

[https://doi.org/ 10.63727/ris202573-6](https://doi.org/10.63727/ris202573-6)

Н.К. Ибрагимова¹

¹Ташкент ислам институты, Ташкент, Ўзбекстан
e-mail: nozii_83@rambler.ru

**ОМЕЙЯД ӘУЛЕТІ МЕН МАУАРАННАҒЫ
АРАСЫНДАҒЫ ДИПЛОМАТИЯЛЫҚ
ҚАТЫНАСТАРДЫҢ МАҢЫЗДЫ ЕРЕКШЕЛІКТЕРІ**

Аңдатпа. Бұл мақалада Омейяд әулеті мен Мауараннаһр арасындағы бастапқы қатынастардың мазмұнына негізгі назар аударылады. Олардың кейбірі толыққанды дипломатиялық байланыстарға негізделсе, ал кейбірі әскери сипатқа ие болды. Себебі арабтар келмей тұрып, бұл аумақта тұрақты мемлекеттік қатынастар қалыптасқан еді. Мақалада сондай-ақ екі мемлекет арасындағы сыртқы істерді реттеудің құқықтық тетіктері қарастырылады. Бұл тетіктер дивандардың қызметінде көрініс тапқан. Сыртқы істерді реттеу үшін арнайы ресми дивандар құрылып, осы мәселемен айналысатын өкілдер тағайындалған. Халифаттағы дипломатиялық қатынастарды жүйелеу барысында мемлекет басқаруында елеулі өзгерістер орын алғанын көруге болады. Мақалада Омейяд дәуірі билеушілерінің сыртқы саяси қызметі талданады. Ол ғылыми тұрғыда оң және теріс жақтарымен қарастырылады. Тарихи нақтылық пен сабақтастық қағидаларына сәйкес, ғылыми талдаулар тарихи кезеңдер бойынша қарастырылады. Ғылыми талдауларды негіздеу үшін бұл зерттеуде ортағасырлық тарихи дереккөздерден алынған дәйексөздер келтіріліп, осы салада құнды зерттеулер жүргізген ғалымдардың еңбектері пайдаланылды.

Түйін сөздер: елші, әулет, Мауараннаһр, Хорасан, губернаторлар, Түрік қағанаты, Соғды, Хорезм, Пайкент, делегация, миссия.

¹ إبراهيموف نوزيما

¹معهد طشقند الإسلامي، طشقند، أوزبكستان
e-mail: nozii_83@rambler.ru

سِمَات هَامَّةٌ للعلاقات الدبلوماسية بين الدولة الأموية وموارنة هر
(ترانسوكسيانا)

توضيح. تركز هذه المقالة على مضمون العلاقات الأولى بين الدولة الأموية ومنطقة ما وراء النهر. فقد قامت بعض هذه العلاقات على أسس دبلوماسية كاملة، بينما اتخذ بعضها الآخر طابعاً عسكرياً، وذلك لأن هذه المنطقة كانت قد شهدت قبل قدوم العرب قيام أنظمة سياسية مستقرة. كما تتناول المقالة الآليات القانونية لتنظيم الشؤون الخارجية بين الدولتين. وقد تجسدت هذه الآليات في نشاط الدواوين، حيث أنشئت دواوين رسمية لتنظيم العلاقات الخارجية، وعُيِّن ممثلون مختصون لمعالجة هذه القضايا. ومن خلال تنظيم العلاقات الدبلوماسية في الخلافة، يمكن ملاحظة التغييرات الجوهرية التي طرأت على إدارة الدولة. وتحلّل المقالة أيضاً النشاط الخارجي لحكام العصر الأموي،

حيث يتم تناول جوانبه الإيجابية والسلبية معالجاً علمية. ووفقاً لمبادئ الدقة التاريخية والتسلسل الزمني، تتم دراسة هذه التحليلات العلمية بحسب المراحل التاريخية. ولإثبات هذه التحليلات العلمية، تستشهد الدراسة بمقتطفات من المصادر التاريخية في العصور الوسطى، كما استفادت من أعمال العلماء الذين قاموا بأبحاث مثمرة في هذا المجال. الكلمات المفتاحية: سفير، دولة، بلاد ما وراء النهر، خراسان، ولاية، خانات تركية، صغديا، خوارزم، بويكاند، وفد، بعثة.

N. Ibragimova¹

¹Tashkent Islamic Institute, Tashkent, Uzbekistan

e-mail: nozii_83@rambler.ru

IMPORTANT FEATURES OF THE DIPLOMATIC RELATIONS BETWEEN Umayyad Dynasty and Mavarounnahr (Transoxiana)

Abstract: This article focuses on the early relations between the Umayyad dynasty and Mā- warā' al-nahr (Transoxiana). Some of these relations were established on the basis of full-fledged diplomatic ties, while others took on a military character, since long before the arrival of the Arabs this region had already developed stable forms of statehood. The article also examines the legal mechanisms regulating foreign affairs between the two states. These mechanisms are reflected in the activities of the dīwāns. To manage foreign relations, official dīwāns were established, and special representatives were appointed to oversee such matters. By systematizing diplomatic relations within the caliphate, one can observe significant changes in the governance of the state. Furthermore, the article analyzes the foreign policy activities of the rulers of the Umayyad period. Their positive and negative aspects are studied from a scholarly perspective. In accordance with the principles of historical accuracy and consistency, the research findings are examined by historical periods. To substantiate these scholarly analyses, the study cites quotations from medieval historical sources, as well as the works of scholars who have conducted fruitful research in this field.

Key words: ambassador, dynasty, Transoxiana, Khurasan, governors, Turkic Khanate, Soghd, Khorezm, Poykand, delegation, mission.

Н. Ибрагимова¹

¹ Ташкентский исламский институт, Ташкент, Узбекистан

e-mail: nozii_83@rambler.ru

ВАЖНЫЕ ОСОБЕННОСТИ ДИПЛОМАТИЧЕСКИХ ОТНОШЕНИЙ МЕЖДУ ДИНАСТИЕЙ УМАЙЯ И МАВЕРАННАХРОМ (ТРАНСОКСИАНА)

Аннотация: В данной статье основное внимание уделяется содержанию начальных отношений между династией Омаядов и Мавераннахром. Некоторые из них осно-

вывались на полноценных дипломатических отношениях, а некоторые имели военный характер. Так как до прихода арабов на этой территории, здесь уже были сформированы стабильные государственные отношения.

В статье также рассматриваются правовые механизмы регулирования иностранных дел между двумя государствами. Эти механизмы отражены в деятельности деванов. Для регулирования иностранных дел были созданы официальные деваны и назначены специальные представители, занимающиеся этим вопросом. Упорядочивая дипломатические отношения в халифате, можно увидеть, что в управлении государством произошли существенные изменения.

В статье анализируется внешнеполитическая деятельность правителей эпохи Омаядов. Научно рассматриваются её положительные и отрицательные стороны. В соответствии с принципами исторической точности и последовательности данные научные анализы рассматриваются по историческим периодам.

Для обоснования научных анализов в данной исследовании приводятся цитаты из исторических источников Средневековья, а также был использован научные дела ученых, проводивших плодотворные исследования в этой области.

Ключевые слова: посол, династия, Мавераннахр, Хорасан, наместники, Тюркский каганат, Согд, Хорезм, Пойканд, делегация, миссия.

After the Khulafoi Roshid's rule the Umayyad dynasty (41/661-132/750) came to power. After the death Ali ibn Abu Tolib, Mu'awiya ibn Abi Sufyan (41/661-60/680), the founder of Umayyad dynasty, set up his united Arab Caliphate according to the agreement with Khasan ibn Ali ibn Abu Tolib [Myxetдинов, 2011, с. 29]. This dynasty contained 14 caliphs overall, whose reign lasted 91 years. The Ummayyads governed the country by dividing it into six emirates. Transoxiana was a part of the Iraqi emirate and subordinated to the Khurasan governor. Thus this territory was governed by the representative of the Caliph in the East and Iraq territories. As Islamic history sources state, the military commander and the Khurasan governors took part in the conquest of Transoxiana, which was regarded as the eastern part of the Caliphate. Those governors were Muhallab ibn Abi Sufra al-Azdi (632-702), Qutayba ibn Muslim al-Bahili

(660-715), Yazid ibn Muhallab (672-720) and Asad ibn Abdullah al-Qasri (724-727 and 735-738) [Xuzoriy, 2003, с.432. Ibn Xoldun. № Д-341 (4889), с. 40, 54].

The Umayyads formed the ties with Transoxiana through the Khurasan governors. The authority of ambassador was allocated to either the local governor himself or his authorized representative. These relations were mainly focused in internal affairs. However, the relations had diplomatic characteristics, official envoys were sent to delegate. The Arab sources, compiled in the Middle East, regard the relations of Umayyad Dynasty with the Chinese, Roman and other non-Arab countries as international diplomacy.

During the realm of the Caliph: Mu'awiya ibn Abi Sufyan,¹ the administrative system of the council was abolished, and the throne was inherited from father to the son [Босворд, 2007, б.

60]. In the meantime, the areas on the top of the Jaykhun River (Oxus) started to be referred as «Mawa ra an-Nahr» and the Arabian military campaign targeted this area. Initially, the conquest started with Poykand and Romiton, which laid on the south of Bukhara. That cavalry was led by Ubaydullah ibn Ziyad al-Abihi (649-685).

Kabaj Khatun (673-695), the mother of ruler: Tugshoda (692-724) belonging to the Bukhorkhudot Dynasty, assessed the situation practically, and sent the ambassadors simultaneously to both the Western Turkic Khanate and Ubaydullah ibn Ziyad. Kabaj Khatun requested a ceasefire agreement by granting precious gifts to the Arab commander [Ibn Xoldun. № Д-341 (4889), c.15]. According to H.Vamberi, the Arabs conducted military campaign against Transoxiana twice, former was carried out by Ubaydullah's father, Ziyad [Херман, 1990, 6.9]. The evidences conflict with timing on peace treaty between Ubaydullah ibn Ziyad and Kabaj. In particular, Narshahi alleged that this incident occurred in 673/53 Zulhijja [Наршахий, 2011, c.46], while Tabariy testified it as in 673-674/54 [Tabariy, 1964, p.167-170].

Narshahi narrates that Kabaj had to resent the ambassador to the Arab commander for the second time, after the Turkic cavalry defeat who came to assist. The agreement was reached on condition of the 1000 dirham tribute [Наршахий, 2011, c.46]. Whereas, H.Vamberi and Tabari implied the value of tribute as million dirhams.

When Said ibn 'Uthman ibn Affan (675-680) was appointed as the

governor of Khurasan, the ambassadors were sent one more time to ensure that the treaty was still valid. However, Said ibn 'Uthman soon returned the tribute, terminating the agreement. As some sources cites, he remarked that 'there is no peace between us'. This was due to the fact that the Kabaj constantly intended to ally with the Western Turkic Khanate and Soghd. On the other hand, she regularly sent the envoys to the Khurasan governors so as to sustain independence of the country by paying the tribute.

During **Yazid ibn Mu'awiya (60/680-64/683)**'s reign (60/680-64/683), Muslim ibn Ziyad (681-684) ascended the authority in Khurasan from Said ibn Osman. situated in Transoxiana [Shakur, №545, c.21]. He took advantage of Kabaj to fulfill his military operations against Soghd. The Arabs forged ahead to Samarkand in accordance with the instructions of Kabaj.

Muslim ibn Ziyad intended to dispatch the army under the command of Abu Sa'id al-Muhallab ibn Abi Sufra al-'Azdi al-Ataki (or Mahlab) to learn about the political situation in Soghd². This cavalry was supposed to serve as a military spy. But Muhallab objected to the idea of military spy and refused to take the lead. Later, due to the governors demand, he had to agree providing that his visit should remain as a secret [*The outlying reason of conflict was distribution of tributes gained in Soghd, which was allocated as 1/5th. One portion for Baytul-mol (state budget), the rest four were distributed equally. Muhallab aske dto keep his visit in secret, so as not cause intrigues among the Army*).

The next Arab attack targeted Khorezm. These movements occurred in 681/61. Another governor of Khurasan: Salm ibn Ziyad (680/681), dispatched an army of 4000 soldiers to occupy Khorezm and Samarkand. However, a peace agreement was signed for 20 million dirhams. Initially, the envoys from Khorezm were sent to deliver a tribute of five million dirhams to Yazd ibn Muawiya. On this journey, a man so-called Abdullah ibn Hadim on behalf of Khurasan governor officially handed in the property to the Caliph. This has been asserted in the research of A.Otahojaev, who investigated the Turkic-Soghd relations [Отажонов, 2010].

Abdul Malik ibn Marwan (685/65-705/86) was Marwan ibn Hakam's son (*The generation of Marvon were linked the Umayyads Dynasty. Marvon ibn Hakam was the leader of it. Marvon earned the title 'Al-Himor', because he was strong and dexterous. Some sources say that all donkeys became extinct when he was born.* Бегуний, 1968. 6.163) who ascended the throne from the Caliph: Abdullah ibn Zubayr (*Abdulloh ibn Zubayr; the son of Zubayr ibn Avvom va Asmo binti Abu Bakr, one of the followers, who got the prediction of Jannah (Paradise). At his nine, he narrated thirty-three of hadiths of prophet Muhammad. After the assassination of Khusayn, he came to the political arena to revenge. Consequently, he achieved allegiance (bay'at) of Mecca and Medinah. Because of his reign during 64/683-73/692 years, Islamic scholars claim that the Umayyad Caliphs were not the rulers, but noble men of Shom for those*

years) by force [Shakur, №545, c.57]. That time, the Khurasan governor was Abu Muhammad al-Hajjaj (660-714). According to Tabari, Muhallab signed a ceasefire with the governors of Kesh in 699/80 and Nasaf in 701/82, establishing bilateral relations. The author expounds on the correspondences conducted by Muhallab's noble man in Tansoxiana: Khurays ibn Qutb with the governor of Kesh. These correspondences were addressed to the captives, and delegated by ambassadors. However, Khurays ibn Qutb's diplomatic mission assessed by the Arab commander as treachery; ultimately he ordered to punish him after his return to Balh. Since Tansoxiana's governors activities were not approved by arab officials, he was forced to «disassociate» himself from the authority [Xuzoriy, 2003, c.384].

In 701, an important historical event related to Musa ibn Abdullah took place. Musa ibn 'Abdullah, who was the son of' the Khurasan governor in 663: Abdullah ibn Khazim ibn Zabyan, was persecuted by Muhallab. Therefore, he came to Transoxiana asking for help from local governors according to father's command. Musa ibn Abdullah received much assistance from the governors of Bukhara, Samarkand, Kesh and Termez, and settled down in Termez. The Turkic governor found out that and intended to attack him. For this purpose, he sent to Musa ibn Abdullah poison, musk and wooden arrows through the ambassador (*According to ancient Turkish customs, poison was a symbol of cruelty, arrow – war and musk – peace*). Musa burnt poison, spilled the musk, and broke the arrow in response. The ambassadors

conveyed the incident to the Turkic governor, who eventually decided not to attack. Technically, Musa ibn Abdullah realized that symbolic message of Turkic Khan and he replied in the same way. His response conveyed that he would not agree about peace, and if the war broke out, he would burn the enemy like a fire and break like a wooden arrow [Чағониён тарихи, 2022, б.56].

During the realm of **Al-Walid ibn Abdulmalik (705/86-715/96)** Abu Muhammad al-Hajjas» authority in Khurasan and Transoxiana was handed over to Qutayba ibn Muslim al-Bakhiliy (705-715) in Hijri 80 [Shakur, №545, с.82]. Qutayba ibn Muslim also traditionally chose to compromise with the local governors in the administration, like the other successors. He established partnerships to strengthen political, social, and economic ties [Xoldun, с.59]. Qutayba ibn Muslim in his early authoritative years (706/87) sent to Nizek Tarhan: Badegis ruler (*According to translators of Nizek Tarkhan-Tabari's work, it is not a name, but a position of the ruler of Jurjan*) his official envoy. An Arab nobleman (*Mawlo – one of the most common word that used in Medieval times to refer to the teachers, mentors*): Sulaym, went to Nizek Tarhan as an envoy to deliver the of Qutayba. The purpose of delegation was to free the Arabs captured by Nizek Tarhan. The letter was not written with glittering kind words in a diplomatic style. On the contrary, it had a threatening manner to that extent, even though Nizek Tarhan complained to Sulaym about the impolite manner of the govern. It should be highlighted that military maneuvers in Khurasan were

superior, and that manner was reflected in diplomatic correspondences as well. Nizek Tarkhan under the custody visited Qutayba along with the ambassador and signed the peace treaty on behalf of Badghis residents. Khuzari provided details of that diplomatic visit and how the Badghis people made a covenant without accepting Islam [Табарий, 2012, с.281. Ражабов, 2012, с.46].

The same year, the residents of Poykand learned about Qutayba ibn Muslim's military action and asked Soghd for help. The Soghdian cavalry besieges the Arabs Army, enclosed from all angles, cutting their ties off Khurasan. As a result of the siege, neither any representative of Qutayba could leave that area, nor did the representatives of Abu Muhammad al-Hajjaj reached him [Xuzoriy, 2003, с.394]. The local people of Bukhara called Qutayba's non-Arab spy named Tanzar, and allocated some money on condition that Qutayba and his army would retreat. Tanzan's activity of that time can be referred as a temporary delegation. When he went to Qutaybah ibn Muslim, he requested to talk with him in private. Everyone left the room, except Diror ibn Hussain Al-Dabbi, the closest assistant of Qutayba ibn Muslim. Qutayba ibn Muslim beheaded Tanzar during his speech. Then accused him of hypocrisy at the meeting, and strated the conquest of Poykand [Мухетдинов, 2011, с. 47].

After the conquest of Poykand, the delegation mission was conducted to deliver seized stuff to the Caliphate. That contained precious items equaled of 155.000 gold value and the official letter. In return, a gratitude letter was

sent to the governor of Khurasan. According to Narshakhi, there were two diamond stones, which valued as the most expensive ones among the quarries [Наршахий, 2011, с.51].

During the Arabs military campaign against Transoxiana, there were correspondences among Soghdian tarkhans (governor), the king of Turkic Khanate, Shosh and Fergana ikhshids (rulers) to ally the forces [Исмаилова, 2013, 6.92].

This can be illustrated by researcher V.A. Livshits scientific hypothesis. According to him, Soghdian ambassador: Fatuvar delivered the letter of Devashtich, the Samarkand governor to Shash. Devashtich sent Fatuvar as his representative to delegate his messages to Turkic King and Fergana Ikhshid as well. Livshits notes that the letters delivered by Fatuvar were written when the Arabs started to occupy the regions of Fergana (Ustrushona) [Лившиц, 1979, с.62-63]. The letter is regarded as important official document in Soghdian language to evince the diplomatic relations of that time «Attachment 11».

In order to reach the peace treaty and cooperate with local rulers, The Khurasan governor organized diplomatic visits several times. To illustrate this, we can mention about the relationship of Qutayba with Soghdian ruler: Tarkhan (700-710). As Narshahi alleged, this relationship was achieved due to the efforts of the ambassador: Hayyan an-Nabati, well-known as Abu-Al-Hayyaj. Tarkhan could maintain the independence through diplomatic ways by paying tribute of 2000 dirham value. Narshahi regarded Hayyan an-Nabati's

mission to Soghdian as a way to avoid conflicts. While H. Vamberi and Tabari labelled it as a betrayal. Sources noted that after a while, Tarkhan and his supporters were defeated by the Arabs.

Another truce was signed during 712/93 years after the military campaign against Khorezm. Though Tabari did not mention Chaghon, he referred him as a Korezm ruler. Furthermore, he indicated that the underlying reason of that diplomatic mission to Qutayba was the inner conflicts between Chaghon and his sibling Nurzod (*Nurzod is referred to as «Khurrazad» in Tabari's work*). Chaghon revealed Qutayba that Nurzod was plotting conspiracy in alliance with Soghdian ruler; and promised to obey Qutayba in exchange of his captivity. Qutayba ibn Muslim pretended to lead the army against Soghd, however settled with his cavalry in Hazorasp, thus letting that his target was Khorezm, not Soghd. Khorezm ruler gather his advisers to consult. There were debates among the clerks whether to fight against or sign a truce, finally ended up with the decision to sign a peace treaty [Xaldun, с.59].

The same year, there were several diplomatic visits between Qutayba and the ruler: Gurak (*the person who ruled over Soghd, during the Arabs conquest of Transoxiana. He declared himself as 'ikhshid of Samarkand' in 710. The title 'ikhshid' was replaced by 'tarkhun', after the Arabs occupation*). Initially, Qutayba ibn Muslim led the army against Samarkand, using the Army forces of Bukhara and Khorezm. Gurak sent his ambassador with the letter which was of this type of message «You are using my kinship Army against me, if there

were the Arab cavalry, I could face them to defeat». The Arabs conducted different campaigns against Samarkand and ultimately conquered it. After that, the peace treaty was signed. In honor of this occasion, Gurak threw a party and invited Qutayba. At the end of the party. Gurak pleaded to return Samarkand to him, but Qutayba refused and insisted him on leaving Samarkand [Исмаилова, 2013, 6.92-93].

Qutayba sent Umar ibn Abdulloh at-Tamimi to al-Hajjoj to share the news on occupation of Samarkand. Hajjoj, in the meantime, sent that delegation to Damascus. Tabari expounded on that mission details, basing on the narration by Abu Zayyal According to this narration, the ambassador came across a blind man in the mosque. When that man found out that Tamimi was the representative of Khurasan governor, he vowed for the sake of God, saying «... You, the people of Khurasan, are the ones who deprive the Umayyads from the throne and bring the Damascus down (Xuzoriy, c.392). This prediction came true in the form of rebel led by Abu Muslim against the Umayyads dynasty, which ultimately ended it (*Abu Muslim Khorasani – full name Abu Muslim Abd al-Rahman ibn Muslim al-Marwazi, leader of the Abbasid movement in Khorasan (128/745-131/748) was killed in Baghdad by the Abbasid caliph Mansur*).

After the military campaign against Shosh and Fergana, there was a crucial event in the diplomacy history within 713/94 the time frame [Исмаилова, 2013, 6.93]. This event was the formation of diplomatic relations between Qutayba

and Chinese Emperor. Qutayba sent his delegation of 20 ambassadors led by Hubayra ibn al-Mushamraj al-Qilabi, according to the invitation of Chinese Emperor. The ambassador had a warm reception arranged in an elite manner. Since that area is beyond the scope of current research, Tabari's work can be referred to, for further details respective to that delegation [Табарий, 2012, с.108].

Another significant diplomatic delegation occurred in 714, before the end of life and power of Qutayba. He sent the ambassador to the new Caliph: Sulayman ibn Abdulmalik (715/96-717/99) [Босворд, 2007, 6.25] with the mission to deliver three letters: In the *1st letter* he expressed his condolences on Al Valid's death, mentioning his commitments during his realm; *2nd letter* reflected the message of his obedience to the new Caliph; while *3rd letter* criticized Yazid ibn Muhallab's activities [Xuzoriy, c.399].

According to Qutayba's demand, the ambassador was to be wit enough to handle the situation, while handing in letters. According to case, the ambassador was supposed to submit the first letter. When the Caliph handed in the letter to Muhallab, he should give the second one. While Yazid Muhallab was expected to be reading the second letter, the ambassador should submit the third letter to the Caliph: Sulayman ibn Abdulmalik. The Caliph showed a great respect to the ambassador after that. However, Qutayba declared the rebel, before the ambassador's return.

Qutayba ibn Muslim dies in 715/96 years and Yazid ibn Muhallab was

appointed as the governor of Khuroson. That happened due to the diplomatic visit of Abdullah ibn al-Akhtam. The Iraki governor Yazid ibn Muhallab, targeting at Khurasan, sent two letters with Abdulloh ibn al-Ahtam to the Caliph: Sulaymon. One of the letters depicted political and social life of Irak, while the latter praised his wisdom and diplomacy about the ruling over Khurasan and Irak. Arrived ambassador had the Caliph's reception in three days, according to the special tradition. During the reception, Sulaymon revealed that he grew up in Khuroson and consulted with the ambassador about the candidates of it. Abdullah ibn al-Akhtam enumerated some candidates, highlighting Yazid ibn Muhallab, consequently could bring that targeted appointment badge for his sake [История ат-Табари, с.119-120]. So, the mission was successfully completed.

During 716/98 years, the Khurasan governor Yazid established the diplomatic relations with Gurgon ruler: Firuz ibn Kul [Суютий, 1946, с.259]. Thus the forces were allied to attack Sul: the Turkic tribe leader, who was the danger of Firuz's government. Yazid according to Firuz's advice, sent a letter to Tabariston's Ispehpel to exploit their forces in the fight against Sul. Thus, Sul fell in trap of this military conspiracy and sent his ambassadors to Yazid ibn Muhallab to sign a truce. Yazid agreed about a truce on condition to seize all precious properties of al-Bukhayra and Dikhiston regions.

When the Caliph: Umar ibn Abdulaziz (717/99-720/101) ascended the throne, Al-Jarrah ibn Abdullah al-Hakami came to the power in Khurasan

and Tranoxiana. During his reign, the place so-called al-Huttal, located on Transoxiana were gained through diplomatic relations. To convey this message, a delegation consisting three ambassadors visited Umar ibn Abdulaziz. Two of the ambassadors were the Arabs, while the third one was Muslim Salih Bin Tarif from the local dabba tribe, well-known under the nickname: Abu Said. While two Arab representatives praised a lot their governor, the Caliph Umar asked the third ambassador to provide information about that current state. The third ambassador complained about that ruler. Umar needed that kind of transparent messages. Next time Al Jarroh along with Abu Mijlaz Lahik were sent to Khuroson to summon the real situation of Khurasan. According to Lahik's recommendation, the governor was replaced by Abdurahmon ibn Nua'um [Ал-Мутолаъату ат-Тавжихия, 1976, с.31-32].

The Caliph: Umar ibn Abdulaziz's policy in this respect can also be seen in the example of a young Tranoxianian ambassador's visit to his residence. According to a number of sources [Мухаммад Содик Мухаммад Юсуф, 2017, б.54-60], the local people of Samarkand sent a young man to Damascus to deliver Umar ibn Abdulaziz a complaint letter about Qutayba ibn Muslim. Qutayba was accused to conquer the city without offering to accept a new religion or battle. According to the order of the Caliph, his representative sue a court and muslim cavalry had to leave Samarkand. After the Arab army retreat, the people of Samarkand were converted to Islam.

Different conflicts arouse after this incident according to Tabari, Qutayba ibn Muslim was killed by the persecutors in 96/715. Sulayman ibn ‘Abdulmalik was the Caliph that time. After the death of Qutaybah, the Caliph appointed Yazid ibn al-Muhallab to the throne of Khurasan. Umar ibn ‘Abdul-’Aziz came to the Caliphate throne in 717. The story narrated in Muhammad Khuzairi’s work, sound as follow: «being aware of the Caliph’s justice and commitment, the inhabitants of Samarkand wrote a letter to him, complaining about Samarkand governor: Sulayman ibn Abu Sarh and Qutayba. The response letter by Umar maintained justice in that area. Khuzari mentioned that this happened during the reign of ‘Umar, and the representative so-called Jami ibn Hazir questioned Qutayba in front of the public. Khuzari did not specify the death year of Qutayba. Accordingly, he related the occurred time of incident when Qutayba was alive.

Soghdian documents under the tag A-14, found in the ‘Mugh’ Mountain reflect the Arab movements to Transoxiana. The document refers the Arabs as ‘tazig’, depicts the alliance against them. Furthermore, among the document tagged as 1.I in Soghdia, there was a letter sent by the Khurasan governor: Abdurrahman ibn Subh (Sabbah) to Divashtich in 720-721. The letter was originally written in Arabic. But Divashtich had it translated into Soghdian language. The historical sources written in the Bactrian language portray the military campaigns of the Arabs against Takharistan and Kabul and the alliances made against them [Ражабов P., 2012, 6.9-10].

After 100/718 years, during the reign of Yazid II (720/101-724/105) and Hisham bin Abdulmalik (724/105-743/125), the context of diplomatic relations changed radically. Prior to, the diplomatic relations had a political context, and now it acquired a religious significance. At the onset of local people of Transoxiana against Jizyah (a tax levied on non-muslim citizens), the Caliph: Hisham, his governor in Iraq, as well as Khurasan governor: Ashras ibn Abdullah al-Sulami sent consecutive ambassadors to the indigenous people to explain the philosophy of Islam. The delegation led by Abu Sa’yda Solih ibn Tarif was sent to Bukhara in 729/110, to illustrate. However, the conflict started after that event. Most of the people who converted to Islam were Bukharians. Even the conversion was justified by circumcision, after the short time, the Khurasan governor again imposed jizyah on those people. The Soghdians disagreed with this decision, and led an army against the authority outside Bukhara. Abu Sa’yda was also among the rebels. This diplomatic tour took place in Bukhara according to Tabari, while Khuzori noted Samarkand as the venue.

The sources assert that during the realm of this Caliph, ie in 719 year, the diplomatic trip to China was carried out, which was initiated by the Chaganiyan governor: Tish, whose territory was regarded as one of the largest provinces of Takharistan, located on Transoxiana. In 737/119 and 737/119, the ambassadors on behalf of the noblemen siblings Khalid and Asad ibn Abdullah visited the Caliph: Hisham to deliver the good

news about the attack on Turkic Khanate and ceased its pressure. The Caliph gave a warm reception to the ambassadors for the good news and rewarded them with gifts.

If the diplomatic activities of Umayyads are analyzed, it will be evident that the Abbasids' campaigns became intensified during the Hashim period. Most of the diplomatic trips focused on that. Over 40 diplomatic visits were organized to Transoxiana and other muslim countries, based on the Abbasid's propaganda during the Hijri 102, 107, 108, 110, 119, 124, 128, 129, 130, 131 and 132 years, as well as more than 30 correspondences were exchanged. The purpose of the diplomatic relations to notify about political privileges and advantages if the Abu Abbas' descendants would come to power.

When Nasr ibn Sa'yar ibn Lays was appointed as the governor of Kurasan by the Caliph Hisham during the 738/120 years, the major centers of Transoxiana, such as Samarkand, Fergana and Shash were annexed to Ummayad's territories again [Наршахий, 2011, с.62]. The weakened diplomatic ties due to the inner conflicts, were revived during Nasr ibn Sayyar's power. During his realm, there were arranged 34 diplomatic visits and 42 letter-exchanges within Hijri 121-130 years, ranging on issues from the nomination of governor's badge to the accomplishment of the Caliph's assignments.

Mu'awiya ibn Abi Sufyan like the Caliph: Umar governed the Empire through several bureaucracies, called divans. The divan, which consisted correspondences, seals and post offices,

as well as central divan including secretarial services, undertook a great role to centralize and regulate political life of the Caliphate. Other sources credit the three types of divans: they are Military divan in Arabia, Tax (Khoroj) divan in Irak and Postal chancellery (for letters and seals). Muawiyah allocated the assignments regarding the edition, transfer and transportation of military-targeted letters to the Postal chancellery (divan).

The Umayyad Caliphate conducted military campaign against Transoxiana in two phases, in the meantime the diplomatic relations were accelerated during the campaigns. The first stage took place under the reign of the Caliph: Muawiyah, while the second stage was attributed to the Caliph: al-Walid's period.

During the Umayyad Dynasty, the positions, such as de-facto adviser (administrative executive) and de-jure deputy (legislative adviser) emerged in the governmental structure [Зохидов, 2004, б.32]. This accounts for the political-legislative reinforcement of diplomatic relations.

The diplomatic activities during the Umayyads can be classified into the following groups, according to the partnership sides, the mission and outcomes of diplomatic visits:

➤ The internal relations of Ummayyads (between the Caliph and his noble governors). This group comprises the emissary relations and correspondences between the Umayyad Caliph and his successors allocated to the certain. The investigation revealed that there were 621 visits between Hijri 59 and 131 years (*The diplomatic visits were conducted Hijri 59,*

61, 72, 85, 90, 93, 95, 97, 99, 100, 104, 110, 112, 115, 117, 119, 121-132 years), while 592 times of correspondences were exchanged from Hijri 72 and 133 years (*The correspondences were conducted Hijri 72, 85, 95, 97, 100, 104, 112, 117, 119, 121-132*).

➤ The relations between Transoxiana and Umayyads (between the successors and local governors of Mawaraannahr). In the partnership, on the one hand were the Caliph and his appointed noblemen, while the other hand local rulers of Transoxiana. The diplomatic ties were initiated by Umayyads, since they suggested the local governors in prior to adopt a new religion, or else to negotiate on military action. The other side was the initiators of the remaining issues. The Caliph and his noblemen were not directly involved as ambassadors, but their honored representatives or close relatives were acted on behalf of them. There were 191 diplomatic trips (*The diplomatic visits were conducted Hijri 54, 80, 85, 87, 88, 90, 93, 98, 110, 119 years*) and 102 times of message exchange (*The correspondences were conducted Hijri 80, 87, 90, 98, 119 years*) between Hijri 59 and 119th years timescale.

➤ Under the umbrella term of 'Local authorities' relations', the interaction of governors of Transoxiana can be included. This embraces the peace treaties, alliances, diplomatic relations and petitions among the governors of Sogd, Toharistan, Fergana, Shosh, Bukhara and Khorezm. Accordint to Tabari, 5 diplomatic visits within Hijri 90, 93, and 103 years, as well as correspondences and official records of the period between Hijri 85 and 93

could validate our assertion. While diplomatic relations were established by official ambassadors, the couriers of less political importance delivered important messages as well. The messages were transferred more than 19 times between Hijri 85-132. Besides that, over 10 spies were appointed to control the military situation of expansions.

During the Umayyad realm, above 20 peace treaties were signed between the major cities of Transoxiana (*Bukhara, Samarkand, Termez, Khorezm, Nasaf, Kesh, Tokariston, Badgis, Poykand, Romiton, Soghd, Sijiston, Jurjon, Ushtrushon and Shosh*), while the agreement reached twice between Nasr ibn Sayyar and Shaybân, as well as Ali ibn Judat and Abu Muslim. Only once Nasr ibn Sa'ayer and Abu Muslim agreed to fight within 748/130 years. During the last 30 years of the Umayyads, due to the empowering the Abbasid propaganda, the envoys' trips, diplomatic correspondences and couriers' activities were intensified.

The study on diplomatic relations and correspondences of Umayyad Dynasty with Transoxiana, revealed that the following issues were organized during that period: the insurance of safety and life security; the nomination of governor's badge; the delivery of tributes and getting assigned with new tasks; the request for military support and providing military instructions; a new religion promotion; the advocacy of the Abbasid teaching; personal pardon; proposals of political advice on governing local areas; warnings against potential dangers; legacy; objections to ruling policy.

REFERENCE LIST

1. Мухетдинов Д., Хайретдинов Д. (2011). История арабского халифата. Нижний Новгород: Медина.
2. Ash-shayx Muhammad al-Xuzoriy. (1424/2003). Ad-Davlatu al-Umaviyya (Muxadorotu fi tarix al-Umami al-Islamiya). Qohira: Al-muxtor.
3. Ibn Xaldun. Abra tarixi Ibn Xaldun. A lithographic resource stored in the fund of Muslim board of Uzbekistan with number № Д–341 (4889). – Б. 40, 54. عبر تاريخ ابن خلدون. الجزء الثالث. – ص
4. Босворд К.Э. (2007). Мусулмон сулолалари. Йилнома ва шажарлар бўйича маълумотнома. Тошкент: Фан.
5. Jaloliddin Abdurrahmon as-Suyuti. (1365/1946). Tarix ul-Xulafo. Qohira: Dar ul-fikri al-a'robiy.
6. Вамбери Херман. (1990). Бухоро ёхуд Мовароуннахр тарихи. Тошкент: Адабиёт ва Санъат нашриёти.
7. Абу Бакр Муҳаммад ибн Жаъфар ан-Наршахий. (2011). Тарихи Бухара. Истори́я Бухары. Translator: Sh.K.Kamoliddin. Tashkent SMI-ASIA.
8. Abu Djafar Mohammed ibn Djarir at-Tabariy. (1964). Annales. Ed.M.J. de Goeje. Lugduni-Bataavorum: E.J.Brill.
9. Abdulloh Shakur. Tarixi islami. A Lithographic source written in Turkic that has been registered under №545 in the fund «The treasury of sources» of International Islamic Academy of Uzbekistan. عبد الله شكور. تاريخ الاسلامى
10. Отаҳўжаев А. (2010). Илк ўрта асрлар Марказий Осиё цивилизациясида турк-суғд муносабатлари. Тошкент: ART-FLEX.
11. Абу Райхон Беруний. (1968). Қадимги халқлардан қолган ёдгорликлар. Translator: А.Расулов. Тошкент: Фан.
12. Чағониён тарихи. (2002). Translator: Хидиров А. Тошкент: Тошкент ислом университети.
13. История ат-Табари. Translator: Беляева В.И. & Большаков, Халидов А.Б.
14. Ражабов Р. (2012) Ўзбекистондаги араблар тарихи ва этнографияси: XIX аср ўрталари – XXI аср бошлари. Institute of History. Тошкент: Шарқ.
15. Исмаилова Ж.Х., Левтеева Л.Г. (2013). Ўзбекистон харбий санъати тарихи. Тошкент: Ўзбекистон НМИУ.
16. Лившиц В.А. (1979). Правители Пянча. Народы Азии и Африки / №4.
17. Ал-Мутолаъату ат-Тавжихия. (1973/1393). Лиссоффи ар-Робиъи ас-Санавий. Жумхурияту ал-Ирокия: Ал-хуррияту лит-Тобаъа.
18. Муҳаммад Содиқ Муҳаммад Юсуф. (2017). Ислом тарихи. Тошкент: Hilol-nashr.
19. Зоҳидов Қ.Т. (2004). Илк ислом давлатчилиги ва унинг шаклланиш жараёнлар (632–661). Dissertation of Tashkent islamic university.
20. Жалолиддин Абдулрахмон ас-Суютий. Тарих ул-Хулафо. – Қохира: Дар ул-фикри ал-аъробийи, 1946/1365.

REFERENCES

1. Muhetdinov D., Hajretdinov D. (2011). Istorija arabskogo halifata. Nizhnij Novgorod: Medina.

2. Ash-shayx Muhammad al-Xuzoriy. (1424/2003). Ad-Davlatu al-Umaviyya (Muhadorotu fi tarix al-Umami al-Islamiya). Qohira: Al-muxtor.
3. Ibn Xaldun. Abra tarixi Ibn Xaldun. A lithographic resource stored in the fund of Muslim board of Uzbekistan with number № D-341 (4889). – B. 40, 54. عبر تاريخ ابن خلدون. الجزء الثالث. – ص.
4. Bosvord K.Je. (2007). Musulmon sulolalari. Jilnoma va shazharlar b'jicha ma'lumotnoma. Toshkent: Fan.
5. Jaloliddin Abdurrahmon as-Suyutiy. (1365/1946). Tarix ul-Xulafo. Qohira: Dar ul-fikri al-a'robiy.
6. Vamberi Xerman. (1990). Buhoro jo'xud Movarounnahr tarihi. Toshkent: Adabijot va Sanat nashrijoti.
7. Abu Bakr Muxammad ibn Zhafar an-Narshahij. (2011). Tarihi Buhara. Istorija Buhary. Translator: Sh.K.Kamoliddin. Tashkent SMI-ASIA.
8. Abu Djafar Mohammed ibn Djarir at-Tabariy. (1964). Annales. Ed.M.J. de Goeje. Lugduni-Batavorum: E.J.Brill.
9. Abdulloh Shakur. Tarixi islami. A Lithographic source written in Turkic that has been registered under №545 in the fund «The treasury of sources» of International Islamic Academy of Uzbekistan. عبد الله شكور. تاريخ الاسلامي.
10. Otah'zhaev A. (2010). İlk y'rtta asrlar Markazij Osijo civilizacijasida turk-surd munosabatlari. Toshkent: ART-FLEX.
11. Abu Rajxon Berunij. (1968). Qadimgi harklardan kolgan jodgorliklar. Translator: A.Rasulov. Toshkent: Fan.
12. Charonijon tarihi. (2002). Translator: Hidirov A. Toshkent: Toshkent islom universiteti.
13. Istorija at-Tabari. Translator: Beljaeva V.I. & Bol'shakov, Halidov A.B.
14. Razhabov R. (2012) Uzbekistandagi arablar tarihi va jetnografijasi: XIX asr urtalari – XXI asr boshlari. Institute of History. Toshkent: Shark.
15. Ismailova Zh.H., Levteeva L.G. (2013). Uzbekistan harbij sanati tarihi. Toshkent: Uzbekistan NMIU.
16. Livshic V.A. (1979). Praviteli Pjanha. Narodi Azii i Afriki/№4.
17. Al-Mutolaatu at-Tavzhixija. (1973/1393). Lissoffi ar-Robii as-Sanavij. Zhumhuriyatu al-Irokija: Al-xurrijatu lit-Toba.
18. Muxammad Sodiq Muxammad Jusuf. (2017). Islom tarihi. Toshkent: Hilol-nashr.
19. Zoxidov K.T. (2004). Ilk islom davlatchiligi va uning shakllanish zharajonlar (632–661). Dissertation of Tashkent islamic university.
20. Zhaloliddin Abdurramon as-Sujutij. Tarih ul-Hulafo. – Kairo: Dar ul-fikri al-arobij, 1946/1365.

Авторлар туралы мәлімет:

Ибрагимова Нозима Камилжановна – PhD, Ташкент ислам институтының доценті (Ташкент, Өзбекстан, e-mail: nozii_83@rambler.ru, ORCID ID: 0009–0005–5503–7067).

معلومات عن المؤلفين:

إبراهيموفا نوزيما كميلجانوفنا – حاصلة على درجة الدكتوراه، أستاذة مساعدة في المعهد الإسلامي في طشقند. (طشقند، أوزبكستان).

Information about authors:

Ibragimova, Nozima Kamiljanovna – PhD, Tashkent Islamic institute's assistant of Professor. (Tashkent, Uzbekistan, e-mail: nozii_83@rambler.ru, ORCID ID: 0009–0005–5503–7067).

Информация об авторах:

Ибрагимова, Нозима Камилъджановна – PhD, доцент Ташкентского исламского института. (Ташкент, Узбекистан, эл. почта: nozii_83@rambler.ru, ORCID ID: 0009–0005–5503–7067).