

An Analysis of the Records and Discourses on Mirza Ulug`bek in the Chinese Ancient Texts of the Ming Dynasty

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ABSTRACT

Mirza Ulug`bek was one of the rulers of the Timurid dynasty. During his reign in Samarkand, he placed much emphasis on the development of friendly relations with the Ming Dynasty and sent many missions to visit the Ming Dynasty, which promoted the economic and cultural exchanges between Samarkand and the Ming Dynasty and promoted the mutual appreciation and integration of Eastern and Western civilizations on the Silk Road. The records of the ancient Chinese texts of the Ming dynasty about the Mirza Ulug`bek can bear witness to the close political, economic, and cultural relations between Samarkand and China in terms of diplomatic etiquette, tribute items, missions, and imperial letters, which provide useful historical references for today's China and Central Asian countries to build the "Silk Road Economic Belt" and promote the construction of the Asian community of destiny.

Keywords: *Mirza Ulug`bek, Chinese ancient books, Silk Road, Cultural exchange.*

1. INTRODUCTION

Diversity of civilizations leads to exchange, exchange leads to mutual appreciation, and mutual appreciation leads to development. With the in-depth promotion of the "Belt and Road" initiative, China and Central Asian countries have increasingly close economic, political, and cultural ties, deepening economic and trade cooperation, and frequent exchanges and mutual appreciation of civilizations. Based on this, it is more and more important to dig and study the history of friendship between China and Central Asian countries to better serve the construction of the "Silk Road Economic Belt". Since the 1980s, many Chinese scholars have focused on the economic and cultural exchanges along the Silk Road during the Ming Dynasty, and have studied the relationship between the Ming Dynasty and Central Asia from different perspectives, including history and culture, language and writing, silk art, painting art, and medicine, with great success. Among them, Zhang

Wende has written two books, "Study on the History of the Relationship between Ming and Timur Dynasties", and "Tribute and Entering Attachment - Study on Westerners Coming to China in Ming Dynasty", and has published a series of papers and research results, which are of the great reference value. Yang Linkun's book "West Wind and Ten Thousand Miles of Crossing River Roads - Emissaries and Merchants on the Silk Road of the Western Regions in the Ming Dynasty" contains a more systematic study of the emissaries and merchants on the Silk Road of the Western Regions in the Ming Dynasty. Yu Yusen's book "Persia and China - Timur and After" is a more general introduction to the exchange between China and Persia in porcelain, ink and brush, people, and so on. However, less attention has been paid to the study of the "scholar-kings" of Central Asia, and to our knowledge, only Mr. Ma Junqi's article "A Brief Discussion of Mirza Ulug`bek" examined the life of Mirza Ulug`bek. Therefore, this paper will contribute to the study of the history and culture of the Silk Road and the history of Sino-foreign

relations in the Ming Dynasty, as well as provide a historical basis for the promotion of people-to-people and civilizational ties between China and Central Asian countries in the new era.

2. THE MING DYNASTY CHINESE ANCIENT BOOKS ON THE MIRZA ULUG`BEK

In the Ming Dynasty, there were close economic and trade exchanges and frequent cultural exchanges between the Ming Dynasty and the Timurid Dynasty, which effectively promoted bilateral political, economic, and cultural exchanges and mutual learning. There are a large number of records about Mirza Ulug`bek in the ancient Chinese books of the Ming Dynasty, such as the Ming History, the Ming Shilu, the Ming Hui Dian, and the Huang Ming Siyi Kao.

2.1 Records in the "Ming History"

The "Ming History", one of the twenty-four histories of China, was written by Zhang Tingyu and others in the Qing Dynasty. Its main content is drawn from actual records, court records, official newspapers, and personal collections, and is based to a large extent on Wang Hongxu's Manuscript of The Ming History. Therefore, the History of the Ming Dynasty has been regarded as one of the better-revised histories because of its wide range of materials, rigorous style, and elegant writing. The best edition available is the 1974 standardized version from the China Book Bureau.

The "Ming History" contains two references to Mirza Ulug`bek, who was a kind and peaceful man, and focused on developing friendly relations with the Ming Dynasty, as evidenced by the following accounts:

Yongle thirteen years sent an envoy with Li Da, Chen Cheng, etc. to pay tribute. And resigned to return, ordered Cheng and the middle official Lu An to go together, and gave its leader Mirza Ulug`bek and other silver, colored coins. The country again sent an envoy with Cheng and others to pay tribute. In the 18th year, Cheng and Guo Jing were ordered to present the royal decree and colored coins. In the autumn and winter of the fifth year of Xuande, the head of the Mirza Ulug`bek and other envoys were sent to tribute again. In the seventh year, Li Gui and other officials were sent to present Wenqi and Luo Jin to their country. [1]

In addition, Ming Emperor Yingzong's letters to the Mirza Ulug`bek also show the Ming ruler's appreciation of the Mirza Ulug`bek, and he gave them generous gifts as a reward.

In the tenth year of the reign (Zhengtong), he wrote a letter to his king, Mirza Ulug`bek, saying: "The king is far away from the western frontier, but he has been diligent in his duties and tributes, which is good enough to be commended. Make back, especially give the king and the king's wife colorful coins table, show my preferential treatment of the intention." Other edi. cts gave gold and jade ware, dragon head staff, fine saddle, and all colors of woven gold Wenqi, official ambassador for the commanding officer. [1]

2.2 Records in the "Ming Shi Lu"

The "Ming Shi Lu", the official chronicle of the Ming dynasty, is based on the emperor's edicts, ministers' chapters, local officials' reports, archives, and the official collection of historical records cut and embellished. The book is rich in content, and clear chronology, is the study of the Ming dynasty's politics, economy, military, culture, and foreign relations and other aspects of the most basic historical materials, but also the study of the Ming dynasty and the Timurid dynasty relations the most important Chinese historical materials. From this historical book, people can sort out the time of the Ming and the Timurid dynasty tribute trade, tribute places, tribute , which has a high historical value. The best version of the book is the 1962 photocopy of the Institute of History and Language of Taiwan's "Central" Research Institute.

The "Ming Shi Lu" has a total of 13 records on the Mirza Ulug`bek, reflecting that the economic exchanges between the Timurid dynasty and the Ming dynasty mainly took the form of "tribute" and "return gifts", Mirza Ulug`bek and other leaders sent missions to the Ming government to offer famous horses, leopards, lions and other precious species, The following entry in the "Ming Shi Lu", which is the first record of an emissary sent to the Ming dynasty, is a specific record of the Ming dynasty:

Yongle fourteenth years (1416) June 19: Halle(Hirat), Samarkand, lost Rath, I Du Huai, and other tribute, gave the minister resigned to return, given the money. Order the Ministry of Rites of the state and county banquet preserved, still sent to the official Lu An, the Langzhong Chen Cheng, etc. present edict together with the line, given to the

King of Hirat Shakhrukh and Samarkand head of Mirza Ulug`bek etc. the head of the loss of Rath also does not pull gold, I Du Huai head of Ahmadkhan, etc. white gold, ramie silk, sarong, silk, and other things have a difference. [2]

Yongle sixteenth years (1418), Chen Cheng and other third mission to the Timurid Dynasty, in Yongle eighteen years (1420) returned to Beijing in November, the main purpose of this mission is to send the Timurid Dynasty envoy Ardashir back to the country. About to return, the Timurid dynasty in the reign of Shakhrukh had sent fire - Ğiāt-al-Dīn Naqqaš and other mission personnel to accompany the Ming dynasty, and record what they saw along the way, and eventually formed the "Shakhrukh sent to China" book, which will record the Ming Chengzu riding Shakhrukh offered famous horse accidentally fell, as well as after the event of riding Mirza Ulug`bek offered BMW. The following two entries are consistent with the historical records of Central Asia:

Yongle sixteenth year (1418) on August 20, (Hirat) Shakhrukh, and Samarkand Woodrupa sent envoys to the famous horse [3] Yongle sixteenth year (1418) September 1: (Hirat) Shakhrukh, Samarkand Mirza Ulug`bek ambassador Ardashir. [4]

The ambassadors sent by Mirza Ulug`bek often carried a large number of agates, horses, and local specialties in the exchange of goods to China, to achieve the complementary exchange of agricultural economy and nomadic economy. It is important to note that the official records of the Timurid dynasty before this time were headed by "Hirat Shakhrukh", while the following entries in the "Ming Shi Lu" all mention Samarkand's Mirza Ulug`bek first, which shows that Mirza Ulug`bek sent separate envoys to China:

The fifth year of Xuande (1430) July 2: Gengzi Samarkand and other places such as the head of the Mirza Ulug`bek, etc. sent envoys Bu Yan Quli, etc. to pay tribute to the party. [5]

In the fifth year of Xuande (1430), the ninth day of the twelfth month of the leap year: Samarkand chief Mirza Ulug`bek and other envoys came to pay tribute. [6]

On the 13th day of the 8th month of the 2nd year of Zhengtong (1437): Gengwu Samarkand and other ambassadors from Samarkand resigned and were ordered to present the edict and the colorful section of the table to their chiefs, such as Mirza Ulug`bek Qulegan. [7]

The 17th day of the 7th month of the 10th year of the reign (1445): the eighth year of the reign of the King of Samarkand and other places, the King of Mirza Ulug`bek, the King of Bitterness, etc. sent ambassadors to the court, such as Boyan Adaoba, tribute horses, camels, money leopards, jade and other things. The Burma consolation envoy in Yunnan announced that the head of Brahmaha province sent Hadasah quickly, paying a tribute of gold, silver, and artifact. Gave feasts and colorful coins, tables and lining, assault clothes, banknotes, and silk have differences. [8]

The above-mentioned letter from Ming Emperor Yingzong to Mirza Ulug`bek was not only recorded in the History of Ming but also in the "Ming Shi Lu", which is more detailed:

Zhengtong ten years (1445 years) October 3: the book oracle Samarkand ground King Mirza Ulug`bek Qu Liegan said: "The king is far away from the western frontier, scrupulously cultivate duties of tribute, and now send ambassadors such as Boyan Adachi to the tribute. This is a great honor." to return, especially given to the king and his wife and prince Abdu'la namely Bahadu'r colorful coins, table, to show that I treat the preferential treatment, the intention to can receive. Still, the edict to give gold and jade vessels and leading crutches, jade events, fine saddles of various colors of woven gold and ramie silk clothing, and other things, all ordered Boyan to answer the eight loss and other presents with the, appointed Boyan to answer the eight loss for the commanding officer. [9]

From this edict can be seen, Ming Emperor Yingzong praised Mirza Ulug`bek and sent a delegation to the tribute, "the diligence and sincerity, good enough to praise", to Mirza Ulug`bek "and his wife and Prince Abdu'la Bahadur" for a generous reward. The main reward was the products of the Middle (Central Plains) Kingdom. It is noteworthy that the prince mentioned in the imperial edict, Abdu'la-Bahadur, was the second son of Mirza Ulug`bek, and the successor appointed by Mirza Ulug`bek. The special mention of this prince by Ming Emperor Yingzong shows that he was well aware of the internal affairs of Samarkand, reflecting the friendly and close relationship between the Ming Dynasty and Samarkand.

The letter from Ming Emperor Xuanzong to Shakhrukh is almost identical to the one recorded in the History of Ming Dynasty: "In the seventh year (of Xuande), Li Gui and other officials were sent to present Wenqi and Luojin to his country", but the

Ming Annals also record the Ming Emperor Xuanzong's reward to the Samarkand chief Mirza Ulug`bek:

On the seventh day of the first month of the seventh year of Emperor Xuande's reign (1432): Ding Mao sent Li Gui and other officials to the western region of Halle and other countries, edict Shakhrukh lock Lu Tang, said: "I, the imperial ancestors of the Emperor Taizong Wen emperor(Ming Chengzu), you serve the court, sent an ambassador to contribute, always one heart. I respectfully accept the mandate of heaven, that is, the emperor's throne, dominating the world, the era of the first year to declare Germany. The big and small government affairs are one. Emperor Huangzu(Ming Chengzu) has a heart of compassion for the people and treats them equally. The previous envoy sent a book and coins, but the road was blocked and returned. Recently, I heard that this road is about to be opened, and I sent a letter specifically to officials such as Li Kui, conveying my intention to them. Also gave Samarkand chiefs Mirza Ulug`bek. give gold weave, Wenqi, and colored silk. And edict Hami(Qumul) faithful Shun Wang Bu Ta lost, faithful King Tuohuan Timur, Shazhou, Chikin Mongolian two guards are trapped that come, the commanders of the Chauhan Buqa, etc. to a military escort. [10]

The "Ming Shi Lu", the largest number of records on the Mirza Ulug`beks during the reign, has six, in addition to the two mentioned in the previous article, and the following four:

The fourth day of the seventh month of the second year of the Zhengtong era (1437): Samarhan head sent to Mahmud bald, Mirza Ulug`bek male Mile sent to Glai Minha bald, lost Hali(Hirat) head sent to lock Lu Tan Mile, Aduan ground sent to Azuchi barbarian, etc. all come to pay tribute to the horse camel, square things. They were given colorful coins, banknotes, and silk. [11]

Zhengtong four years (1439 years) June 2: Wu Yin Hami(Qumul) loyalty Shun Wang Buda lost Li sent envoy Aliga, Duo Yan Wei commanders to discuss the Qin sent envoy Bebang, Samarkand and other places Mirza Ulug`bek Bitter Lai Chien sent envoy Zafar, and Guangdong Ningyuan County, the former Tuguan County Prime Minister Xingjing Ziduo Lishou Luo Qingcai, etc. all come to the dynasty, tribute camel, horse, and square. Gave a banquet and gave colorful coins and other things have differences. [12]

Zhengtong ten years (1445 years) June 9: Xinhai Hami(Qumul) loyalty Shun Wang inverted Wada lost Li sent envoys to know the courtyard Abturat, Samarkand and other ground Mirza Ulug`bek bitter Largan Wang sent envoys bald Bo Yan, Chikin Mongolian guard commanders write an order to send the head of the Dan, and Sichuan Tianquan six Fan recruiting ambassador high Feng Chang River West fish Tong Ningyuan and other places military and civilian consolation Division Lama Jia Dujia Uthizang Lama Sappa, etc. to the dynasty, tribute horses, camels, and other things. The government gave a banquet and colored coins. [13]

The 13th day of the 5th month of the 11th year of the reign (1446): The royal edict of the King of Hami Zhong Shun and the chiefs said: "The King of Hami (Qumul) Zhong Shun sent the commander Falusha and other present to the capital, ready to say that recently, the head of Walla also first order Tarachchi and so on to Hami(Qumul), to take your mother's wife and brother. The king of the country, who had sent more than 100 ambassadors to Hami(Qumul), was forced to go to Warat. [14]

2.3 Records in the "Ming Canon"

The "Ming Canon" is a political book dedicated to the Ming dynasty's canonical system and contains examples of the canonical system. The book is composed of volumes one hundred and five to one hundred and eight "Tribute" and "general regulations on Tribute", volume one hundred and nine "Huitongguan", volume one hundred and ten to volume one hundred and thirteen "to give" and other content, more about the Ming dynasty and the Timurid dynasty to and from the matter, more detailed in the "Ming Shi Lu" of the relevant records, is the study of the Ming dynasty and the Timurid dynasty important historical materials. The book is currently a better version of the Ming Wanli years Shen Shixing and other rebuilt, the Commercial Press in 1989, a reduced version.

There is no direct record of Mirza Ulug`bek in the "Ming Canon", but most of them are recorded by "Samarkand", and there is only one record of the tribute between Samarkand and Ming during Mirza Ulug`bek's reign. The rest are listed in "Tribute", "Giving", "Food and Shame" and other relevant parts. It is because of the frequent tribute from Samarkand during this period that the Ming Dynasty gradually established the specifications of the return gift in the fourth year of the reign of the Ming Dynasty and was used by later generations, as

shown in the Ming Canon, Volume 122: "Samarkand return gift: one money leopard in the fourth year of the reign of the reign of the reign of the Ming Dynasty, eight table miles; western horses, five table miles each, folded banknotes Silk ten; lion skin a, two table ly; a gold line leopard skin each a table ly."

Back to give the fourth year of the Zhengtong era (1439), a gold thread leopard, ribbons (colored silk) eight tables, and lanes. Western horses, folded banknote silk ten bolts. Lion skin, a sheet of two table miles. Golden thread leopard skin, each a table (unit). Each then the gold line leopard case plus color (earth merchants) five table miles. In the third year of Hongzhi, there was one lion and eight lions of color. The main and deputy ambassadors and senders, stop the main reward, with no additional reward. The king stopped with the return gift, no special gift. [15]

2.4 Records in the "Journeys to the Western Regions"

The "Journey to the Western Regions" and the "Journal of the Western Regions" were both written by Chen Cheng, a famous diplomat of the Ming Dynasty. The former is a record of the itinerary of Chen Cheng's mission to the Timurid dynasty; the latter is an examination of the situation of the mountains and rivers, customs, and social customs of the various places his mission experienced. These two works provide a lot of detailed information for the study of the customs, mountains, rivers and mountains of the Timurid dynasty, as well as the friendship and exchanges between the Ming Dynasty and the Timurid Dynasty. These two works are currently the better version of Zhou Liankuan's annotated version. It is worth noting that Wang Jiguang, according to the Gansu Library's collection of "Mr. Chen Zhushan collection" (currently there are only two Qing engraved copies in Jiangxi, Gansu Library) to further collate and proofread, will be named "Chen Cheng Western Region data proofreading", and Mr. Zhou Liankuan's proofreading book can be compared and erroneous.

Although the "Journeys to the Western Regions" and the "Journal of the Western Regions" do not directly describe the Samarkand monarch Mirza Ulug`bek, some of the records show Chen Cheng's appreciation of this monarch and Mirza Ulug`bek's hospitality to the Ming emissaries.

Twenty-first day, sunny. We got up early and went westward, crossed the big stream, the beach was shallow and wide, traveled about 40 miles, and arrived at the orchard east of Samarkand and camped, and we stayed for ten days. [16]

Compared with the time the mission camped in other places, Chen Cheng and his party camped in the orchard of Mirza Ulug`bek for ten days. Although there is no detailed record of the daily schedule and events, it is clear from the time that the mission had friendly relations with the monarch of Mirza Ulug`bek. In addition, in Chen Cheng's "Poems on the Journey to the West", there is a description of "To the Samarkand Monarch's Woodland Orchard":

The towering golden walls of the high platform, and the windows are exquisite and open on eight sides. A gust of royal breeze blew through the embroidered curtain, and cool air came from the sky.

The audience is sitting on the ground, and the noble lovely meet each other. I don't know how to bow my head, but bow my knees and worship three times. [17]

Chen Cheng's description of the banquet scene, it can be seen that Mirza Ulug`bek's reception of the Ming dynasty mission is high, the banquet participants, regardless of their rank, called each other "Salam", that is, Salam in Arabic, can be seen that the banquet was attended by more attendants, all from the Timurid dynasty of various classes, reflecting the Mirza Ulug`bek's treatment of the Ming dynasty mission The friendly attitude of a warm welcome.

2.5 Records in the "Huang Ming Siyi Kao"

"Huang Ming Siyi Kao", by Zheng Xiao (1449-1556) of the Ming Dynasty, is a monograph on the history of the Ming Dynasty's interactions with neighboring countries and overseas countries, which is included in his masterpiece "Wu Xue Bian", volume 67 and 68, containing a total of 92 country and place names. The book only records the two tribute trade to China and the two Ming ambassadors' missions to Halle, which can be corroborated with other historical materials. In addition, it also includes the products and customs of Samarkand and Khalil, which is a reference value for the study of Central Asian history and places.

The "Huang Ming Siyi Kao" about Mirza Ulug`bek's record is relatively brief, and erroneous:

"Yongle five years, the head of the Hari order to send the Tiger outlaw Da and so on to return, and tribute to the party, a generous gift. Change An and other courtesy sections, give the intention. In other words, Timur Ben Yuan's horse harnessed by the side of a team, died, Sun Harry heir. gave Harry seal book, silver coins. Mirza Ulug`bek tribute horses, and again sent An to report the envoy, or that Mirza Ulug`bek is Harry." [18]

The above-mentioned record and the "Ming Record" volume 68 contain the content of no difference but mentioned Mirza Ulug`bek is Harry, in fact, an obvious error. after the death of Timur, his sons into the war for the throne, and finally, Shakhrukh won the throne, and the capital city from Samarqand moved to the city of Hirat And Mirza Ulug`bek is the eldest son of Shakhrukh, here "Mirza Ulug`bek is Hari(Hirat)" is an obvious mistake.

2.6 Records in the "Shuyu Zouzhi Lu"

The Record of Zhouzhuan of the Special Regions, written by Yan Congjian in the Ming Dynasty. He was a pedestrian of the Department of Pedestrians and had come into contact with a large amount of information on foreign countries and had seen and heard many reports written by ambassadors who had returned from their missions to foreign countries. The fifteenth volume of the book "Samarkand" and "Halle"(Hirat) entry, a detailed account of the Ming dynasty and the Timurid dynasty to and from some details of the content, most of which are not covered in other books, is the study of the Ming dynasty, the tribute trade of an important historical work.

The "Shuyuan Zhouzhi Lu" has a record of the Mirza Ulug`bek, excerpted as follows:

"This is the year, the Lord Mirza Ulug`bek sent a tribute to the horse (Timur Sun). In the fifth year, the Northern Peace Road by the Minister of Justice Chen Dewen also returned from Samarkand." [19] -- Shuyi Zhouzhi Lu, p. 484. The "Shuyi Zhouzhi Lu" recorded Mirza Ulug`bek sending tribute to the horse from the "Ming history" "Ming Shi Lu" content, very brief, with no specific time to send an envoy.

3. THE MING DYNASTY CHINESE ANCIENT BOOKS ON THE MIRZA ULUG`BEK RECORDS OF ANALYSIS

It can be seen from the records about Mirza Ulug`bek in the ancient Chinese books of the Ming Dynasty mentioned above that the diplomatic envoys sent by Mirza Ulug`bek had a high status and quality, which promoted the stable development of friendly relations between the Timurid Dynasty and the Ming Dynasty. Under the promotion of the diplomatic missions sent by Mirza Ulug`bek, the process of tribute and return promoted the exchange of goods between the two sides and realized economic exchange and complementarity. At the same time, exchanges and dialogue between the two different civilizations have been strengthened and exchanges and mutual learning between civilizations have been promoted.

As can be seen from the above-mentioned Ming dynasty ancient Chinese texts on Mirza Ulug`bek the diplomatic envoys sent by Mirza Ulug`bek were of high status and quality, which promoted the stable development of friendly relations between the Timurid dynasty and the Ming dynasty. Facilitated by the diplomatic missions sent by Mirza Ulug`bek, the process of tribute and return promoted the exchange of goods between the two sides, achieving economic exchange and complementarity. At the same time, it strengthened the communication and dialogue between two different civilizations and promoted exchanges and mutual learning between them.

3.1 Analysis of the Mission Sent by the Mirza Ulug`bek Envoys

Through sorting out the records of "Ming Shi Lu" and Ming History about Mirza Ulug`bek, people can know that the messengers sent by Mirza Ulug`bek were Alduza, Buyan Quli, Buyan Zafar, Buyan Dabbaji, Baldie Boyan Dabbajzi., Manramat, Mahmud Baldie Minha Baldie and so on, all of them were people with high status or richer in Samarkand at that time, and Alduza was also the messenger sent by Shakhrukh in the 16th year of the ambassador of Yongle. The original Mongolian word for "Buyan" and "Buyan" in Buyan Quli, Buyan Zafar, and Buyan Dabbaji is Bayan, which means rich man. Mahmud is the "Sheykh" in "Ming Emperor Yingzong's Annals", which is recorded in "The 13th year of the reign of Emperor Jingtong". The name "Sheykh" is an Arabic transliteration of

"elders", which is a respectful name for elders of high prestige or status in Central and Western Asia. Therefore, from the status and literacy of the emissaries sent by Mirza Ulug`bek, he took the initiative to maintain friendly relations with the Ming Dynasty, and actively open up a new situation of friendly relations between the two countries. The literati and the rich merchants were not only the messengers of communication between the Timurid Dynasty and the Ming Dynasty, compared with the ordinary messengers, but their learning and thinking could also prompt them to show the ambassadorial temperament and style of the Samarkand emissaries, while learning the advanced technology and techniques of the Ming Dynasty. In this way, the understanding between the two countries could be increased. The dispatch of the emissaries from Urobor also became a model of friendly exchange between Central Asia and China in history.

3.2 The Exchange of Goods Between Tribute and Return Gift

During the reign of Mirza Ulug`bek (1409-1447), the Samarkand mission came to the Ming Dynasty 32 times, among which there were missions with other Timurid dynasties and other clans, as well as missions sent alone. From the exchange of products, Samarkand brought products such as horses, camels, sheep, jade, and square objects. Also according to the Ming Canon: "Samarkand tribute are horses, camels, jade, Asma also bead flowers, Sai Blue beads, agate beads, crystal vine bowls, Fan bowls, coral branches, wutong alkaline, lock clothes,, a political iron knife, political iron file, agate sand, black building stone, glasses, antelope horn, silver rat skin, iron horn skin." [20] Ali Mazaheri has mentioned that "they (Timurid dynasty) often escorted ostriches, lynxes and leopards trained for hunting into the dynasty. But most of them were lions, which were animals that could not be seen in China". And the Ming Dynasty gave back mainly banknotes, colored coins, sarongs, silks, table lining, fur clothes, and other Chinese products. In the exchange of goods between the Ming Dynasty and Samarkand, horses were the important strategic materials needed for Ming Dynasty's conquests, and horses were the most tribute every time. According to statistics, during the period of Mirza Ulug`bek's rule in Samarkand (1409 to 1447), the Ming Dynasty paid tribute to the horses up to 30 times, and the Ming Dynasty gave generous tribute to Timur. The lion's majestic dominance was loved by the Ming

emperors, and the "Lion Fu" and "Lion Poem" were popular at the court. It must be mentioned that after Ming Chengzu, there was no more record of lion tribute from Western countries to the Ming Dynasty in "Ming Shi Lu" for some time. However, according to the "Ming Canon", during the reign of Mirza Ulug`bek, he still made tributes to the Ming Dynasty. In 1439, Samaritan paid a tribute of one lion skin, and the Ming court returned the tribute with two tables of lions. In addition, jade was also an important item that Mirza Ulug`bek offered to the Ming Dynasty. According to the "Ming Shi Lu", Mirza Ulug`bek offered jade to the Ming Dynasty five times in November and December of 1419, 1431, 1445, and 1447. The amount of jade sent to the Ming dynasty was also very large [21]. In the process of such tribute and return gifts, the trade network of the Ming Dynasty overland Silk Road was formed, which realized frequent interaction and exchange of goods between Ming China and Central Asia, and promoted the exchange of complementary farming and nomadic economies. Therefore, the exchange of goods and products between the Ming Dynasty and Samarkand constitutes an essential feature of the dialogue of civilizations and is a historical witness of the great exchange of material civilizations.

3.3 The Exchange of Civilizations Between East and West and Their Mutual Appreciation and Integration

The mission sent by Mirza Ulug`bek came to the Ming Dynasty and exposed the charm of Chinese culture and brought the exotic cultures of Central Asia to the Middle Kingdom, further enriching the connotation of Chinese culture. At the same time, their missions returned home and spread the Chinese culture they had been exposed to, influencing the traditional native culture. Mirza Ulug`bek was part of a large mission sent by Shakhrukh to the Ming Dynasty from 1419 to 1422, during which he stayed in Beijing for almost a year, an experience that should have increased his interest in Chinese culture. Again, jade culture is a treasure shared by the civilizations of China and the countries along the Silk Road. Mirza Ulug`bek was fond of jade with a Chinese flavor, as it was part of his own cultural identity. It seems that people can pass through the time tunnel and get to know this old friend, who lives in a foreign country but loves Chinese culture, in-depth. This cultural interchange not only strengthens the exchange between two different civilizations but also enhances the feelings between different peoples. More importantly, the

mutual cultural recognition became the spiritual bond of friendship between the two countries.

In addition, the Ming emperor wrote to the Timurid dynasty monarchs in a state letter, highlighting the Chinese culture of benevolence, and peace thought. For example, in the eighth year of Yongle (1410), Ming Chengzu wrote a letter to Shakhrukh, advising him and his nephew Khalil to stop the military and talk peace, the reason is that "the family of relatives, love each other thick enough to control foreign invasion, relatives are still in the form of hostility, how can the alienated and the same, from now on it is desirable to rest and preserve flesh and blood, share the blessing of peace.[22] In the state letter of the 16th year of Yongle (1418), Ming Chengzu also mentioned that "benevolence is the love of people" and "although (our two countries) are separated by 10,000 miles, (friendship exists), and the hearts of the people are as clear as a mirror".[23] Xuande seven years (1432), Ming Emperor Xuanzong wrote to Shakhrukh's state letter, not only to Shakhrukh informed his reign and change the year of Xuande, but also said that the two countries should "benefit from the heart of heaven, eternal sincere good, with each other, the same family, business and physiology, each from their convenience".[24] It can be seen that, in the process of interaction with the Timurid dynasty, the Ming dynasty insisted on the Confucian thought of "benevolence, righteousness and propriety" as the guiding ideology in dealing with the relationship between the two countries, and advocated "love and generosity", "eternal and sincere goodwill, with each other, the same

4. CONCLUSION

As the third king of the Timurid dynasty, Mirza Ulug`bek was called "the scholar on the throne" by historians. The monarch's love and pursuit of science and technology, literature, and art provided Samarkand with a free and equal academic atmosphere and promoted the cultural prosperity of the central river and Central Asia. The records of ancient Chinese texts, such as the History of Ming Dynasty and the "Ming Shi Lu", reflect that Mirza Ulug`bek sought peace and focused on developing friendly relations with the Ming Dynasty, sending several missions to the Ming Dynasty, which were favored and appreciated by the Ming Emperor and promoted economic and cultural exchanges between Samarkand and the Ming Dynasty. From the records of Chinese ancient texts of the Ming

Dynasty, it can be seen that Mirza Ulug`bek was a monarch, but also a scholar, an emissary, and an artist, who promoted the development of science and technology such as astronomy, mathematics, and painting, as well as the economic and cultural exchanges between China and Central Asia on the Silk Road in the first half of the 15th century. Therefore, the excavation of Chinese ancient records on Mirza Ulug`bek can witness the close political, economic, and cultural relations between Samarkand and China in history in terms of diplomatic etiquette, tribute items, missions, and imperial letters, which can provide useful historical references for China and Central Asian countries to build the "Silk Road Economic Belt" and promote the construction of the Asian community of destiny.

AUTHORS' CONTRIBUTIONS

Aibibula Tuersun: wrote the paper also conceived and reviewed the paper. Yongyong Pan: collected the data.

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