

IN SCIENTIFIC AND CULTURAL RELATIONS BETWEEN THE WEST AND THE EAST THE IMPORTANCE OF THE GREAT SILK ROAD

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Abstract

The article analyzes the processes of socio-cultural and scientific integration between the Western and Eastern countries of the Great Silk Road. The East and the West represent the historical development of mankind and are the centers of civilization. On this land, people with their minds and selfless labor created civilizations that are inscribed in golden letters on the pages of history. From here came thinkers who made great discoveries in the field of science, engineering and technology. Their achievements today have become the property of all mankind and continue to serve it. These achievements are recognized in science as civilizational, due to their influence on the development of society at a new high level.

Keywords. Civilization, perfect man, thinker, geniuses, new horizons, international integration, globalization, monuments, universal, regional culture, norm, order, compromise, human spirit, decline.

Introduction

The East and the West represent the historical development of mankind and are the centers of civilization. On this land, people with their minds and selfless labor created civilizations that are inscribed in golden letters on the pages of history. Thinkers who made great discoveries in the field of science, technology and engineering came from here.

Their achievements have become the property of all mankind today and continue to serve it. These achievements are recognized in science as civilizational, due to their influence on the development of society at a new high level. The Great Silk Road has long connected the countries of the Near and Middle East - Azerbaijan, Iran, Arabia, India and other Western countries - and created great opportunities for the peoples living there to take their place at the forefront of the development of society and civilization. Many teachings that propagated the ideals of perfect human education, a rational attitude to the environment, devotion to national and universal values, which had a great influence on the formation of the worldview, spiritual world and culture of the peoples living there, spread to other countries along the Great Silk Road. The West benefited greatly from the scientific achievements of the East during the Renaissance. In fact, the question of the influence of the East on the West has been discussed by progressive intellectuals for centuries.

As analyzed in the monograph of the famous scholar F. Sulaymonova "East and West" [1], where it is said that all rays come from the East, the "Silk Road" was not only a means of trade and economic relations between the East and the West, but also a life-giving path that

spiritually awakened Europe. That is, “foreign traders who lived for months and years in Central Asia, especially in cities such as Samarkand, Bukhara, Khiva, Fergana, Kesh and Termez, studied the way of life, customs and spiritual aspects of our people and tried to propagate those of them that they found acceptable when they returned to their homeland” [1]. An analysis of the existing literature shows that there is no tendency to generalize how the advanced traditions and values borrowed from the East along the Silk Road benefited the West. However, the leading scholars of the time in the West realized that the “Eurocentric” doctrine, which claimed that “East and West cannot be assimilated, that all sciences originated in the West, and that the inhabitants of the East are not capable of formal scientific thinking,” had pernicious consequences and approached history objectively. For example, G. Herder, W. Goethe, A.S. Pushkin, N. Chernyshevsky, E. Renon, I. Goldziher, E. Bertels, A. Krachkovsky, A. Mes, N.I. Kondrat expressed scientifically substantiated views on the role and integration of the East, in particular the regions of the “Silk Road”, in the development of world culture. Uzbek scholars M.M. Khairullaev and A. Khaitmetov proved that the Renaissance arose in the East, including Central Asia, six to seven centuries earlier than the cultures of Western and Central European countries[2].

The work of Central Asian scholars in developing and integrating scientific and cultural links between East and West via the Silk Road is unparalleled. Al-Farghani, under the name al-Fraganus, impressed Western scholars in Europe and laid the foundation for their new discoveries. Abu Rayhan Beruni’s creativity was inexhaustible and he accompanied Mahmud of Ghazni on several of his expeditions to India via the Silk Road. He is a scholar who left behind a vast and rich scientific and cultural legacy. Western orientalists have been studying this legacy for many years. Eduard Zachau initially edited and translated Beruni’s treatise *Osar al-Baqiyya* (Chronology of the Peoples of the East). This work still serves as an unrivaled source for historians, philosophers and scholars. In addition, E. Zachau also published *The Book of Elephants – Indian* and translated it into English. It is no exaggeration to say that this book is the first high-level example of objective research into foreign culture, religion and philosophy, and the analysis of the Indian worldview presented in it still enjoys justified attention. These two major works made Beruni famous beyond the circle of orientalists.

The following conclusions can be drawn from the results of the integration of such scientific discoveries and achievements in cultural life with the West: firstly, this is an objective process and historical necessity of socio-cultural ties carried out through the Silk Road; secondly, the integration of socio-cultural and scientific ties has opened up new horizons of prospects for socio-economic prosperity and development of the peoples of the East and West; thirdly, this process has become the basis for the formation of certain worldviews through familiarization with the way of life, values and traditions of different peoples, nationalities and ethnic groups, drawing one’s own conclusions, applying them in one’s life, etc. Fourthly, integration in this area has served to establish friendship and cooperation between peoples, and most importantly, to maintain peace and stability between countries.

The great culture that spread along the Silk Road during the Timurid era spiritually nourished various nations, provided the necessary guarantees for development, and promoted economic

growth, political and social advancement. The desire to move from West to East arose from natural needs, and tireless efforts to achieve this goal bore fruit. Acquaintance with the Eastern world opened up previously unheard-of news to the West, and the Eastern countries that enjoyed it also learned about the wonders and oddities of the Western world. The two worlds exerted a strong positive influence on each other, and the integration of socio-cultural relations became even more important in the development of the Silk Road.

The closeness of faith between peoples, despite the differences in their religions, testifies to the harmony of Eastern and Western culture and philosophy. Today, about 1.5 billion Muslims around the world are not primarily representatives of one nation. Among them are Arabs, Turks and Persians, as well as peoples from the British, French and Germans in the West to the Japanese, Indonesians and Malaysians in the East and even blacks in Africa. Islam is a world religion, and its followers are racially diverse. Muslims should not be understood as a single Islamic nation, but as the people of Allah Almighty, the community of the Prophet Muhammad (peace and blessings of Allah be upon him). Islam is the unity of nations[3.]. Similar thoughts can be expressed about other world religions, such as Buddhism and Christianity.

"If I were asked why our national values have been preserved so poorly for so long, I would answer that it is primarily because of our sacred religion" [4], - emphasizes the first President of the Republic of Uzbekistan I.A. Karimov.

In general, various missionaries, religious figures, travelers, pilgrims, ambassadors and diplomats from Western countries, Greece, Byzantium, the countries of the Eastern Mediterranean, Egypt and Mesopotamia arrived along the Great Silk Road to Central Asia, and from there to East Turkestan and China. The Greeks, Romans, Egyptians, Byzantines and Mesopotamians played a special role in the development of this path of world civilization; the Great Silk Road opened the way to the study of the achievements of the spiritual culture of the peoples of the West and the East, their generalization. That is why this road also served as the "Great Cultural Road". It is also a way to share outstanding achievements in science, art and literature. The customs and traditions of neighboring foreign eastern peoples were harmonized, creating a new, high cultural heritage; - thanks to mutual contacts, the inhabitants of the Earth exerted a strong positive influence on each other, enriching and complementing each other's spirituality and culture; The role of the Great Silk Road as a spiritual factor was such that writing, art forms, communication culture, household items and even clothing culture were jointly mastered, which served to form the spirituality of representatives of different nationalities.

The integration of socio-cultural ties between the East and the West has opened the way for mutual economic, political and social development of representatives of different nations, ethnic groups and nationalities, as well as the exchange of experience and achievements in the field of science and culture.

In the process of integrating social development and spiritual culture of Uzbekistan, the revival and development of the traditions of the Great Silk Road are of particular importance, making a worthy contribution to the system of world culture.

Today, the fate of all mankind, including the prospects for the socio-cultural development of the countries of the East and West, depends on the process of international integration. An important feature of our century is the extraordinary growth of the needs and requirements of the population. The resources of one country cannot satisfy the needs and requirements of its population, and even for developed countries, social, economic, cultural, scientific and technical cooperation with other countries remains an objective necessity.

Thus, all countries, including Uzbekistan, are in socio-cultural integration with other nations through the Great Silk Road. Uzbekistan has favorable geographical and strategic opportunities for establishing international integration and defining its development prospects. The Great Silk Road, connecting the East and the West, passed through the territory of Uzbekistan, where trade routes crossed, external relations and various cultures intertwined and enriched each other. Even today, the routes connecting Europe and Asia pass through Central Asia, in the center of which is Uzbekistan. These ties have further developed and are becoming increasingly important after the Central Asian countries gained independence.

The historical significance of the Great Silk Road in the formation of the spiritual culture of the Uzbek people is also due to the active process of exchange of cultural ties along it. For example, the inhabitants of the East diligently introduced architecture into the lives of their Western brothers. This immediately became evident in the Spanish provinces of Cordoba, Seville and Girona, which were under Muslim rule for eight centuries. According to the Samarkand educator and historian M. Behbudi, the inhabitants of the East built "cities, paradise gardens, libraries with hundreds of thousands of volumes, schools of learning, luxurious palaces and mansions and lived here as in paradise." The city of Kurdu was 36 miles long and 9 miles wide, and its area, including city gardens, was 324 square miles. However, the current surface area of London is 174 kilometers" [5]. In their book "Necessary Aspects of Geometrical Rules for Craftsmen" (Abul Wafa al-Buzjani, 10th century), the Central Asians not only theoretically substantiated the creation of various patterns and decorations of buildings using geometric methods, but also participated in these creations themselves. Professor W. Schmidt from Vienna and antiquarian O. Mengen believe that the creators of the monuments of Ancient Asia and the Nile basin were Turks who migrated from our country. The work of Ahmad al-Fergani, who created the world's only device for measuring water levels, the "Nilometer," in the Egyptian era and invented the astrolabe, which sailors and caravan leaders used for centuries to measure the movement of the stars, showed that this conclusion is justified. Professor B. Kasimov notes that Egyptologists see Turkic traces in the emergence of the Egyptian pyramids, and Indian scholars see Turkic traces in the emergence of the Mohinjodaro culture [6]. The gift of fine arts and poetry to the West can be seen in the following cases: firstly, in addition to the "Bait ul-Hikma", which controlled various branches of science in the East, academies engaged in artistic creativity, such as the Academy of Arts "Nigoristan" in Herat (15th century), which introduced the world to such unique artists as Mirak Nakkosh, Sultanali Mashkhadiy and Kamoliddin Behzod, while in Italy such a school of refinement was created in the second half of the 16th century (brothers Lodovico and Annibale Carracci), and in Russia - at the end of the 18th century; Secondly, the forms and stylistic devices of the poetry

of our ancestors, such as Nizami, Firdausi, Hisrow, Khayyam, Hafiz, Saadi and Navoi, are particularly attractive to Western artists.

In short, as a result of the integration of socio-cultural relations between the peoples living along the Silk Caravan Route, their customs and cultures intertwined and became more influential. According to V. A. Livshis, the Turkish youth Uttegin and the Sogdian princess Dugdonachi were engaged, and even when the contract between them was terminated and it was decided to divorce, the youth was obliged to return the girl to her parents without any harm [7.]. This played an important role in the development of family relations.

A unique feature that determined the flourishing of the spiritual culture of the peoples was that tourists, ambassadors and traders, regardless of what country they came from, where they were going and what religion they represented, were not subjected to oppression by the local indigenous population. They were sponsored by the state. They are clearly expressed in the colorful paintings on the walls of Afrosiab.

At the end of the 20th and the beginning of the 21st centuries, the paths of development of society and human civilization have changed dramatically, global problems have arisen that threaten the development of public life and peace on the planet: religious fundamentalism and extremism; international terrorism and drug trafficking; corruption and organized crime; environmental stress and biogenetic disorders; International integration of the countries of the Great Silk Road is becoming a social necessity for the peoples of these countries in order to prevent great-power chauvinism and aggressive nationalism; Considering that the Great Silk Road passed through Uzbekistan, which occupies a geographically and politically central position, the fate of all mankind, the prospects for the socio-cultural development of the countries of the East and West, and the process of international integration depend on the movement for the revival of the traditions of this route, in particular; Efforts are being made to strengthen the process of integration of social and cultural development by forming the basis of bilateral and multilateral interests in interstate relations of the countries of the world community and the Central Asian region.

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