of a single space between countries and peoples.

During the reign of Amir Timur, interethnic relations were coordinated by the state. The empire of Amir Timur united 27 states on its territory, which was a truly multicultural structure.

The great empire built by Amir Timur has attracted not only neighboring countries, but also rulers from distant lands since its inception.

Historical documents indicate that from the 70s of the 14th century, representatives of European countries visited Transoxiana and became seriously interested in the power and military potential of the new, independent state there.

According to historical sources, the battle that took place on July 28, 1402 in the Chubuq Valley near Ankara between Amir Temur and the troops of the Ottoman Sultan Bayezid Yildirim, which ended with the victory of Sahibkiran, was witnessed by foreign ambassadors sent to Amir Temur by Don Enrique III, King of Castile and Leon, Payo de Sato Mayor and Hernan Sanchez de Palazuelos.

It is worth mentioning that Amir Temur sent ambassadors to the courts of Don Enrique III of Castile and Leon (in some sources, King Henry III of Spain), the ruler of France, Charles VI (Charles VI), and King Henry IV of England, and received ambassadors from more than twenty foreign countries in Samarkand, respectively.

One of the distinctive features of Amir Temur's diplomacy is that he adhered to the etiquette of Eastern diplomacy in all his appeals, even in letters written in the form of strict demands.

Indeed, the harmony of interethnic relations in the domestic and foreign policy of the first Muslim king, who reached out to Europe for friendship and cooperation, is one of the factors of development. Because this aspect of his multinational and multi-religious kingdom left its mark

on the world as one of the most significant events of that era. Perhaps that is why the foreign policy pursued by Amir Timur's state is known and famous all over the world today.

Historians who lived during the time of Amir Timur and the Timurids, such as Sharafiddin Ali Yazdi, Nizomiddin Shami, Mirkhand, Ibn Arabshah, Muiniddin Natani and many other authors, vividly and reliably described the events and incidents that took place during that time, as direct and indirect witnesses.

In particular, in one of the letters written by the Timurid ruler Miranshah Mirzo to the kings of Europe, the following was emphasized: "As for merchants, we would like your merchants to travel in our countries, and our merchants in your countries, without danger, as they do now. Finally, even if we have differences in our beliefs, we should still maintain friendship for the sake of our interests."

Due to the policy of interethnic harmony and religious tolerance of Amir Timur and the Timurids, integration processes through trade routes intensified during this period.

One can also understand how much attention was paid to caravan routes from a letter sent by one of the Timurid rulers, Shahrukh Mirza, to the Chinese emperor. He emphasized this: "If the roads are kept open for travelers and merchants, so that the causes of friendship and love are emphasized, and the means of unity and consensus are strengthened, (therefore) the peoples of the surrounding countries will find comfort, and the means of livelihood will be regulated among all classes of citizens."

Famous Arab historians who lived in the 15th century, including Ibn Khaldun, Ibn Dukmaq, As-Suyuti, Al-Qalqashandi, As-Sahawi, Bahriddin al-Aini, Ibn Iyas, Ibn Taghriberdi, Ibn Hajar al-Asaloni, al-Maqrizi and others, in their historical works, provided a lot of valuable historical information about Amir Timur, especially his personality, his military campaigns in Iraq and Syria, and diplomatic relations.

Built at the crossroads connecting China, India, Iran, Asia Minor, the Golden Horde and Europe The state policy and governance under Amir Timur and the Timurids are notable for the development of an independent foreign policy consistent with national interests, serving as an important bridge between the East and the West, at the most important crossroads of the Great Silk Road trade.

It is worth noting that the historical roots of the political, mutual neighborly, good relations with peoples, development of trade, respect for other peoples, ensuring peace and tranquility, love of the homeland and acting with justice, which Amir Timur's empire carried out with foreign countries (from China to Ankara, from Russia to India), were reflected in various official diplomatic documents. These diplomatic documents are distinguished by their socio-political level, which country they were sent to and for what purposes. For example, they are in the following areas:

- Diplomatic letters sent by Timurid sultans to rulers;
- Letters of invitation written by Timurids to rulers of vassal states;
- Letters of invitation sent to neighboring countries in connection with the accession of a new ruler to the throne of the country;
- Documents ensuring the security of ambassadors and merchants;
- International treaties;
- memorial inscriptions (epigraphic type of diplomatic documents) for the peaceful resolution of political disputes;
- consisting of victory inscriptions and conquest inscriptions written to celebrate victory in war, a certain part of which can be seen in the old Uzbek language.

Thus, it can be seen that the writing of documents in the old Uzbek language arose under the influence of long-standing diplomatic and historical-cultural relations in the history of the

peoples of Central Asia. In addition, it can be seen from historical data that in the 14th-16th centuries the old Uzbek literary language functioned as a diplomatic and state language not only in Mavannahr and Khorasan, but also in other Turkic states. Also, in the history of international relations and diplomatic relations, one can observe the skill of strictly adhering to oriental diplomatic etiquette. For example, it is enough to mention that the legacy that Amir Temur left to his successor today is primarily a theoretical and practical experience in organizing the state on the basis of strict rules and regulations, developing and effectively implementing effective military-political measures in the vast geostrategic space surrounding the empire, maintaining strong discipline (a separate minister responsible for the army system and order worked), and achieving internal political stability based on interests. The formation of a single territorial and ethnic core of statehood, international trade relations, and economic prosperity, the principle of social justice, and interethnic harmony further increased the importance of issues of interethnic harmony.

The issues of the army, military forces, and state security are presented in detail not only in the "Temur Regulations", but also in Ibn Arabshah's "History of Amir Temur". For example, despite the fact that Ibn Arabshah denounced Timur, he highlighted the existence of two types of state security services, the first of which was inside the empire, that is, in the countries and regions, to monitor the mood of the people, the breathing of society (the "Khabargir" was considered a major official Amir Otlamysh), and the second was external intelligence (the head of the security service was the jurist Masud al-Kuhjani). Arabshah wrote of Masud al-Kuhjani that "... he was the eye of the companions of Timur's court." In recent years, attention to the history of Amir Timur's military policy has been increasing compared to previous times. For example, in 2015, a documentary film called "Amir Timur - the Great Architect" was shown on Russian television, and researchers at Novosibirsk State University (NSU) were the first in the world to restore military biographies of Amir Timur's 12 most powerful commanders. In particular, one of these researchers, historian L. Bobrov, noted that "... from the biographies of the commanders we studied, we can see how the military concept developed in the most powerful army of the 14th century and that they are outstanding commanders who can serve as a real example for modern soldiers." He also noted that these commanders, as heirs to the upbringing of Amir Temur, were divided into three groups: talented, professional, and born commanders.

There is a lot of information that the composition of the army went through a special selection stage and that the main commanders were also made to take a military oath.

The personality of Amir Temur's commanders, the armament of his army, tactics and strategy are distinguished by their extreme importance. One of his most advanced tactical methods was the reinforced flank (wing) protection of the kanbul, a special cavalry unit that protects the flanks of the army, protects it from the enemy during battle and strikes it from the rear. During his 35 years of continuous campaigns and wars, Timur improved his army in terms of its combat capabilities. In particular, in the battle of Tokhtamesh in the Kunduz region in 1391, Amir Temur's army was divided into seven corps (seven divisions). He left some of the corps in reserve. The central power was primarily the vanguard (in this case, before the main forces, the guard-vanguard, then the manglai (hiravul) vanguard, barangar, juvanger, kol, chagdavul march), kanbul and reserve units, which played the most important role in deciding the fate of the battle.

According to some information, such new military units did not exist in the armies of such commanders as Alexander the Great, Ludwig XIV, Frederick the Great and Genghis Khan. Only the fact that the 19th century commander Napoleon Bonaparte had a unit protecting the wings of the army in battle formation is evidence of Timur's strong knowledge of tactics, army structure and methods of warfare.

Being one of the first in the East, Amir Timur introduced weapons, namely cannons, into his army, which gave rise to the emergence of other types of artillery in Mavounnahr, Khorasan and Iran in the 15th-16th centuries.

According to the decree of Amir Temur, four of the famous military commanders were assigned the rank of first rank commander, i.e. beklarbegi. There is information that one of the Dongdar emirs was given the post of amirul-ulama, and he served as the deputy of the supreme commander-in-chief, Amir Temur. In addition, 12 beks were involved in the command of the army, and they separately commanded the army of 12,000 horsemen. The commander, standing in the lower rank, was subordinated to the general in the position above him. In this way, three hundred and thirteen (313) beks led Amir's troops. The first hundred of them occupied the ranks of tens, the second hundred, and the third hundred thousand.

One of the services of Amir Temur in world history is the introduction of political and geographical changes on the world map, geopolitics, military strategy, skillful diplomacy, state governance (along with the rules of Islam and Sharia), the creation of a single political and economic region, creative activity and the development of diplomatic relations, which are explained by the correct establishment of interethnic harmony and diplomatic relations between countries.

In new Uzbekistan, a consistent policy is being pursued to strengthen and develop regional friendly and cooperative relations, ensure peace and security.

From the above, it can be seen that Amir Temur and the Temurids viewed the Great Silk Road as one of the foundations of the people's well-being. Also, the goals of increasing the political and economic power of the state, developing entrepreneurship, and strengthening diplomatic and cultural ties required special attention to this road.

In general, Amir Temur also created a political structure in his time, the source of which was the people, in which the relations of the state, society, and the individual were elevated to a high place, and in the true sense an oriental school of development was created.

The legacy of Amir Temur's state in the field of the central and local state administration system, left in the "Temur Regulations" and other sources of that time, also serves as a source for us in strengthening the reforms in the field of state administration today. In particular, the structure of central and local government bodies, their interrelationships, subordinate and non-subordinate agencies, their coordination in politics, military policy, diplomatic relations, ensuring the harmony of the interests of the state, society, and the individual, and their solutions are also important heritage today.

References:

1. Амир Темур ва Темурийлар давридаги илм-фан ва маданият ривожининг жаҳон тамаддунидаги ўрни// республика илмий-амалий конференция материаллари. – Тошкент, 2017. -238 б.
2. Амир Темур ва Темурийлар даври: янги тадқиқотлар. 2-китоб. – тошкент, 2005. – 190 б.
3. Бўриев О. Шарафуддин Али яздий “Зафарнома”сида Марказий Осиё аҳолисининг этник-худудий ҳолати ҳақида маълумотлар // ЎзМУ хабарлари. Махсус сон. – Тошкент, 2013. – Б.38-41.
4. Бобров Л.А. Военачальники чагатайской армии амира Тимура в Кондурчинской битве 1391 г. Тюркологические исследования. 2018; Т.1, №3: 23–62.
5. Саидов А. Амир Темур ва Европа// “Milliy tiklanish”. 7 апрель, 2010. –№14.
6. Сатторий Ҳаким. Ҳазрат Соҳибқирон.Сафарномалар. – Тошкент.: Ғ.Ғулом нашриёти, 2005. – 349 б.