

ADMITTANCE CEREMONIES AND EMBASSY RELATIONS DURING THE PERIOD OF ASHTARKHANIDS

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Abstract:

The article analyzes the reception ceremonies and embassy relations during the administration of Ashtarkhanids with the help of materials from historical sources and information from foreign literature.

Keywords: Ashtarkhanids, management, reception ceremony, embassy relations, Central Asia, Khorezm.

Introduction

Political processes in Central Asia and neighboring regions were also changing at an extremely fast pace. In particular, the neighboring Arab Shahs of Khorezm joined the Bukhara Khanate and the Safavids for permanent independence, the Safavid dynasty in the Middle East, and the Baburi dynasty in India. Naturally, there was a constant need to maintain relations with these countries. These processes gave impetus to the formation of unique relations in the khanate.

SOURCE ANALYSIS

Records of official reception ceremonies of the khanate can be found in several sources, chronologically they are divided into two groups (related to the period of Shaibani administration and Ashtarkhanid administration) and they can be divided into the following groups depending on the topic:

- Historical geo-cosmographic works;
- Memoir works;
- Literary works;
- Official documents.

In the study of the above problem, primary sources are of course important. The written sources of the first half of the 17-18th centuries can be divided into the following groups according to their content:

a) historical-geographical works: "Bahr ul-asrar fi manaqib alahyor" ("The Sea of Secrets about the Courage of the Great") by Mahmud ibn Wali, "Tarihi Olamaroi Abbasi" ("The Story of Abbas the Enlightener of the World") by Iskandarbek Munshi ("The Story of Abbas the Enlightener of the World"), Muhammad Yusuf Munshi "Tarikhi Muqim-khani", Muhammad Amin Bukhari's "Ubaidullanoma" ("Book about Ubaidullah Khan"),

Abdurrahman Davlat Tole's "Tarihi Abulfayzkhan", Khojamqulibek Balkhi's "Tarihi Qipchokkhani", Sharafuddin A'lam ibn Nuruddin Akhund's "Tarihi Said Raqim" ("The Chronicle of Raqim"), Abul Abbas Muhammad Talib's "Matlab al-Talibin" ("The Goal of the Seekers of Truth"), Muhammad Amin ibn Muhammad Zaman Bukhari's "Mukhit Attawarih" ("Ocean of Chronicles"), Khodja Samandar Tirmidhi's "Dastur al-Muluk" ("Guide to Rulers") works such as;

b) literary works: "Muzakkir al-as'hab" by Muhammad Badi ibn Muhammad Sharifi Samarkandi, "Tazkirat al-muluk" by Mirza Sami and "Hatoriti Mutribi" ("Memories of Mutribi") by Mutribi Samarkandi;

c) official documents: "Materials for the study of Central Asian paleofacies in accordance with the laws of the XVII-XVIII centuries" and "Documents on the history of agrarian relations" [1: 15-17]; g) Tourist and embassy documents: I.D. Khokhlov's memories of the embassy trip (N.I. Veselovsky, Ivan Danilovich Khokhlov. The states that exist in Central Asia have had social, economic and political relations with neighboring or foreign countries for centuries. Among these relations, diplomatic relations are distinguished by their importance.

This can be observed in the example of the Ashtarkhanid dynasty, which ruled in Turkestan in the middle of the XVII-XVIII centuries. According to the sources, diplomatic relations were well established during the Ashtarkhanid period. This dynasty established diplomatic relations with the Baburis, Safavids, Ottoman Turks, Kazakh khanates, and the Russian state.

RESULTS AND DISCUSSIONS

The organizer of meetings related to the embassy and other diplomatic relations of this type was considered shigovul. Shig'ovul (Turkish Master of Ceremonies) - an official responsible for arranging the reception of foreign ambassadors and other high-ranking guests from other countries

In diplomatic relations, great attention is paid to the ambassador personally. According to existing traditions, ambassadors sent to foreign countries were appointed mainly from people close to the ruler, representatives of high-ranking and influential classes. Ambassadors were appointed and sent depending on the nature of political, military, and economic relations with other countries. There is information in the sources that ambassadors are assigned very interesting and responsible tasks. In many cases, the ambassadors were led by scholars. This is confirmed by the recorded information that the Khojas of Dzhoybor went from Bukhara to the lands of the Safavids or the Ottomans as ambassadors.

At the beginning of the 17th century, the Ashtarkhanid dynasty came to the throne of the Bukhara Khanate. They had active contacts with the Safavids, Baburis and the Ottoman Turkish Empire in terms of foreign policy. Between these countries there were diplomatic relations during war and peace. The state's foreign relations have changed over time.

In particular, in 1602, there was a struggle between the Ashtarkhanids and the Safavids for the land of Balkh. Shah Abbas I (1609-1629) arrives near Balkh with his army. The first battle is inconclusive and the two sides watch each other for a while. Shah Ashtarkhani sent an ambassador to Baqi Muhammad Khan (1601-1605) in the fortress. He brings in a letter and a scarf with a sword. The ambassador's visit in this way meant that if you are a man, go out and fight, and if you are a woman, put a scarf on your head and run[1]. In fact, Baqi should have killed the ambassador who went to Muhammad with his weapon, but the guards of the khan, who had noticed in advance, managed to eliminate the danger [9, p.72-73]. From the above information, it is clear that the ambassadors were directed according to the era. From the above situation, it is clear that when two sides had a conflict, either a representative of a certain religion or a person in a military position acted as an ambassador.

In 1603, in the fight against the Safavids, the Ashtarkhanids sent an ambassador to the Ottoman lands, Baqi Muhammad. He asked the Sultan for cannons and other military weapons. Sultan Mehmet III gave 20 cannons and 200 rifles [1]. It is clear from this information that these weapons given to the Ashtarkhanids were for the defeat of the Safavids. The reason is that the Safavids have always been a dangerous enemy for the Ottomans. The Ottomans tried to get closer to Turkestan khanates and Baburis through sectarianism. If the above situation is one reason, another reason is the desire to dominate the Middle East region alone. Another reason was to control the way to the pilgrimage.

The rulers of Ashtarkhani tried to establish relations with the Safavid dynasty based on the internal situation. For example, Wali Muhammad (1605-1611) and his nephew Imam Quli Khan (1611-1642) sent an ambassador asking for help from the kings of Iran in the struggle for the throne. In 1610, Wali Muhammad Khan Shahmuhammad was appointed the chief treasurer of the embassy sent in 1610. According to the information provided by Mulla Jalaluddin Munajjim, the ambassador will bring various precious and precious things from Bukhara to the king. He carries camels, pack horses, porcelain, musk, weapons, saddles, and whips [5]. The reason for this was the political turmoil in the Bukhara Khanate. Wali Muhammad Khan, Khan of Bukhara, who understood this well, was close to the relatively powerful Safavids of that time. In March 1611, there will be an uncle-nephew battle. Defeated, Wali is forced to go to Muhammad Abbas I. First he goes to Marv, then he goes to Mashhad and visits the rank of Imam Reza. Overjoyed, the king sends many valuable gifts to the khan. Among them were Iraqi horses, camels, tents, candlesticks, carpets, skins, furs, candles, etc. When Wali Muhammad arrives in Koshan, the king prepares a guard of honor consisting of soldiers to welcome him solemnly. 20,000 troops line up on both sides of the 3-farsakh road from Kashan to Isfahan. Houses, streets, markets up to Davlatabad will be decorated. When Shah Abbas I meets Wali Muhammad, he hugs him on horseback and is seen in a good mood. He walks through the 20,000-strong army. He gives Khan one of his houses. The next day, he meets her again and invites her to go hunting after dinner. On that day, there was a ceremony of sprinkling water in the Safavid palace, and Ashtarkhani invited Valimuhammad Khan to that place. In March-July of 1611, he was in the palace of Valimuhammad Khan. During this time, the Safavid king treated him well. In July,

Valimhammad Khan's army, which was going from the Iranian palace to Bukhara, gave Shah Abbas Khan 50,000 tumans of money, an army under the leadership of Zainal Khan Shamli, horses, camels, weapons, and tents. It can be seen from this information that the kings of Iran also tried to soften the relations between them by supporting Turkestan khanates to a certain extent and to keep the Ashtarkhanids in some kind of dependence on themselves. They used embassies effectively. The purpose of the above treatment and gifts of Abbas I was not to please the khan, but to gain control of Turkestan through the khan.

This is confirmed by the following information of the Spanish ambassador and tourist Silva de Figueroa about what he saw in Isfahan. He wrote that the pleasantness and elegant speech of the ambassador from Turkestan, as well as his pleasant and neat appearance, very similar to that of the Iranian people, were surprising. He sat between the ambassadors of Rum and India in Isfahan and was on good terms with them. They were all offered a meal of rice, greens, and various wines instead of water, but none of the ambassadors seemed to object, the Spanish tourist says. During the process, they were served by three young men dressed in silk kimonos and with long hair. This information shows that ambassadors from Turkestan were well received like other ambassadors wearing gold ornaments, and there was a certain ambassadorial culture in this regard [6, p.5]. So, the Safavids tried to welcome the ambassadors from Turkestan. He realized that Turkestan was necessary for them both for political and commercial purposes. Also, the religious closeness between the two countries played a certain role in this. Muslims were closer than Christians, although they were of a different sect. This can be seen from the memories of the Spanish ambassador above.

During the Ashtarkhanid dynasty, diplomatic relations with the Safavids changed for the better. He tried to stabilize the country politically. In this regard, he conducted a certain internal and external policy. Imamquli Khan's coming to power and being at the top of the state administration also allows the Ashtarkhanid dynasty to rise further. Both domestic and foreign policy changed for the better during the reign of Imam Quli Khan. The following description given to him in "History of Muqimkhani" also indicates that he was a strong ruler with Nechog power. "There were no rioters or rioters in Balkh or Bukhara when Imam Quli Khan was on the throne of the state," writes the historian.

Imamkuli Khan had good diplomatic relations with neighboring countries. During his time, good relations were established with Iran, Russia, Turkey, India, Kazakh khanates. Imamkuli Khan was a ruler who understood the need to establish relations with the Russian state and to establish diplomatic relations with more countries for the development of the state. In particular, in 1613, he sent a delegation headed by his ambassador Navroz Khoja to Moscow. Imam Quli Khan presents the Russian tsar with an ambassador and offers to further improve trade relations between the two countries. Also, various gifts from the khanate as an ambassadorial gift; sent sovut, shunkor, fur, dried fruits to the Russian king [2]. Relations with the Russian kingdom will improve. In 1620, Russian Tsar Mikhail Fyodorovich sent his ambassador Ivan Khokhlov to Bukhara via Astrakhan. Ivan Khokhlov had to bring the tsar's label to Imamkulikhan. But he is not well received in Khiva. This situation has a negative impact on the behavior of the ambassador. When the ambassador

was well received by the khan in Bukhara, the tsar returned without handing over the badge and three horses to the khan. As soon as the ambassador returned to Moscow, he told the king about the situation. Chobak, who was in Moscow at that time, told Balikov that the ambassador of the Russian tsar was not well received in Bukhara and was treated with disrespect, and emphasized that the horse would only be given to an allied country.

In 1624, Governor of Balkh Nadr Muhammad Khan sent an ambassador to the palace of Safavid Shah Abbas I. Shah Nadr Muhammad, who received the ambassadors well, sent him a black horse from among his personal horses and a white hawk and a falcon. The foreign policy goals of the Safavids lay at the bottom of this behavior of the Iranian king. Among them, possession of Balkh was considered an important link. It is worth mentioning that Balkh has always been a hot spot for Baburis, Ashtarkhanis and Safavids. Whichever dynasty ruled Balkh would have the upper hand in controlling the rest of its territory.

The Khanate of Bukhara maintained constant relations with the Baburi dynasty. By the time of Imam Kuli Khan, these relations improved a lot. In particular, Hakim Haziq, the ambassador who came to the khanate in 1586, was the son of Hakim Humam, who headed the Indian embassy. Hakim Haziq was a famous person of his time, a bright mind, a scientist, a poet and a doctor. Uzbek scientist I. Hakim Khazik played a big role in strengthening international friendship. Nizomiddinov emphasizes. On 16 Rabi 1628/13 November 1628, the envoys presented Imam Quli Khan with various gifts worth 150,000 rupees, including a magnificent tent made of silk and inlaid with gold, precious horses, elephants, and even Akbar Shah (1556-1605). left India with one of the swords belonging to They also brought a letter from the Babur ruler Shah Jahan (162-1658) expressing his regret at Nadr Muhammad's (1642-1645) attack on Kabul, but his willingness to ignore it in order to preserve his family's ancient ties to the Khanate. In fact, even the representatives of the Ashtarkhanid dynasty did not approve of his action. Muhammad Yusuf Munshii also gives detailed information in his work that the Baburi ambassador was received with great respect in the khanate and that he stayed in the khanate for about a year [4].

Embassy relations between the Ashtarkhanids and Baburis continued during the reign of the next rulers. The arrival of the ambassadors, their reception and sending back were carried out in a coordinated way between the countries. In many cases, when religious closeness and kinship were rejected, the main reason was territorial ownership.

Some time before the last march of Abdulaziz Khan (1645-1681), the ruler of Bukhara, Ashtarkhani, to Khurasan, the Indian ambassador to the Bukhara Khanate, Tarbiyat Khan, was sent back to India. On 22 Jumada 1634 II 1044/13 Dec 1634, the ambassador brought various gifts to Shah Jahan's palace, including 45 camels, 45 horses, Chinese goods and expensive carpets. Tarbiyat Khan does not seem to have brought any letter from Nadr Muhammad for Shahjahan, but this deficiency was rectified a few months later when the ruler of Balkh, Nabahrabi, sent his ambassador to Shah Jahan [5].

Nadr Muhammad, who was the governor of Balkh, sent an embassy not only to the Baburis and Safavids, but also to Moscow. It was managed by a merchant named Khwaja Ibrahim, who visited Moscow several times and was sent from May 15 to June 14, 1638 (Muharram

1048), that is, two or three months before Yalangtushbi attacked Khorasan. Khoja Ibrahim brought rich and varied gifts to the Russian Tsar Mikhail, including 4 thoroughbred horses, 2 silk carpets, various lengths of cotton, and at least 90 precious stones (some weighing between 50 and 65 grams), some of which were set in gold. Unfortunately, as a result of an attack on him on the way, the embassy convoy is robbed. In 1642, Imam Quli Khan abdicated and gave it to his brother. He said that he was going to perform Hajj. His brother sent two ambassadors to the Safavid palace. The king welcomed them very warmly. Even King Safi I (1629-1642) invited the ambassador to hunt with the ambassadors of Istanbul, Moscow and India. Meanwhile, King Safi I died and his son Abbas II (1642-1666) came to the throne. Imam Qulikhan was warmly welcomed by the Safavids everywhere. When he was two farsakhs away from the capital, the king personally set out to meet him. The two had a fling with each other, and a special party invited Khan to a celebratory party. When the khan, who stayed in the palace for two months, said that he had to go on pilgrimage, Shah Abbas II invited him to stay in the Safavid palace for the rest of his life. The goal was not mercy or tolerance, but control of Khurasan and Turkestan.

As a result of the events of 1645 and the conquest of Balkh by the Baburites, the Ashtarkhani ruler Nadr Muhammad Khan fled to Iran due to the betrayal of his son Abdulaziz. From this situation, Ashtarkhanid lands under slavery and Iran, which has certain political goals in relation to these areas. Shah Abbas II welcomes Nadr Muhammad with great respect. The army will line up from the capital to Davlatabad. Courtiers, musicians, scholars and all Bukhara people will gather to welcome the high-ranking guest. Expensive carpets are laid from Isfahan to Davlatabad. Music plays until dawn, bonfires light up the roads[5]. Nadr Muhammad's lavish reception was based on his mother's descent from Sayyids and his visit to Imam Reza's mausoleum. The main goal of the Iranian king Abbas II was to establish his rule in Turkestan with the help of Ashtarkhani ruler. In this matter, although he could not achieve his planned goal due to the problematic situation with the Ottomans in the west and the Baburis in the east, there was some effort to do so[6].

In the following years, the Ashtarkhanids tried to maintain certain moderate relations with the Safavids. There is an exchange of ambassadors between the two sides. In particular, Ashtarkhani sent ambassadors led by Abdulaziz Khan Kulumkhoji to the Safavid king in 1658 to the Safavid palace. Elchi Khan took two tigers along with the letter. In 1660, Abdulaziz sent an ambassador and sent two tigers as a gift. During the period of Abdulaziz Khan (1645-1681), foreign relations were well formed. He tried to make good relations with Iran, India, Ottoman Turks. In 1647, he sent his ambassadors to the land of the Safavids. At the same time, the Russian ambassador A. Gribov was also in the Safavid capital. Information about the ambassadors who went from Bukhara is preserved in his memoirs. In particular, he writes in his memoirs: "Ambassadors brought to the king of Iran (Abbas II 1642-1666) a golden chest with a golden lock, and there were precious stones in the chest." It also mentions some information about the reception ceremony of Bukhara ambassadors. "... In particular, Khurasan brought skins, goat hair, turbans, 50 camels with one saddle, 26

blankets and other things. Abbas II allowed the ambassadors of Abdulaziz Khan to sit together with other khans" [7].

In 1658, Abdulaziz Khan sent ambassadors led by Kulumhaji to the Safavid palace. Elchi Khan took two tigers along with the letter. In 1660, Abdulaziz sent an ambassador and gave him two tigers as a gift. This, in turn, indicates that Turkestan tigers were numerous in that period and were one of the main types of gifts in diplomatic relations.

In 1674, Subhonqulikhan (1681-1702) sent an ambassador to King Suleiman. Ambassadors bring rubob, lojuvard stones and precious gifts from Balkh. On March 31, 1685, the Baburi ruler Aurangzeb also sent an ambassador to Subhonqulikhan. We see that the ambassador was presented with valuable gifts sent by Aurangzeb and two elephants[8].

In 1685, Abdulaziz intends to go on a pilgrimage through the territories under the rule of the Sawafis. When the king learned that the Khan had come to Marv with his relatives, he ordered him to be greeted with great respect and escorted to Isfahan. Abdulaziz goes to Isfahan via Charjui, Marv, Nishapur, Semnon and Koshan. King Suleiman greets him outside Isfahan with respect. The high-level meeting will be held in Isfahan after a formal reception. Places it in a luxurious building with 40 columns. Historian Iskandar Munshi notes: "Khan's arrival coincided with Nowruz. They entertain Abdulaziz Khan with a big ceremony. Farewell will be held in a large garden. Lamps were placed on each tree.. then a valuable gift was given greetings and wished him luck in his pilgrimage. He gave him money to spend on the trip. Again, he gave a cup, a horse, clothes, camels and white falcons. The king ordered the responsible people to escort him to Kangar Bay. Abdulaziz Khan also improved relations with the existing Safavids due to internal problems. The ruler knew very well that the situation of the khanate would be bad if there were any problematic situation in foreign policy. In addition, the most optimal option for the pilgrimage route would pass through the Safavid region. This reason also encouraged the khan to improve his relations with the Safavids.

Embassy relations were continued during the reign of Abdulaziz Khan's brother Subhanquli Khan. During his time, efforts aimed at establishing diplomatic relations with Iran, India, and Ottoman states were continued. In 1684, an ambassador came from Aurangzeb, a representative of the Baburi dynasty. Indian Ambassador Zabardastkhan is very well received in Bukhara. He brings with him various spices, several elephants, a leopard. The main purpose of the embassy was to fight as a force against the Safavids. The main goal was Khorasan again.

Muhammad Yusuf Munshi also writes about this. He noted that Zabardastkhan brought many gifts, horses, camels, and falcons when he came. Shamsiddin brought Hafiz Sherazi's divan as a gift. It is noted that the face of Devon was copied by Muhammad Yodgor, a calligrapher. He does not hide his joy, saying that this devan is a particularly great gift for the king. Khan, who came to the Safavid palace in 1687, went to the holy city of Mecca in 1689, but he was not lucky enough to perform the Hajj. Muhammad Yusuf Munshi also writes separately about this. "The khan says that he wants to go to Hajj as soon as the Hajj season is approaching and leaves." When pilgrims reach an Arab country, the Arabs demand

money from them. Khan agrees to give them 20 thousand dinars. The Arabs demanded more. They did not agree to 40 thousand dinars. He says that the Khan's guards have served the state for 40 years and will not obey his demands. They are used to war and want to settle this dispute with guns. Then the Khan's guards fight with the Arabs. In the battle, Abdulaziz Khan died with his guards and was buried next to his uncle and father in the Baqi cemetery in Medina[10].

On August 21, 1694, the Khan of Bukhara, Subhonqulikhan, sent an ambassador to the Safavid palace on the occasion of Shah Sultan Husayn's accession to the throne. The king welcomes the ambassador. The ambassador will be received at the same time as the ambassadors of Poland and the Pope (Vatican). The king gives golden robes to all the ambassadors[8]. The purpose of giving these gifts was to get closer to the Safavid kings and thereby slowly take control of the Khurasan region.

In his memoirs, F. Beneveni also gives information about Bukhara's relationship with Iran. He says that in 1722, many trade caravans were sent from Mashhad to Bukhara, Herat and Isfahan, but all of them were looted by Turkmens or Afghans, as a result, trade through Balkh stopped, in the fourth year, Kabul, He notes that caravans stopped going to Lahore and Indian cities. F. Beneveni sends his servant Miner to Balkh and Badakhshan in the guise of a merchant in order to find and identify areas where gold and silver mines are located. According to his information, more Bukhara goods were sold there, and merchants received payment for them from the people of Badakhshan in the form of gold and silver ingots. Miner was surprised by the Russian goods in the markets of Balkh and Badakhshan: they were nina, glass, scissors, beads, marten, beaver, moose fur and skin, green, red and dark blue movut. He writes that caravans loaded with gold and silver went from Badakhshan through Balkh to Mashhad 2, 3 and even 4 times a year. In Khorasan, these were converted into gold and silver coins, which were used to buy Iranian goods for Central Asia.

CONCLUSION

In conclusion, the rules of Yaso and Yusun specific to the Turko-Mongol tribes of conducting ceremonies in the Bukhara Khanate were formed in a state of assimilation based on the principles of Islam. In the organization of these processes, the position of shigavul occupied an important place. At the same time, the attitude towards embassy missions was constantly changing. This is shown by the relationship with the Safavids, especially during the rule of the Shaibanis, diplomatic relations were carried out in a hostile mood, but as a result of internal struggles, during the rule of the Ashtarkhanids, the two countries sometimes continued relations as allies.

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