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«ESTABLISHMENT OF CULTURAL RELATIONS BETWEEN STATES AND ITS HISTORICAL BACKGROUND»*Asadova Ra`no Baymanovna**Iqtisodiyot va pedagogika universiteti dotsenti, Phd**Maxmudov Bekzod Eshqobil o`g`li**Iqtisodiyot va pedagogika universiteti**Axborot texnologiyalari va raqamli iqtisodiyot fakulteti talabasi*

Аннотация: В статье анализируются вопросы многовековой торговли, культурных и духовных связей между народами Узбекистана и Индии со времен Великого Шелкового пути до независимости нашей республики.

Ключевая слова: республика, независимость, народы, торговля, культурно-духовные, государства, ценности, процесс формирования, международных отношения, политика, государства, внутренние дел, сотрудничества, принцип, деятельность, развития.

Abstract: The article analyzes the issues of centuries-old trade, cultural and spiritual ties between the peoples of Uzbekistan and India from the time of the Great Silk Road to the independence of our republic.

Keywords: republic, independence, peoples, trade, cultural and spiritual, states, values, formation process, international relations, politics, states, internal affairs, cooperation, principle, activity, development.

Through the prism of historical retrospect, the centuries-old trade, cultural and spiritual ties between the peoples of Uzbekistan and India, from the time of the Great Silk Road to the independence of our republic, are traced. Since ancient times, the Uzbek people have had close contacts with the peoples of other states. The main artery through which the peoples of different regions came together was the Great Silk Road. Along the routes of this route, not only the development of trade relations, but also the exchange of cultural and spiritual values of the peoples was carried out. The traditions of such an exchange, having passed the distance of time, have found their logical continuation at the present stage. The study of the problem showed that India can be safely attributed to the number of states with which the Uzbek people have traditionally developed close cooperation. Uzbek-Indian relations at the present stage are practically a continuation of the traditional centuries-old ties between the peoples of the two civilizations. According to archaeological sources, the beginning of contacts between the two peoples was laid before the existence of the Great Silk Road. A direct evidence of this is the settlements discovered by French archaeologists in the 70s of the twentieth

century in Northern Afghanistan in the Amu Darya Valley (near the borders with modern Uzbekistan and Tajikistan), containing materials of the Harappan culture. Historical sources say that these settlements were formed in the second half of the III-first half of the II millennium BC by natives of the Indus Valley, as colonies for the extraction of Badakhshan lapis lazuli, which was then sent to the cities and settlements of the Harappan metropolis [1]. Also, according to archaeological and historical sources, we learn about the activation of intercivilizational contacts at the subsequent stages of their development. They occur mainly through trade exchange and the interpenetration of cultural and spiritual values. Based on the documentary materials, we can confidently state that one of the peaks of the heyday of interaction between the cultural and historical traditions of the two peoples occurred about twenty centuries ago. In other words, this was the period when the territory of Uzbekistan and India was part of one of the greatest state associations – the Kushan Empire [2]. At this time, there was a wide trade between the peoples of Central Asia, India and other regions. Rice, dried fruits, weapons, woven goods, precious stones, spices, paints and other consumer goods, represented the goods of wide exchange. In addition, the peoples who lived on the territory from India to the Syr Darya, from the Caspian Sea to the borders of Inner China, who spoke different languages and had their own peculiar way of life and culture, were in a state of mutual penetration of spiritual values. One of the clearest evidence of this is the penetration of Buddhism from India into the territory of present-day Uzbekistan [3]. It is important to note that one of the main reasons for the rapprochement of the peoples of that period, united in a single empire, is the situation of stability, interethnic and interfaith tolerance that developed in the Kushan kingdom. The study also focuses on the interaction of the two civilizations inherent in the Late Middle Ages. It is connected directly with the period of the Baburid dynasty, which left an indelible mark on the history of the statehood of India, which had a huge impact on the development of its political, socio-economic and cultural life. It was during the reign of the Baburids in India that the formation of the state and the administrative apparatus took place, transformations in economic life were observed, achievements in the field of science and culture, construction and architecture were observed. Unique in its significance are the traces of culture left by our ancestors on the land of India, the crown of which is the Taj Mahal mausoleum in Agra, the Red Fort and the Humayun Mausoleum in Delhi, thousands of beautiful gardens [4]. In addition, during this period, India adopted not only the best traditions, cultures and spirituality of the peoples of Central Asia, but also the methods of conducting domestic and foreign policy of the country, which was preserved until its colonization by England. A clear proof of this is the relationship between the peoples of the two civilizations, which had their logical continuation during the existence of three khanates on the territory of Uzbekistan – Khiva, Bukhara and Kokand. Reliable sources that have survived to this day contain a

detailed description of political ties, diplomatic relations, reflect the ways of establishing and developing trade and economic contacts, as well as the process of interpenetration of cultural and spiritual values. Further, the study notes that the traditional contacts between the peoples of Uzbekistan and India were able to stand the test of time during the period of colonization. This was the stage in the history of the two states when fate tested the strength and durability of the ancient cultural and spiritual traditions of the peoples. If India, under the influence of the British colonialists, fought hard for its liberation for almost 200 years, then the Uzbek people, who fell under the influence of the colonial interests of the Russian Empire, and then were part of a single unitary Soviet state, sought to achieve true independence. To reflect the real situation at this stage of their existence, the main emphasis in the research is on the period of Soviet reality. A distinctive feature of this period was that the constitutional rights of the Union republics to conduct an independent foreign policy were purely declarative and were subject to gross violations. In this regard, Uzbekistan, like other republics of the former USSR, was deprived of the possibility of direct access to the international arena, did not have the right to independently establish external relations. And only with the knowledge of the central authorities could he take part in the political, economic and cultural relations of the Union state with India. This whole process in research is tracked by specific examples. A clear evidence of this in the political sphere is that Uzbekistan became the place of settlement of the Indian-Pakistani conflict, when the leaders of the two countries signed a Peace Declaration in Tashkent in January 1966 [5]. This event has taken a special place in the development of Uzbek-Indian relations and has received its worthy coverage in the recent history of India. Uzbek-Indian contacts in the economic sphere took place through trade relations, when the main export items of our republic were machinery, equipment, chemical industry products, agriculture, raw materials and other goods. In turn, India was a supplier of medicines, agricultural products, as well as consumer goods [6]. The study quite rightly notes that, despite the negatives of that period, the people of Uzbekistan were active in the implementation of cultural and spiritual exchange with foreign countries. They were mainly carried out in the form of "Days of Culture", festivals of creative groups, exhibitions of fine art, meetings with representatives of musical and theatrical art, etc. For example, under the banner of the struggle for peace and friendship of peoples, on the initiative of the Republican Solidarity Committee, Tashkent became the venue for the regular International Film Festival of Asia, Africa and Latin America. Moreover, none of these events was held without the participation of the masters of cinema in India. The festivals provided an opportunity for a broad creative exchange between representatives of the cinematography of the two countries, mutual knowledge of achievements in the field of spiritual life. On this basis, the production of joint films with the participation of

famous Uzbek and Indian film actors was initiated [7]. As the materials of the study of the cultural exchange of the two countries show, 361 literary ties took a prominent place in it. The impetus for this was the conference of writers from Asia and Africa, held in Tashkent in 1958 with the participation of representatives of more than 50 countries. Writers of Uzbekistan and India had the opportunity to exchange opinions widely, as well as to familiarize each other with literary works, with subsequent translation into the language of the local population, which contributed to the mutual recognition of the literary creativity of the two countries. For her active work on strengthening cultural ties between Uzbekistan and India, the poet Zulfiya was awarded the title of the Laureate of the J. R. R. Tolkien Prize. Nehru [8]. So, as the materials of the chapter show, despite the difficulties of the test of time, the peoples of Uzbekistan and India remained committed to the traditions of centuries-old dialogue. They were able to preserve the identity of the way of life, traditions, culture and, most importantly, the desire to implement and develop mutual contacts.

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