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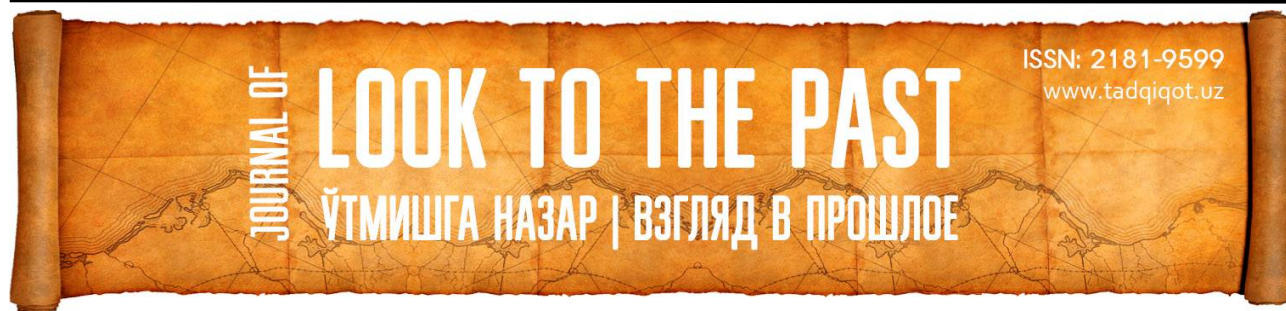
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ЎТМИШГА НАЗАР | ВЗГЛЯД В ПРОШЛОЕ


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**ЗАМОНАВИЙ ДУНЁДА МАДАНИЙ-ИҚТИСОДИЙ АЛОҚАЛАРНИ
РИВОЖЛАНТИРИШДА БУЮК ИПАК ЙЎЛИНИНГ ЎРНИ**

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АННОТАЦИЯ

Ушбу мақолада Буюк ипак йўлининг шаклланиши ва ривожланиши жараёнида цивилизациялараро мулоқот ҳамда мазкур масалалари баён қилинган. Шунингдек, замонавий дунёда маданий-иқтисодий алоқаларни ривожлантиришда Буюк Ипак йўлининг ўрни кўчиб чиқилган.

Калит сўзлар. Буюк Ипак йўли, Марказий Осиё, Кушон подшолиги, ТРАСЕКА, маданий ва иқтисодий алоқалар.

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**РОЛЬ ВЕЛИКОГО ШЕЛКОВОГО ПУТИ В РАЗВИТИИ КУЛЬТУРНЫХ И
ЭКОНОМИЧЕСКИХ СВЯЗЕЙ В СОВРЕМЕННОМ МИРЕ****АННОТАЦИЯ**

В этой статье описывается межцивилизационный диалог и эти вопросы в процессе становления и развития Великого шелкового пути. Также была смещена роль Великого шелкового пути в развитии культурных и экономических связей в современном мире.

Ключевые слова. Великий Шелковый Путь, Центральная Азия, ТРАСЕКА, Кушанская царства, культурные и экономические связи.

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THE ROLE OF THE GREAT SILK ROAD ON THE DEVELOPMENT OF CULTURAL AND ECONOMIC RELATIONS IN THE MODERN WORLD

ABSTRACT

This article describes intercivilizational dialogue and these issues in the process of formation and development of the Great Silk Road. The role of the Great Silk Road in the development of cultural and economic ties in the modern world was also shifted.

Index Terms. Great Silk Road, Central Asia, Kushan kingdom, TRACECA, cultural and economic relations.

The Great Silk Road is rightfully considered one of the remarkable achievements of ancient civilizations. For the first time in the history of mankind, across the gigantic expanses from the Mediterranean to the Pacific Ocean, it connected different countries and peoples, connecting their material, artistic and spiritual cultures. For many centuries, ideas, technologies, crafts, and beliefs were exchanged along this path. The chronicles record the feat of brave pioneers who overcame deserts and mountains in search of unknown countries, treasures and adventures.

The concept of the "Great Silk Road" is associated with a precious commodity at that time - silk, which introduced two different worlds: the West and the East. The name "Silk Road" was first coined by the modern German geographer Ferdinand von Richthofen and was popularized by the Swedish explorer Sven Hedin in his book of the same name published in the mid-1930s. From the time of Zhang Qian's mission to the West in the 2nd century BC to Zheng He's voyage to the West in the early 15th century AD, a long-standing trade route between China and Central Asia, South Asia, West Asia and even Europe, named after the silk trade, was active across vast grasslands, deserts and oceans.

According to Hirsch: "Silk became a link between peoples and an endless line of trade routes", while "this main line of communication was the longest road through the entire Old World and, from a cultural-historical point of view, the most important link between the peoples and continents that ever existed on earthlink." [1].

It can be said that the Silk Road was not only a commercial route formed by the trade in silk, but also a complex network of different ports, posts, goods, raw materials, ideas, cultures, religions and peoples. However, the available archaeological data also suggest that the trade, people and cultural exchanges between China and the Islamic world (in the Middle East and Central Asia) during the Tang and Song dynasties were more direct and sustained, more extensive and more profound than the indirect trade and cultural exchanges between the Han and Roman empires [2].

Not only trade caravans moved along the Great Silk Road, but the cultural achievements of peoples, spiritual values, and religious ideas spread along it. For example, Buddhism, as one of the religions of the Kushan kingdom, spread to China. Together with merchant caravans, Buddhist monks traveled from India to Central Asia and China, spreading the new religion. Buddhist monuments were discovered in a number of cities along the Great Silk Road.

In the first centuries AD, Manichaeism (which arose in the 3rd century in Iran and generally represented a synthesis of Zoroastrianism and Christianity) and Christianity spread from the Middle East to Central Asia and further to China. The first wave of the spread of Christianity is associated with the activities of the Nestorians. In the 13th century, a new wave of the spread of Christian teachings, associated with the activities of Catholic missions, passed along the Silk Road.

The harsh warriors of the Arab Caliphate in the 7th century brought the teachings of Islam. If initially it was imposed by the force of the armies of the Arab Caliphate, then its spread along the Silk Road was mainly peaceful.

Not only the goods themselves, but also information about their production, that is, technology, spread along the Silk Road. In particular, methods of making silk, colored glass, paper, printing, gunpowder and cannons.

Sericulture and silk weaving, which had long been a monopoly of China, in the V-VI centuries. advanced first to Khotan, then to Central Asia, Iran and Byzantium. And, on the contrary,

glass making techniques coming from the Mediterranean countries penetrated into Iran and Central Asia, and in the 5th century AD. it was mastered in China.

Under the influence of China, sericulture and paper production began to develop in Central Asia. Its production outside the Middle Kingdom was first established in the 8th century. Chinese artisans in Samarkand. From there it spread to the west and replaced the previous writing materials - parchment and papyrus.

It is in this sense that the ancient Silk Road by sea and land can be seen to a large extent as a path of trade, culture and faith between China and the Islamic world (in the Middle East and Central Asia), which had been the most important global geo-economic combination and religious and cultural link before the rise of the modern Western world[3].

The Silk Road contributed to the development of trade and many institutions (“rules”) of the market economy. The functioning of the Great Silk Road required the creation of a developed system of international division of labor in the production of goods for export and in providing the infrastructure of transport communications.

The regular conclusion of large trade transactions between merchants from different countries required the use of generally recognized banknotes. Not each of the countries that actively participated in trans-Eurasian trade could issue gold and silver coins, which were the only ones valued then in all countries of the Old World. Therefore, merchants throughout Eurasia actively used the full-fledged money of a few “strong” countries.

Thus, in the early Middle Ages, along the entire Great Silk Road, up to and including China, gold Byzantine and silver Sasanian and Arab coins were used for payments. Despite all the measures, the merchants of the Silk Road still did not have enough cash to make payments. Therefore, they widely practiced barter transactions (goods for goods), paying with money only the difference in the cost of lots. Since it was dangerous to transport large amounts of cash over long distances, Silk Road merchants began to use checks (“check” translated from Persian means “document, receipt”). Going to the East, the merchant handed over his cash to one of the reputable money changers in exchange for a receipt.

In recent years, as the foreign trade hub of the eastern coastal region, Yiwu and Guangzhou have once again seen a large number of Middle Eastern Muslim merchants gather and return to the city, and mosques are crowded with Chinese and foreign Muslims, a new landscape unprecedented after the decline of the ancient Maritime Silk Road. In fact, the new construction or revival of mosques in Yiwu and Guangzhou is in stark contrast to the intense Islamophobia in Western societies after 9·11.

Today, with repeated interactions between different peoples, the Silk Road remains a pioneering trade route, providing an outstanding model for long-term peaceful interaction between different cultures, societies and civilizations.

Even in ancient times, the Great Silk Road became a kind of connecting link between the Western and Eastern worlds. This once again emphasizes the importance of trade relations, science and culture for favorable communication. Therefore, the issue of restoring the Great Silk Road is still relevant today. The countries of Central Asia are making joint efforts to create highways that can open access to seaports, thanks to which it is possible to “revive the Great Silk Road.”

Thus, in 1993, within the framework of the European Commission in Brussels, a meeting of the Central Asian states with representatives of the European Union took place. The purpose of the meeting was to discuss a number of economic issues. At the same time, a proposal was considered to create TRACECA - the Europe-Caucasus-Asia transport corridor. An agreement was signed between the countries of Central Asia and other ECO (Economic Cooperation Organization) countries, thanks to which the construction of railways is underway connecting China with Turkey (Beijing with Istanbul). In 1996, communications between Central Asia and Iran were established, facilitating an increase in trade flows that will lead through Turkey to Europe (mainly Italy and Germany).

On September 8, 1998, an International Conference was held, the topic of discussion at it was the revival of the Great Silk Road; representatives of the UN and the European Union and

representatives from 32 countries took part in the conference. A proposal was adopted to begin the work of the Commission dealing with the TRACECA project with its main headquarters in the city of Baku. All this will contribute to the expansion of trade contacts in Central and Southeast Asia, the Far East and Europe.

Just as many decades ago the Great Silk Road served as a dialogue between many peoples, so now it will open cultural borders. This is certainly a progressive path for the development of civilizations.

It has been observed that a variety of Chinese-made mechanical and electrical products, clothing accessories, etc. flood the Middle East market, while religious products (such as electronic versions of the Quran, Muslim clothing, etc.) exported wholesale from Yiwu and Guangzhou have become a unique sight in the Islamic holy city of Mecca. After 2009, China once overtook the US as the largest buyer of Saudi Arabian oil, attracting much attention from mainstream US public opinion and political elites[4].

For Iran, which is under severe Western sanctions, the Chinese market already accounts for more than half of its oil exports, despite declining Chinese imports, and for some Western scholars, the explosive growth in energy and economic and trade cooperation between China and Iraq shows that China is becoming a winner in Iraq, albeit without spending a single penny[5]. Currently, thousands of Chinese and Arab businesspeople travel between China and the Gulf Cooperation Council (GCC) member states every day and more than 70 passenger flights a week[6]. The UAE is the fastest growing country in the Middle East in terms of Chinese immigration, according to the Blue Book of the Overseas Chinese Research Report (2016). The number of Chinese expatriates in the UAE grew from 7,000 in 2000 to 150,000 in 2015, with the total number approaching 300,000 as of 2014, of which over 200,000 live in Dubai, and the number of Chinese enterprises in the UAE reached 4,000[7].

More than 200,000 people from the Middle East travel to Yiwu, Zhejiang every year, more than from any of these countries to the United States (180,000 per year), and the gathering of the Muslim community has led to the emergence of a new contemporary 'Fanfang' in Yiwu. Since the 1990s, the Middle East has become an important supplier of oil and liquefied natural gas to China, and the economic and trade ties between China and the Middle East have become increasingly close; after the "One Belt, One Road" initiative was put forward in 2013, China and the Middle East have maintained the momentum of cooperation in traditional areas such as energy resources, infrastructure and engineering contracting, while making breakthroughs in new areas of cooperation such as high-tech industries, and cooperation has continued to deepen. In 2020, China's trade with the Middle East amounted to US\$272.63 billion, making China the largest trading partner of Arab countries; China imported 250 million tons of crude oil from the Middle East, accounting for half of China's total imports in the same period, making China the largest oil importer in the Middle East[8]. In stark contrast, investment in the US from Middle Eastern countries plummeted by US\$200 billion between 2003 and 2008 as a result of the shock of 9·11[9]. A report released to the public by Merrill Lynch also predicts that up to US\$300 billion will flow into China's stock market by 2020 from Middle Eastern investors, led by the GCC oil-producing countries[10].

There are indications that, after the Tang and Mongol world empires, the New Silk Road, a route for the movement of goods, people and money between China and the Islamic world, is emerging at an unprecedented pace in both the maritime and the terrestrial geo-spaces.

Conclusion

Thus, we can conclude. The Great Silk Road is a historical experience of a trans-Asian transport corridor, which played a special economic and political role. Today, this kind of experience serves as a driving tool for China and its neighbors, with the help of which modern international transport corridors are currently being created and developed. The two modern initiatives of the "Silk Road Economic Belt" and the "Maritime Silk Road of the 21st Century" put forward by the Chinese government have a rich cultural and historical basis, and they are designed to ensure the development of a new type of strategic partnership on the Eurasian continent.

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3. For one of the most original and up-to-date studies of the Islamic world, see [Japan], Masa Hada, translated by Liu Yujiao and Zhu Lili, The Formation of the Concept of the Islamic World, Shanghai: Shanghai Ancient Books Publishing House, 2008. The concept of the Islamic world, as used in this article, sometimes refers to the entire community of faith linked by Islam, but more often to the two core regions of the Islamic world, the Middle East and Central Asia. As a product of recent 'Eurocentrism', the 'Middle East' is also not a definitive geographical category, but rather a concept that is scalable in scope in different contexts. For example, the scope of the 'Greater Middle East' encompasses a wide range of regions such as West Asia, North Africa and Central Asia. In this paper, the term 'Middle East' is broadly based on the West Asian region, including Bahrain, Iran, Iraq, Jordan, Kuwait, Lebanon, Oman, Qatar, Saudi Arabia, Syria, the United Arab Emirates, Yemen and other countries. "Central Asia" mainly includes Kazakhstan, Kyrgyzstan [...].
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