

The participation of the people of Bukhara in the world maritime trade in the Middle Ages**Vohidova Yulduz Roziqovna***first-year student at Master's degree in History (by directions and types of activities)
Bukhara State University***Article history:***Received: 15th February., 2022**Accepted: 19th February., 2022**Published: 22th February., 2022***Annotation:** *This article involves the participation of Bukhara people in the world maritime trade and their history in the Middle Ages.***Keywords:** *Timurid period, military circles, traditional trade, important events, future generations*

Introduction. We know about how people lived in the Middle Ages through historical sources. In particular, there are many artefacts stored in museums around the world, such as tools of labor, weapons, money, household items, as well as houses, bridges, temples and castle walls. They can give a lot of information about the daily life of medieval people. The archives contain written laws and decrees of the rulers, court decisions, descriptions of property, and other similar sources. The yearbooks describe the important events that took place in the lives of countries and peoples in which year. In the works and correspondence of medieval scholars, the inner world of the people of that period, their creative, scientific research were revealed. Tales, legends, spoons and legends allow us to understand how medieval people imagined the construction of the world and its few places in it.

The main part. During the reign of Amir Temur and the Timurids, the geographical knowledge of the Central Asian population expanded. We have every reason to conclude that they explored the trade routes from Central Asia to China by sea. With the sending of Abdurazzaq Samarkandi to India by sea by Shahrukh Mirza, as well as the sending of ambassadors to China by Ahmad Mirza, the ruler of Samarkand in 1483, they took lions to the Ming emperor, as well as their journey through China to Manlaszya. From the above considerations, it can be concluded that the merchants of the Timurid period were well acquainted with the sea route to China. This shows that the geographical knowledge of the Central Asian population was much wider during the Timurid period. Historical sources have repeatedly stated that the traditional trade routes from Central Asia to China passed through East Turkestan. In the 15th century, the Timurid aspirations for sea routes were perceived by the Ming state as a rivalry over waterways, and they provoked protests.

The alliance of the tribes that established a state, entering the inner provinces of Movarounnakh from the north-eastern part of Central Asia in the 5th century. The first ancestors of the Hephthalites are believed to be the Huns. Different opinions have been expressed about their origin. According to Bernstam, the lands of the Hephthalites are the middle and lower Syrdarya and the upper basin of the Amu Darya; A.P. Tolstoy believes that they came from the rich part of the Aral Sea. Although the composition of the Hephthalites is not definitively known, they are known to have been formed on the basis of Central Asian tribes (mainly warlike nomadic tribes) mixed with Turkic ethnic elements. The Hephthalites were fire-worshippers, but among them were some who gradually converted to Buddhism and Christianity. Hephthalites are mentioned in written sources as fetal, haftal, haytal. The

name ephthalus first appears in the form of heptal in the 5th century Armenian. The name is actually derived from the name of a king called Ephtalon. He was also called Vakhshunvar, and he led the march of the Hephthalites. In the 7th century B.C, a red-haired man living in northwestern China (Hexi) left the lands where some of the Kozi Kok Huns lived and settled in the mountainous regions of the Pamirs. They then mix with the locals and change their language as well. Another group of Huns came to Hungary after the collapse of the Hun state and settled in the Ila basin, where they formed the Yueban ethnic group. Another group of Hephthalites went to the northern territories of the Caspian Sea and then mixed with other Turkic peoples in these lands. The Hephthalites multiplied in the second half of the 4th century and established a state, subjugating the Khioni, Kidar and other peoples living in Movarounnahr. In the fifteenth century, they defeated the Qang state. It occupied a large part of Khorasan. For the land of Khorasan, the Hephthalites waged a fierce war with Iran. At the end of the 6th century, the Hephthalite state was in crisis. The Turkish Khanate occupied Movarounnahr. The warlike part of the Hephthalites retreated to the northern regions of Afghanistan and India, and their next generations mingled with the peoples there and mingled with them. The rest of the Hephthalites in Central Asia later became part of the Uzbek and Turkmen peoples. The Hephthalites are known to be arsonists, but the number of those who gradually converted to Buddhism and Christianity also began to increase.

Sughd. Sughd is located in the Zarafshan and Kashkadarya valleys. It included the estates of Samarkand, Bukhara, Kesh and Naqshab. Each of the estates had its own governor and military chokars. Although most of them were politically dependent on the Samarkand Ikhshid, Bukhara, Kesh, and Naqshab were almost independent. Agriculture and horticulture, especially viticulture, flourished in Sogdiana. The sheep and tulpars of this region were very popular.

Tokhariston. Tokharistan was located in the Surkhandarya region of southern Tajikistan and northern Afghanistan, uniting 27 mountainous and foothill regions. The most powerful and influential provinces were Khuttalan, Shuman, Qabadiyan, Shugnan and Wakhan. The capital was Balkh. The first medieval local governments of Tokharistan were not yet centralized into a single state. The people of Tokharistan practiced Buddhism. They had a 25-letter alphabet. Most of the population was engaged in sedentary farming. Armament was particularly prevalent in Tokharistan. The chokars were armed with bows, hammers, clubs, daggers and swords. Glassmaking and textiles were well developed in Tokharistan.

Makhmud(Chjan Xa) travelled to Arabian and African countries a number of times through the sea route on behalf of China.. He was the grandchild of Umar Kamoliddin Sayyid Shamsiddin, coming from his sixth generation.

In historical resources his name is mentioned as Ma, his Muslim name is shown as Makhe{167,page230}. This name is the shortened pronunciation of his name..It should be mentioned that , at that times the Chinese used to write his name in shortened forms, such as, Makhe for Makhmud, Makhme for Mukhammadin.

Makhmud's ancestors were khajis, therefore, the local people called them "Khojim". Their permanent residence was in the province of Kunyang in the country of Yunan, which is now in the south of the Peoples Republic of China. As is mentioned in "the history of generation of Chjan Khan, Makhmud's father was called Millijin. He was the fifth generation of Umar Kamoliddin. Milijon's surname was called Ma. It is worth mentioning that there were so many people with the surname Ma among the nation tungon. Therefore, Muslims with the names Makhmud, Mukhammad, Mansur, Masud called their names Ma. Because, they had the custom to use the hieroglyph meaning horse to write "Ma" surname at that time.

Makhmud's mother was from the dynasty of Van, but her name is unknown. There were 6 children in Makhmud's family and 4 of them were girls. His brother's name was called Venmin. His Muslim name is unknown. In his childhood, his parents called him "Sanbao" (means the third wealth or invaluable item). {140, page 126}. Accordingly, he was the third child in his family.

In 1381, his father died of illness at the age of 39. At that time, he was 12. In Junan, the dynasty of Min abolished the authority of Mongolians, they established their state. Obviously, this event had an impact on the social wellbeing of the dynasty of Umar Kamoliddin. The new government looked suspiciously at those who ranked higher positions during Mongolians. Therefore, Makhmud had to go to Beijing due to the serious situation.

There he was in the service of a king named Chju Li. At that time, Chju Li was preparing for the war against his nephew who was struggling for the same crown.

His nephew was cruel to Mongolians, therefore Chju Li decides to take advantage of the situation. He pays great attention to Makhmud, who was a generation of determined, hard-working, intelligent and well-educated Umar Kamoliddin.

Makhmud showed enormous efforts when Chju Li was struggling for the crown. At the same time he achieved to attract his relatives on his side. Makhmud earned the belief and respect of Chju Li.

In 1403, after a long struggle for the crown, Chju Li achieved to establish his state, as the third khan of the dynasty of Min, he proclaimed himself Chengzu (1403-1424). At the beginning of 1401, he awarded all those who served to him. Then with his own hands, writing the hieroglyph "Chjeng" (meaning "inaugural", "serious"), he decreed it as a surname for Makhmud. According to Chinese traditions, earning a surname from khan was considered a great respect for anyone. After that, Makhmud's surname was called "Chjeng", his name was addressed Xa {167, page 231}. Makhmud's children and dynasties used Chjeng as their surnames. Therefore, his son was called Chjeng Yang (his childhood name was Enlay) used to live mostly in Nankin. Now there is his twentieth generation {140; pages 127-128}.

The dynasty of Min paid great attention to Chengu maritime trade. Therefore, he submitted this duty to Makhmud. Because while managing the ships during the wars, Makhmud showed his incredible talent and knowledge. Makhmud was on the sea journey seven times, at every time, he set out to fill the ships with invaluable items and goods. His crew brought great wealth to the dynasty of Min.

Makhmud's first voyage started on the 15th day in the 6th month of 1405 (according to the Chinese lunar calendar and continued up to the 9th month of 1407. At his disposal, there were 63 ships and 27 thousand people. The largest ship given to him was 145 metres long in height, 59.5 metres long in width.

Makhmud's second voyage started on the 13th day in the 9th month of 1407 and continued till the summer of 1409. On this voyage he had 249 ships. In terms of the number of ships, his second voyage was the largest. In his first voyage he went to the Indonesian islands, in his second voyage he travelled to the southern coasts of Indian peninsula.

In conclusion, the description of all political events that took place in the world and in our country in the Middle Ages, the history of peoples and nations, historical figures, terms and concepts, historical and geographical names and historical dates are described in detail in history books.

REFERENCES

1. Abdullayev I. Beruni contemporary poets. Tashkent, "Science", 1975.
2. Abdullayev I., Hikmatullayev H. Scientists from Samarkand. Tashkent, "Science", 1969.
3. Abduraxmonov A. Ulugbek Academy. Tashkent. Qomus, 1994.
4. Ahmedov Boriboy. "Sources of the history of Uzbekistan". Tashkent, Teacher, 2001.
5. Asamba F.M., Lapina Z.G., Meyer M.S. History of Africa in the Middle Ages. First 2, MGU, 1987.

6. Avdiyev V.I. History of the Ancient East. Tashkent, "Secondary and high school". 1964.
7. Rasulovich R. O. Ideological Pressure Of The Bolsheviks In The Turkestan Region //International Journal of Progressive Sciences and Technologies. – 2021. – Т. 24. – №. 2. – С. 09-14.
8. Rashidov O. Бухорода жадидчилик ҳаракати ва унинг Ёш бухороликлар партиясига айланиши //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 8. – №. 8.
9. Rashidov O. ЎЗБЕКИСТОНДА БОЛЬШЕВИКЛАР МИЛЛИЙ СИЁСАТИДАГИ ТИЛ ВА ЁЗУВ МАСАЛАСИ //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 8. – №. 8.
10. Rashidov O. ТУРКИСТОН ЎЛКАСИНИ БОШҚАРИШДА МИЛЛИЙ ЗИЁЛИЛАР ВА БОЛЬШЕВИКЛАРНИНГ КУРАШИ //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 8. – №. 8.
11. Rashidov O. БОЛЬШЕВИКЛАРНИНГ ЎЗБЕКИСТОНДАГИ ТАЪЛИМ ТИЗИМИ ВА МАМЛАКАТИМИЗ ЗИЁЛИЛАРИГА ҚАРШИ МАФКУРАВИЙ КУРАШИ //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 8. – №. 8.
11. Rashidov O. Ўзбекистонда совет бошқарувидаги маҳаллийлаштириш сиёсатининг даврий матбуотда ёритилиши //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 7. – №. 7.
12. Oybek R. Sovet boshqaruvi strukturasiidagi mahalliyashtirish siyosati: Mazkur maqola davriy matbuot materiallari asosida tahlil qilingan //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2020. – Т. 1. – №. 1.
13. Oybek R. O'zbekiston SSSRning tashkil topishi va ma'muriy-hududiy bo'linishi: Mazkur maqola davriy matbuot materiallari asosida tahlil qilingan //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2020. – Т. 1. – №. 1.
14. Oybek R. Sovet hokimyatining mahalliyashtirish siyosati va uni O'zbekistonda amalga oshirilishi: Mahalliyashtirish siyosatining maqsadi, prinsipi va mohiyati yoritilgan // ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2020. – Т. 1. – №. 1.
15. Rasulovich R. O. The ideological struggle of underground political organizations against the bolsheviks in Uzbekistan //Middle European Scientific Bulletin. – 2021. – Т. 12. – С. 504-508.
16. Oybek R. Ideological Pressure Of The Bolsheviks In The Turkestan Region //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2020. – Т. 2. – №. 2.