



ETHNO-CULTURAL INFLUENCE AND CONNECTION OF PEOPLES ON THE GREAT SILK ROAD

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ABSTRACT

In this article we are talking about the fact that Central Asia, Iraq, Turkey and the countries of the Arab Caliphate were the Great Silk Road. Examples are given from the works of Rudakiy, Firdavsiy, Khayyam, Beruniy and Avicenna, as well as from the works of Alisher Navoi and Jalil. The history of the development of ethnocultural ties has proved the value of interaction with the outside world.

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The Central Asian region of the Middle Ages as a special one was singled out in studies related to this period, primarily from the point of view of socio-historical processes. At the same time, the researchers specifically stipulated that the distinct regions in the projection of the space we are considering (the Great Silk Road) are Central Asia, Iran, Turkey, and the countries of the Arab Caliphate. In the areola under consideration, the dominant Muslim and ethnic cultures were in complex hierarchical relationships with each other, and assimilation tendencies prevailed in them. There is a lot of evidence that the values of Islamic culture (which assumed integrating functions), penetrating into a certain ethnic environment of the region, after a certain transformation, took root in the sphere of folk culture.

In this regard, the study of interethnic contacts (developing through trade, economic, cultural ties between peoples) may be of interest. Depending on the nature and level, they have always been divided into internal and external. External contacts through official channels at the interstate level always went directly to foreign powers and proceeded mainly in the system of economic, industrial, trade and finishing relations and cultural exchange. At the same time, they were also carried out unofficially - along merchant caravan routes, pilgrimage trails, and so on. Lively places of communication and interchange were oriental bazaars, crowded caravanserais, teahouses, shops. Through these official and unofficial channels, not only trade was carried out and not only the transfer of material or social spiritual values, but also familiarization of people of one national-cultural environment with socio-normative phenomena and spiritual values of another national-cultural environment. In the course of trade and cultural relations, traders, as a rule, showed interest in the everyday culture of the local population and transferred some skills and customs to their native places.

So, the life of the peoples of Central Asia (Uzbeks, Tajiks, Kirghiz, and so on) included luxury items, home decoration (porcelain, silk, paper), they were called "chinni" (from the word "chin" - hit), the style of painting ("Nakshi chinni"), French fabrics (farang), Arab, Egyptian shawls and jewelry (Misriy - Egyptian), Iraqi embroidery, soap (Iroki), values of Indian, Japanese and other cultures. However, even the study of names in the native language contributed to the ethno-cultural awareness of exchange transactions. The high significance and value of such operations is also evidenced by the fact that Timur, who was burning with the desire to conquer the whole world and make Samarkand its center, gave its environs the names of famous cities of that time - Motrid, Forizh, Baghdad, and so on. The progressive influence of the highly developed cultures of the East and West on the "cultural boom", "explosion" of the Central Asian Middle Ages, of course, is great. However, there is a lot of evidence from the fact that in Central Asian culture, through the channels and connections mentioned above, it influenced the formation and development of the European Renaissance, since the West, as it turns out, was no less fascinated by Eastern "exoticism" (a characteristic paradox is noticed: the term "exotic" in translation from Greek means "foreign land", "foreign").

This is not to mention the work of outstanding Central Asian thinkers (the immortal works of Rudaki, Firdasi, Khayyam, Beruni, Avicenna) with his famous "Canons of Medical Science", which for several centuries were a reference book for European doctors, studied in medical schools, works Jami, Navoi and others.

Europeans were attracted by the colorful motifs of the East, ornaments, the style of decorations made of gold, and precious stones, cultural monuments with turquoise domes, forged swords and knives with silver inlay and local fairy tales such as the «Thousand and One Nights», anecdotes about Hjdja Nasreddin, wood and metal carvings and ganch, and of course, the gold embroidery art of Bukhara, Samarkand masters, satin and adra fabrics, Samarkand paper and the art of baking cakes were famous all over the world.

Emigrants (free and involuntary craftsmen brought by Timur from all over the East, builders of magnificent architectural monuments - masterpieces) made their contribution to the cultural interchange between peoples, then included in the usual way and pace of life of the local population, merging into a new national environment.

For genuine writers and poets, thinkers, philosophers, scientists, the constant appeal to national-folk and foreign cultural values has always served as a source of inspiration, a means of artistic expression.

For example, in the work of Alisher Navoi, there are symbolic scenes and episodes that embody the relationship and succession of different cultures, for example, Farhad's meeting with the ancient Greek philosopher Socrates.

N.I. Konrat wrote that Navoi is "a poet whose hero is anyone: Farkhad- is a Chinese, Shapur- is a Persian, Shirin- is an Armenian, Kays- is an Arab, Iskandar- is a Greek."

Speaking about the processes of cultural interethnic relations, one cannot fail to mention the traditions of folk architecture, including such components as materials and construction techniques, layout, purpose of premises, heating, and interior features. In one way or another, they were also reflected in the construction of public, religious buildings, madrasas, abbeys, and schools located far outside the regions. For example, the construction of the Taj Mahalla palace in India by the Boburids, the construction of Muslim mosques in the countries of Europe, Asia, America, and vice versa - Christian churches, Buddhist temples, Jewish senaagogues in Central Asia.

The history of the development of ethno-cultural ties and relations shows in general that each subject of creativity, regardless of what national-cultural environment he is in, is able to absorb and reflect in his activity all the tones and colors that he receives from interaction with the outside world.

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