

EVOLUTION OF FORMATION AND DEVELOPMENT OF CROSS-CULTURE IN THE HISTORICAL DEVELOPMENT OF CENTRAL ASIA

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KROSS-MADANIYATINI SHAKLLANISH VA RIVOJLANISH EVOLYUTSIYASI

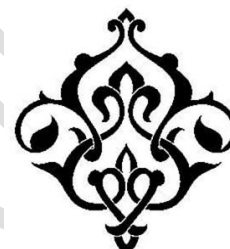
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ЭВОЛЮЦИЯ СТАНОВЛЕНИЯ И РАЗВИТИЯ КРОСС-КУЛЬТУРЫ В ИСТОРИЧЕСКОМ РАЗВИТИИ НАРОДОВ ЦЕНТРАЛЬНОЙ АЗИИ

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Abstract: The article provides a well-founded analysis of the formation and development of cross-cultural ties in the historical development of the peoples of Central Asia. It places particular emphasis on the shaping of cross-cultural interactions. It highlights the broad scope of trade, social and cultural contacts between Eastern and Western societies, which significantly contributed to the development, enrichment and diversification of the Central Asian culture, as well as the intensification of cultural exchange.

Key words: extensive travels, dietary medicine, knowledge, textile art and technology, religious beliefs, leadership, cultural exchange, spread of ideas.

Annotatsiya: Maqolada Markaziy Osiyo xalqlari tarixiy taraqqiyotida kross-madaniy munosabatlarning shakllanishi va rivojlanish evolyutsiyasi asosli dalillar bilan yoritilgan. Unda mintaqadagi tarixiy jarayonlarning kross-madaniy aloqalarga ko'rsatgan ta'siri, shuningdek, sharq va g'arb xalqlari o'rtasidagi savdo-sotiq, ijtimoiy va madaniy aloqalarning ko'lami keng bo'lib, bu jarayonlar natijasida Markaziy Osiyo madaniyatlari yanada rivojlanib, boyib, o'zaro madaniy almashinuv kuchayishiga olib kelganligi ta'kidlangan.

Kalit so'zlar: keng ko'lamli sayohat, parhezga asoslangan tibbiyot, bilim, to'qimachilik san'ati va texnologiyalari, diniy e'tiqodlar, rahbarlik, madaniy almashinuv, g'oyalarni tarqatish.

Аннотация: В статье представлено обоснованное объяснение становления и развития кросс-культурных связей в историческом развитии народов Центральной Азии. Особое внимание уделяется влиянию исторических процессов, происходивших в регионе, на формирование кросс-культурных взаимодействий. Подчеркивается размах торговых, социальных и культурных контактов между народами Востока и Запада, способствовавших дальнейшему развитию и обогащению культур Центральной Азии, а также интенсификации культурного обмена.

Ключевые слова: обширные путешествия, диетическая медицина, знания, текстильное искусство и технология, религиозные убеждения, лидерство, культурный обмен, распространение идей.

INTRODUCTION. The role of trade in the process of cultural exchange was invaluable, which contributed to a better understanding of peoples and the further development of the process of cultural exchange. In particular, the role of the Great Silk Road made a huge contribution to the formation of the lifestyle and cultural development of the peoples of Central Asia. While the vast majority of connections along the Silk Road were made through countless anonymous journeys, several historical travelers have become famous for the scope of their discoveries and their impact on Silk Road cultures[5].

MATERIALS AND METHODS. All discoveries and achievements that have occurred in history are the result of the development of interactions between peoples. Cities, being centers of science, provided the opportunity to easily acquire medical, cultural and economic skills.

Marco Polo's epic journal along the Silk Road opened a window to the East for Europe, shaping trade, exploration, and culture exchange for centuries. The Silk Road, a network of trade routes stretching across Asia, was a lifeline for centuries, connecting the East and West through trade, cultural exchange, and spread of ideas. Marco Polo, a Venetian merchant, embarked on a legendary journey along this ancient path in the 13th century, leaving an indelible mark on history[3]. Travel along the Silk Road opened up many opportunities for countries. For example, it improved the cultural and economic standard of living. In addition, travel along the Silk Road contributed to the further development of existing religions, such as the emergence of Buddhism in China. As China participated in Silk Road trade during the 7th century with the expansion of the Tang dynasty from its seat in Chang'an (present-day Xi'an), the journeys of one traveler helped to alter the religious beliefs of the Tang leadership. A Buddhist monk, Xuanzang left Chang'an around 629 C.E. in search of greater understanding of Buddhist religious texts that had been brought to China from Tibet and India centuries earlier. Xuanzang's quest took him to the Buddhist center of Dunhuang in western China, across the Takla Makan Desert to the great Central Asian cities of Bukhara and Samarkand, and then through present-day Pakistan to the source of Buddhism in India. In India he studied the most difficult Buddhist texts, which he translated into

Chinese and brought back to Chang'an around 645. On his return, he persuaded Chinese elites to embrace Buddhism[5].

RESULTS AND DISCUSSION. The cultural exchange based on silk led to the unification of peoples. They adopted the best aspects of the textile craftsmanship of the peoples and improved the process of silk weaving, for example, they updated the raw material itself, bringing in patterns, decorations, stones and symbols of various shapes from other countries, and harmonized the textile patterns of the peoples.

Textile patterns attract the eye, and textile textures invite the hand. Textiles can further reveal much about their makers, traders, and users. For example, a specific kind of fiber would suggest the maker's way of life. Pastoral nomads sheared wool off domesticated sheep that required large pastures. Sedentary agriculturalists reeled silk off silkworms that necessitated the planting of the mulberry for feeding the silkworms. Each type of textile construction required different kinds of tools, some portable such as a back-strap loom, others less so, such as a treadle loom. Design and ornamentation revealed the source of inspiration for textile-makers: stylized flora and fauna or imagery with figures suggest myths and narratives, perhaps seen on other objects transported by traders from faraway places. The study of cloth manufacturing leads us to understand how various peoples – nomads, traders, and agriculturalists – contributed to the development of textile art and technology[1]. Of course, it is surprising that carpets are among the historical finds found at archaeological sites. The patterns on them not only indicate the era to which the object belongs, but also reflect factors that indicate the harmony of Western and Eastern cultures in textile patterns.

Chinese silk weaving was influenced by Sogdian (Central Asian), Persian Sasanian, and Indian patterns and styles. For example, Chinese weavers adapted the Assyrian tree of life, beaded roundels, and bearded horsemen on winged horses from the Sasanians, and the use of gold-wrapped thread, the conch shell, lotus, and endless-knot designs from the Indians. Byzantines were also influenced by the Persians, weaving the Tree of Life into designs for European royalty and adopting the Assyrian two-headed eagle as their symbol. The Egyptian draw loom, adapted for silk weaving, was

brought to Syria, then to Iran and beyond. Japanese weavers in Nara developed tie-dye and resist processes for kimonos. In some cases, weavers were uprooted from one city and settled in another; for example, after the Battle of Talas in 751, Chinese weavers were taken as prisoners of war to Iran and Mesopotamia. During the Tang dynasty, cultural exchange based upon silk reached its apex. Discoveries of the silk stowed in the Buddhist caves of Dunhuang in about 1015 C.E. reveal the tremendous richness of silk work of the time, as well as an archaeology of shared styles of silk weaving and motifs[5]. Over time, the popularity and development of the Silk Road contributed to the spread of various services and ideas through it. For example, astronomical and medical knowledge emerged, and artists continued to develop their knowledge through the Silk Road. It is clear that knowledge, ideas, religions, and cultures spread rapidly, and the number of travels by representatives of these fields to expand their knowledge increased.

The growth of silk as a trade item both stimulated and characterized other types of exchanges during the era. Curative herbs, ideas of astronomy, and even religion also moved along the Silk Road network. Arabs traveled to India and China, Chinese to Central Asia, India, and Iran. Buddhism itself was carried along these roads from India through Central Asia to Tibet, China, and Japan. Islam was carried by Sufi teachers, and by armies, moving across the continent from Western Asia into Iran, Central Asia, and into China and India. Martial arts, sacred arts like calligraphy, tile making, and painting also traversed these roads. The Tang capital city of Chang'an, present-day Xi'an, became a cosmopolitan city- the largest on earth at the time, peopled with traders from all along the Silk Road, as well as monks, missionaries, and emissaries from across the continent[5]. It is known that along with trade, religions also spread along the Silk Road. For example, monks played an important role in the spread of Buddhism. They went to India to receive religious education and knowledge in order to develop this religion in their countries, and spread it along this route. The Silk Road was a pivotal conduit in the transmission of the Buddhist concept of kingship. There were many educated monks with the ambition of spreading the Buddhist

faith. They endeavoured in China to exert their influence by assisting the emperor in constructing his ideology. Narendrayaśas (490–589) is a prominent example. He was of Indian origin and had a royal background. In his youth, Narendrayaśas joined a monastery and embarked on extensive travels as part of his spiritual journey to various countries. Unable to return home westward amidst the turmoil of the Turkic upheaval, he continued eastward to China[2].

CONCLUSION. Various types of goods, including medicines and medicinal herbs, were transported along the Great Silk Road, which determined the important role of this route in medicine as well. Food was one part of the cultural exchanges of the Mongol era, moving primarily along with Silk Road, but also, to a more limited degree, by sea. Likewise extremely important was the associated exchange of medical ideas and systems, associated because much of the medicine of the time was based in dietary medicine[4].

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