



Attitude Towards the Person of the Ambassador in Studying the Diplomatic Relations of Khiva-Russia

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ABSTRACT

This article analyzes the sources and literature related to the ambassador and his personality in the study of Khiva Khanate and Russian diplomatic relations, and you can see to what extent the rules of diplomatic etiquette were observed in the Khanate

Keywords:

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The history of Uzbek statehood as an integral part of the processes of world political history has a history of many thousands of years, and these processes progressed in parallel with international political and economic processes, depending on the management characteristics of different states and dynasties. In these processes, embassy affairs and diplomatic relations played a very important role for any country, and in some cases even determined the position of the same country in the international arena and in mutual relations. First of all, it is appropriate to recognize the aspects directly related to the organization of the embassy's work, the ambassador's personality and his diplomatic skills, and the high level of communication ethics.

At this point, it is necessary to pay attention to the term and tasks of diplomacy. In a number of scientific literature, the concept of diplomacy has been specially addressed, and one of the German historians L. Ranke [1], defining the science of history, says that "history is the history of diplomatic relations" - he points out

that diplomatic relations are the basis of world political history [2].

In one of the major studies of the history of diplomacy and diplomatic relations, the foreign policy and diplomacy of the largest states of medieval Europe focused on issues such as the elimination of political divisions, the unification and expansion of state territories, the struggle with rivals for military and economic superiority, and the search for allies to solve these problems. and it has been specifically shown that diplomatic relations and their organization have become a sphere of state and government activity [3].

The formation and perfection of the history of diplomacy can also be found in the first forms of historical research. In this, the main attention was paid by historians to covering the history of separate negotiations between kings, branches, khans, diplomats and ambassadors. Later, new concepts gradually entered the field of the history of diplomacy, and now, in the research process, attention was also paid to the economic and social situation. When the

history of international relations was formed, special attention was paid to the system of states and aspects of their structure. By the end of the 20th century, the problems of the identity of one or another nation began to interfere with research processes. In order to better understand the unique historical heritage of the peoples, special emphasis was placed on their mentality and culture. In order to strengthen mutual understanding and understanding of peoples, mutual cooperation of historians in the process of research is established [4]. Embassies, diplomacy and its history, diplomatic relations and many key aspects of their implementation, such approaches to their study can be seen in a number of studies carried out over the last century.

Researchers L.Abdullaeva and G.Yuldasheva's work, embassy work and diplomatic relations are evaluated as one of the ways of implementing the state's foreign policy, as a set of necessary non-military practical measures [5]. About such peculiarities of diplomatic relations and embassy work, researcher D. Sayfullaev also emphasizes that ambassadors are the main and most important driving force in diplomatic processes [6]. M. Khairullaev, who conducted research in the field of history of diplomacy notes that diplomatic relations have long been called "embassy relations" [7]. The above-mentioned work, dedicated to the history of diplomacy, talks about eastern and European diplomacy, embassy work and the analysis of the activities of ambassadors, and gives noteworthy information about the appointment of ambassadors and the tasks assigned to them during the Arab Caliphate. In it, based on the work of Abul Fazl Bayhaqi, the authors show that at least two people were always appointed to the ambassadorship, the first of whom was one of the palace officials, and the second was necessarily one of the religious scholars. Ambassadors are usually given four labels, the first label is addressed to the name of the ruler, the second is addressed to the name of the ruler of the country, it contains verses from the Qur'an, the titles and ranks of both rulers, health and good wishes from the sending ruler to the second ruler, the

sent goats and their identity, powers, their second such as what kind of letters and documents to present to the ruler or how to make oral statements. The second tab was sent to the previous ambassador, the third tab covered the issues presented based on the interests of the state during the negotiations, and the fourth tab contained the list of gifts sent by the first ruler to the second ruler [8].

The analysis of the researches shows that although most of the scientific researches are focused on the issues of diplomatic relations of a particular period or states, they at the same time examine the affairs of the embassy, its organization, the state policy of the officials and post holders responsible for the embassy affairs, its political and economic interests in the international arena, geopolitics Valuable points are also presented regarding the selection and training of ambassadors who have the ability to show their interests and position, the state's reputation in the international arena or in mutual relations. Based on this, in the scientific literature and research, the questions of the ambassador and his mission, what the ambassador is, what qualities, knowledge and worldview the ambassadors should have, were covered based on different approaches.

In this regard, M.Khairullaev, A.Rasulov and A Isoqboev, L.Budagov, E.Alworth, Abbas Iqbal opinions and conclusions in the works and studies of a number of researchers and experts such as attract special attention.

In particular, M.Khairullaev explains that the word "ambassador" was named by the term "yalavoch" [9] during the reign of the Khorezm Shahs (1097-1231), citing Mahmud Yalavoch (Mahmud the Ambassador), who participated in the relations between the Mongols and the Khorezm Shahs, as an example. The author is a Turkic scholar and lexicographer L.Budagov's term "ambassador" comes from the word "el", i.e. people, tribe, community, and means "to be a people, to live, to stand" - to be friendly, peaceful, submissive, to be loyal [10], showing that ambassadors are "special", "elchiyi kabir" - "great ambassador", "ishur ambassador", "middle ambassador" and "small ambassador" lists their different forms [11]. The same

information as A. Rasulov and A. It can also be found in works co-authored by Isoqboev [12]. American orientalist E. Alworth looking at the history of Turkestan diplomacy in his monograph "Current Uzbeks", also tries to pay attention to the antiquity of the term "ambassador" and the wide-ranging meanings hidden in its core. "In Central Asia," he writes, "the idea of diplomacy may have appeared under the influence of the word "embassy" in the Chigatai language. This word means "activities of a diplomat" or "close relations" or "relations within the tribe (el)" [13]. Official representatives sent to countries other than Turkestan are always called "ambassador" and their authority is called "embassy". It should also be said here that in some cases the representatives of the countries from the Persian-speaking countries were also called "ambassadors" by them. This indicates that the terms "ambassador" and "embassy" settled in ancient Turkestan spread to other regions as well [14].

Researcher R. Anyozov's article, it is noted that the term "arqish" (Arqis) also means message or messenger, ambassador, and indicates the wide participation of the ancient Turks in the internal and external trade relations of the region [15]. D. Sayfullaev, who conducted research in the field of diplomacy notes that an alternative word for the term "ambassador" is "ambassador" in Europe, and notes that this word means "servant, slave". In other words, the ruler of one country stated that he was sending a trusted representative, a servant, to the representative of another country for negotiations. The author notes that the concept of ambassador first appears in the work of Julius Caesar (102-44 BC) entitled "On the Gallic War" [16]. A. Akhtamzyan notes that the term ambassador has been widely used in Europe since the 16th century, and before that ambassadors were called "speakers-residents" [17]. In general, ambassadors were given special importance in the foreign policy of the state, no matter what they were called in any era.

Sources provide information about the personal and professional qualities that ambassadors should have, and the work

"Kutadgu bilig" [18] by Yusuf Khos Hajib, who lived and created in the 11th century, can be a bright example. According to the definition given by the author, the ambassador should be loyal and clear-eyed and upright. At the same time, his appearance should be beautiful and tall, wise and sweet, eloquent. He notes that it is not permissible to have too much sergap [19].

In addition, Nizamulmulk's "Politics" work, which has not lost its importance even today, gives detailed information about the qualities that ambassadors should have. For example, "the ambassador should be in the service of kings, bold in speaking, world-viewing, wise, with a sharp memory, thoughtful and beautiful. It is good if the ambassador is old and learned. It is better if they send a brave and fearless person as an ambassador, and if he is polite, knows how to use weapons, ride horses, and is a fighter. Then others will have the same impression about us. It is good if the ambassador is a noble person, because his respect has increased, and they do not see evil in him... The character and thoughts of the ambassador are evidence of the intelligence of the king" [20], valuable opinions are expressed. The author of the work advises not only the ambassador, but also the head of state who appoints a suitable person for this job.

One of the authors of the 17th century, Khoja Samandar Termizi, in the sixth chapter of his work entitled "Dastur ul-muluk" [21], describes the qualities of the ambassador. The author of the source touches on the speech of the ambassador in the first wisdom, and if he knows that there are blind, sharp words in his speech, he should cut it with the scissors of softness. If he ends his speech with words that mean kindness, the second wisdom shows that four types of people should not be appointed as ambassadors. The first refers to those who have suffered from the king, the second refers to those who have lost their wealth and honor, the third refers to those who are expelled from their actions, and the fourth refers to those who seek their own benefit at the expense of the ruler. In the third wisdom, it is said that the ambassador should be vigilant, that he should protect the reputation and honor of the

country, and that he should always be aware of the machinations of the enemy. The fourth wisdom is directly addressed to the rulers, and before sending the ambassador to any place, it is necessary to explain to him the nature of the trip in a deep and meaningful way [22]. The author himself set an example in this regard and was sent twice by the Khan of Bukhara, Subhonqulikhan, to suppress the rebellion led by Khojaquliboy in Samarkand [23].

Another of the qualities that ambassadors should have is the ability to do business (trade), in this regard, G.Azamova makes a special mention in her article [24]. This quality is naturally necessary for the ambassadors of the Khanate of Khiva, and it is difficult to imagine diplomatic relations between the Khanate and Russia without trade. It is noteworthy that the products sent to each other by the rulers through ambassadors were included as gifts, and no tolls were collected from them on the roads. One of the main requirements for ambassadors is to correctly address the ruler of the country he is visiting by his title, and in this regard, F. Faizova shows in her article the example of the ambassadorship of Ivan Khokhlov (1619-1622), Savin Gorokhov and Anisim Gribov (1641-1643), Boris and Semyon Pazukhin (1669-1673) [25].

At this point, it should be noted that this research is mainly based on the history and historiography of the diplomatic relations between the Russian Empire and the Khanate of Khiva, not only Khiva Khanate, but also in the Russian Empire, the attitude towards embassy work and the state of state policy at the time when the diplomatic relations of both countries were settled. It is also necessary to dwell on.

It should be noted that the process of receiving foreign ambassadors in Russia was changed to the Byzantine style in the 15th century after the marriage of Tsar Ivan III with Sophia Paleologus. This, in turn, is reflected in the attitude towards the ambassadors, and "instructions" ("наказ") are formed that determine their behavior. This instruction fully covers the activities of the ambassador, its main task and purpose, the rules of behavior in

different conditions in a foreign country, as well as issues of protecting the honor of the ruler are specified in detail [26].

The same "instruction" was issued by ambassadors V.Daudov and M.Kasimovs it was also presented to the such instructions naturally placed more responsibilities on ambassadors.

It is noteworthy that the Russian government pays special attention to the fact that the greetings of the rulers to each other begin with praise and end in the same order. In this regard, Khiva khans and their reception of Russian ambassadors were often viewed with displeasure. This issue is related to historian scientist N.Allaeva's. It is noteworthy that it was reflected in monograph [27].

In the 18th century, during the reign of Peter I, a change took place in Russian diplomacy, and the ceremony (ceremonial) of receiving ambassadors became European. In this matter V.Zorin, O.Ageeva, S.Sharapov and M.Niyazmatov conducted research [28].

O. From Ageeva's monograph, it can be seen that the ceremony of receiving ambassadors in Russia was carried out according to the status of the states. Independent countries, European countries and Asian countries are meant here, and it should be noted that separate chapters [29] are devoted to welcoming representatives of the countries that have become colonies of the Russian state and diplomatic relations with countries on the verge of colonization.

Regarding the fact that the essence of the Russian embassy has changed since the 40s of the XIX century, that is, it is more oriented towards military-scientific goals, I.E.Sirovegin tries to justify it in his article [30]. In our opinion, such a change in the purpose and tasks of the embassy visit has the character of missions and expeditions, and it occurred at the beginning of the 18th century, almost a century and a half before the period indicated by the author. This will be discussed in the next part of the dissertation.

The analysis of the above studies shows that issues such as embassy work and its organization during the Khanate period, ambassadors and their requirements, and at the same time what qualities the persons

appointed to the embassy have, diplomatic relations and their political and economic nature, have not been researched as a separate object of research as a whole. However, it can be seen that there are opinions expressed in this regard by a number of historians, linguists and other specialists in the existing researches and scientific literature. However, in most cases, the issues presented in these studies are approached from a general point of view, and the essence of the issue is explained in the form of information. Based on this, it should be said that in the history of Uzbek statehood, it is necessary to carry out a deep and detailed scientific research about embassy affairs, ambassadors and all processes related to them, so to speak, "embassy schools". There is no doubt that the implementation of such research will serve to better study and illuminate the history of Uzbek statehood.

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