



THE GREAT SILK ROAD CULTURAL LIFE

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Introduction

The Great Silk Road is a unique event in the history of human development, its desire to unite and share cultural values, to reach markets for the sale of living space and products. According to an Eastern saying, "Sitting is a mat, walking is a river." Moving is life, traveling, globalization has always been the driving force of development. This intercontinental trade route, the largest in human history, connected Europe and Asia, from the ancient Roman Empire to the ancient Japanese capital of Nara. Of course, trade between East and West dates back to ancient times, but these were separate parts of the Great Way that was to be built. The development of trade relations was largely facilitated by the discovery and mining of semi-precious stones in the mountains of Central Asia - lazurite, nephrite, onyx, turquoise, which are highly valued in the East. For example, there was a "lazurite route" from Central Asia to Iran, Mesopotamia, and even Egypt, where lazurite was transported. At the same time, the "jade road" was built, which connected the districts of Hotan and Yorkent with the regions of northern China. In addition, agate was imported from Sogdiana and Bactria to Central Asia, and turquoise was imported from Khorezm. All of these routes eventually merged into the Great Silk Road. Historians believe that the real beginning of the great road connecting the caravan routes from Central Asia to the West and South and from China to East Turkestan dates back to the middle of the second century BC, when the first Western lands for the Chinese were the Central Asian states.

Materials and Methods

It should be noted that this road was never a single road, but included a variety of directions that branched out like the sound of a huge tree. For example, one of the main routes crossing Asia from east to west began in the ancient Chinese capital, Chanan, and ran along its edge to the northwest, along the edge of the



Gobi Desert, and then through eastern Turkestan. Some of the caravans that crossed the Tien Shan ridge passed through the Fergana Valley and the Tashkent oasis to the capital of Sogdiana, Samarkand, Bukhara, Khorezm, and then to the shores of the Caspian Sea. Some of the caravans left Samarkand for Bactria and crossed the Kashkadarya Valley to Termez, from where they crossed the Amu Darya and headed south, to Bactria and India. Another route left Tarim, bypassed the Takla-Makon desert to the south, and passed through the cities of Hotan and Yorkent to Bactria (northern Afghanistan) and Merv, from where the caravans passed through Iran and Syria and reached the Mediterranean. Some of the products were shipped by sea to Rome and Greece. As its name suggests, the main commodity traded on caravan routes was silk, which was very valuable all over the world. For example, in the early Middle Ages, silk was the most valuable unit of account, even to the point where it squeezed gold out of circulation. In Sogdia, for example, the price of a horse is equal to ten pieces of silk. For the work done with silk, navkars were paid for, and even for crimes committed with silk, food could be paid for. The caravan route was first called the "Silk Road" by the Venetian merchant Marco Polo, who was the first European to reach the borders of the Chinese Empire. The term "Great Silk Road" was first coined in 1877 by the German explorer Ferdinand Richthofen in his seminal work, *China*. Although silk was the main commodity transported by intercontinental routes, it was not the only one. Horses, camels, military equipment and weapons, gold and silver, semi-precious stones and glassware, leather and fur, carpets and fabrics, gold-embroidered fabrics, and unique antique fruits are highly valued in China from Central Asia. watermelons, melons and peaches, large-bodied sheep and hunting dogs, tigers and lions. From China, caravans brought porcelain and metal utensils, lacquered items and cosmetics, tea and rice. The traders' travel bags contained a variety of unique items, ivory, rhino horns, tortoiseshell stones, spices, and many other items. Not only trade caravans, but also the cultural achievements, spiritual values and religious ideas of the peoples spread throughout the world through the Great Silk Road. Buddhism, along with other religions in the Kushan state, spread from China to China. In the first centuries AD, Christianity came here from Asia Minor. The strict military navigators of the Arab Caliphate introduced Islamic teachings in the 7th century. From the Mongol deserts to the European plains, the invaders of the Genghis Khan Desert traversed the paths of traders and propagandists. From Samarkand, the heart of the Great Silk Road, Temur, the great commander of



the Middle East, began his march and triumphed. In addition, scholars and researchers have traveled the caravan routes for centuries. Chinese priest Xuan Jiang and Venetian merchant Marco Polo, Arab traveler Ahmad ibn Fadlan and Bavarian Schilterger, Hungarian researcher Arminius Vamberi and Swedish geographer Sven Hedin, Russian scientist Alexei Fedchenko and French journalist and American journalist Ella Paila. From the writings and scholarly writings of the traveler Joseph Marten, we learned the history, customs, and traditions of the peoples who lived in the lands along the Great Silk Road. The ancient cities of Uzbekistan, Samarkand, Bukhara, Khiva, Shakhrisabz, Termez, and Tashkent, whose architectural monuments embody the centuries-old history of the Great Silk Road, are a living memory of the peoples who built this great road connecting East and West.

Results and Discussion

The leadership of Uzbekistan also pays special attention to the study and restoration of the Great Silk Road. In particular, as a result of expeditions in the regions of the country, many historical and cultural monuments have been studied. Ancient ways and directions have been identified, our national and spiritual riches and traditions have been studied. The International Institute for Central Asian Studies has opened in Samarkand, one of the main directions of which is to study the Great Silk Road and the cities along it. In May 1997, the Mashhad-Sarakhs-Sarakhs-Mashhad railway was opened, to which Uzbekistan also contributed. This gave Central Asian countries access to the Persian Gulf and European peoples to Central Asia by rail. In 1998, Baku hosted an international conference on the reconstruction of the Great Silk Road on land from Europe to Japan. Uzbekistan is also involved in the construction of this Europe-Caucasus-Asia transport corridor (TRACECA), which will undoubtedly contribute to the growth of the world economy.

Conclusions

In conclusion, independent Uzbekistan pays special attention to the restoration and development of the traditions of the Great Silk Road. In this regard, the development of the Great Silk Road program under the auspices of UNESCO is an important event in cooperation with the UNESCO leadership on the theme "The Silk Road - the path of dialogue." Uzbekistan's active efforts are aimed at finding convenient routes to the east, west, and south, bringing its products to the world market, and achieving broad interstate dialogue.



Prioritizing its national interests, Uzbekistan actively seeks to enter the world, to produce products that are competitive for the international market, and to play the role of a bridge, an important tool that has long existed between the West and the East. Active research is being carried out in pursuit of these noble goals. These events further strengthen Uzbekistan's position in the international arena and serve to enhance its prestige and prestige.

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