



**THE HISTORY OF THE AMBASSADOR-TO-EUROPE RELATIONS OF THE EMIR
TEMUR STATE**

Khamrakulova daughter of Khusniyora Khamidullo
Andijan State University A Student of the Faculty of History

Haqnazarova daughter of Umidakhan Orinboy
Andijan State Institute of Foreign Languages
Student of the Faculty of Foreign Language and Literature

Abstract

The article will cover the vast experience paid in trade and ambassadorial relations of the reign of Emir Temür and the Timurids, as well as the history of Ambassador Relations of Amir Temür with the European powers on the basis of new information.

Keywords: trade, ambassadors, diplomacy, state borders, Foreign Relations, "Timur structures", laws, proceedings, interaction.

According to researchers, Amir Temur achieved nine-tenths of his power due to his diplomatic potential from his early political career until his death. Major statesmen such as mironshah, Ulughbek, Shohruh, Husayn Boyqaro, Babur, the successors of sahibqiron, also followed Amir Temur's diplomatic legacy in domestic and foreign relations and continued his policies on the matter. Peace, the interests of the parties, the fervor of the opponent and the creation of a great opportunity for him, the appreciation of the ambassador in any difficult conditions, strict adherence to the rules of foreign policy and diplomacy, the inviolability of human life were considered the basis of Emir Timur's foreign policy and diplomacy. Chunonchi, in one of Amir Temur's letters, writes that "there is no death and banishment to the messenger, the duty to the messenger's Gardin is nothing more than to convey the command clearly"[1.124].

Another of the peculiarities of Amir Temur's foreign policy and diplomacy was that he saw it as the main issue to find a positive solution to the problem, representing the interests of both conflicting parties, and finding a path of progress between them, not opposing one people to another, one religion to another, one ideology to another. According to sources, Sahibqiran took the initiative in diplomatic relations and sought to develop international relations. His foreign policy and diplomacy are based on the ideas of peace and equality, always a side to his opponent, religious and secular tolerance. According to the views of Amir Temur, regardless of the human race, religion, nationality, origin and where he lives, all the husband of the earth should be sacred to all human beings.

The tolerance and humanitarian qualities of sahibqiran's foreign policy and diplomacy are also evident in relations between the Sufi dynasty of Khwarezm (Yusuf Soufi), the Golden Horde Khan Tokhtamysh, the Egyptian ruler Faraj, the Turkish sultan Boyazid. It should be noted that due to the strong and meticulous diplomatic potential of Amir Temur, religions, ideologies, cultures, economies, Inter-policy



relations were established at the level of the requirements of the Times and the dictates of the situation[4.241].

It is known that Amir Temur had pursued a foreign policy in a complex historical context. Because the situation at that time, that is, that the danger of Genghis Mughals was strong, the unification and possession of the Great Chigatoy, in matters of relations with the powerful states of their time, such as Khwarezm, Golden Horde, Mughulistan, Iran, Khurosan, it was necessary to conduct an external act in accordance with the interests of the state[2,148]. The noble goal of the sahibqiron in foreign policy was consequential neighborhood, tingchlik and cooperation, and several marches over Khwarezm and the destruction of Urganch were the result of the policy of the representatives of the Sufi dynasty, which did not see far. Because the Sufis had long been created as well as great opportunities.

One of the main directions in Amir Temur's foreign policy was to ensure the security of Movarounnahr. This purpose lay in the Zamir of relations with the Sufi dynasty in Khorezm, the governor of the Persian region, King Shujo', the governor of Azerbaijan Tahurtan, the governor of Mughulistan Qamariddin, the Halmishkhan in the Golden Horde, Temur Malik in the White Horde.

The researchers admit that the interests of Amir Temur subjugated neighboring countries, whose cultures and religions are common, occupied intermediate states with current Tsars by force or diplomacy. In exchange for obedience, taxes and duties paid, the Sahibqiran promised them assistance and a military seal and let them go. An example of this is the neighbor of the Ottoman Turks, Azerbaijan, the Turkmen emirate, Georgia, Kashgar, India. Around these dependent or allied states stood powerful external kingdoms such as the Russian lands, the Golden Horde, Turkey, Syria, the Sultanate of Baghdad, the Delhi Sultanate, China[3.145].

The foreign policy of Amir Temur with European countries is also noteworthy. The Chunonchi, the governor and emirs of the petty sultanates of Asia Minor, overcome by Boyazid, decide to go to his horde in Karabakh, wishing Temur a boost. The Viceroy of Byzantium and Genoa, the king of France and the Catholic missionaries of the city of Sultania turn to the Sahibqiron for salvation. Also, in an attempt to strike a joint blow against Boyazides, the Byzantine Emperor's Viceroy in Constantinople, John VII, appealed to Timur through the means of Emperor Manuil III of Trabzon (Trapezund), the Paleologist and Governor of Genoa in Pera (near Constantinople). Amir Temur tried to use the warships of Trabzon and Constantinople in future battles with Boyazid. In the same mausoleum, he sends envoys to Genoa and Venice with gifts and letters, led by Vatican representative John Galonifontibus[6.432].

During his time, sahibqiron corresponded with King Charles VI of France, King Henry IV of England, and King Henry III de Trastamara of Castile and León. Although this relationship initially began in connection with the march on Turkey, after the victory, the content of relations with the countries of western Europe changed radically. Temür is now limited to issues such as strengthening friendly relations with them and establishing ambassadorial and mutual trade relations. For this purpose, ambassadors are sent to France and England, and ambassadors from Spain (Claviho) are received[6.442].

It is known to us historically that international trade and cultural relations played an important role in the foreign policy and diplomacy of Central Asia, in particular the territories of present-day Uzbekistan,



during the reign of Amir Temur and the Temurians. When Emir Temür came to power, he achieved full security of international caravan routes. Thanks to this, from the 70s of the XIV century, the central network of the Great Silk Road through Movarounnahr began to occupy a more important place in international economic-cultural relations than in its northern direction. The resurgence of the international trade caravan movement throughout Movarounnahr led to the rise of economic-cultural ties to urban development.

The era of Amir Temur and the Temurians was the last and advanced stage of the Great Silk Road's activity. Ensuring security on trade routes, state stimulation of trade, increased importance of cities as centers led to the development of internal and external economic-cultural relations. The activity of the Central routes of this road, which passed through the territory of our country, was further developed.

In the late 15th century, European powers fell to tang ahwol. Unable to adequately respond to the repression of the Ottoman Turkish state, the European kings and the pope, seeking salvation, turned their gaze east towards Amir Temur. In such conditions, interest in the person of Timur increased in Europe. The envoys, whose military campaigns were witnessed by Temür, and the merchants' books on Temür khaq carved a great deal of interest in Europeans.

John Greenlow (August 1401), Pope and ambassador of France to Emir Temür khuzuri, was a frequent participant in the Emir Temür sukhabats. He would be the first European author to see his kingdom firsthand and write a work on it. His work is called "Memoirs of Timur and his court". The work of the monk and ambassador Ioann Grinlo, written in French and Latin, consists of 23 chapters[7.78]. The author recommended to provide as detailed information as possible in the history of Timur's life and work.

Amir Temür and his March khaki had Italian eunuchs Paole Zane, Beltramus de Mignanelli and Emmanuel Paole Hamda Spanish ambassador Rui González de Clavijo, captured German soldier Iogannes Schilsberger, and others record Kham's memoirs.

Emmanuel Paole was fluent in Arabic. Hamda, who lived among the Mamluks of Egypt in moboyini for 22 years, was a close man to the Egyptian Sultan Faraj. He collected data on Amir Temur's Damascus March. His information on Amir Temur khaghi is kept in the Venice archives and has not been published until now[7.81].

Paole Zane, on the other hand, was consul of Venice in Damascus by 1400. He knocked out data on Amir Temur khaki in accordance with the Commission of the Senate of Venice. The material he collected is also now in the archives of Venice and is not available as of publication.

It should be noted that in Europe in the late 14th - early 15th centuries, Amir Temur was not collected for the purpose of publishing information on the lands, Army, method of conducting war under his kingdom. The information was collected for the Kings of Europe and the pope of Rome, and was mainly of a secret nature. Therefore, these méterias remained in manuscript condition for centuries.

The fate of "the life of Temurlang" by the Italian sculptor Beltramus de Mignanelli is partly the opposite. Beltramus will live for a long time in the city of Damascus, where he will receive great wealth and prestige. When Temür occupied Damascus de Mignanelli lived here. He had observed and studied the Battle of Ankara and the withdrawal of Smyrna. Beltramus de Mignanelli wrote his "life of Temurlang"



in Latin in 1416. In 1764, a manuscript copy of the work, now in the Vienna Scientific Library, was published by Stephen Belizius. The work "the further life of Temurlang or the ruins of Damascus" although written by Tujjor, who suffered from the March of Temür, but the author managed to rightly illuminate events on many occasions and be able to bless historical figures. Therefore, the work of Ham has not lost its relevance to the present day [7.82].

Another important historical source of contact with Timur's time as huqumron is the diaries of the Spanish ambassador Rui Gonzales De Clavijo. De Clavijo arrives in Samarkand in 1404 on the commission of King Henry III of Lyon and Castile. His work is called "Diary of sayohat to Samarkand at the Palace of Temur". De Clavijo's Diaries consist of two parts, the first part containing the events that took place on the way until the ambassadors arrived in Samarkand, the nature of different countries, training on the marriage of peoples. In the second part, the author describes the meetings at the Timur palaces in Kesh and Samarkand.

This diary was first published in Seville in 1582 under the title "history of ulughtemurlang", and then in Madrid in 1782 under the title "life and work of ulughtemurlang". The work has been translated in English and other languages, either in its entirety or in some fragments later. Thus, the era of Amir Temur and the Timurids attracted the attention of the European muarrichs as early as that time. These sources are among the important sources in the study of the history of Amir Temur and the Timurid period.

Well, in the statehood of Amir Temur and the Timurid period, the foundations of state management were carefully developed in theory and dynamically introduced into practice. The state was socially forceful for the underprivileged, the poor, and the orphans. During this period, special attention was paid to the head of state, and the leader was required first of all to be a perfect person, moral perfection. The head of State mastered legislation, the art of governance, and guided the state through its clear and carefully designed laws.

Amir Temur and the Timurid period state management apparatus-central governing bodies, inextricably linked between them that are fully established. Also, the relations between Central and local government, their subordination to each other, non-subordinate state bodies are administratively coordinated.

This period was one of the brightest pages in the history of the statehood of the Uzbek people, and during this period the opportunities of our ancestors in domestic and foreign policy were high and were able to fully show their diplomatic potential. During this period, Movarounnahr became the political, economic and cultural center of the world, and the power of the Emir Temür state was recognized by states in territories from Europe to China.

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