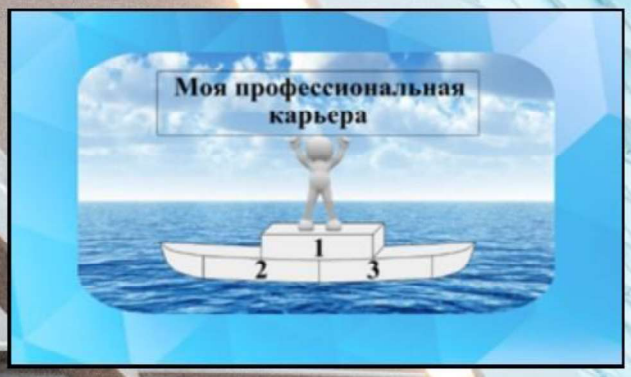


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ФИО автора(-ов): *Jorayev Arslan, teacher Geography,* Turkmen state pedagogical instituty after Seyitnazar Seydi,
Nasurullayeva Hatyja, student Geography, Turkmen state pedagogical instituty after Seyitnazar Seydi,
Allakova Mahri, student Geography, Turkmen state pedagogical instituty after Seyitnazar Seydi, Turkmenabat, Turkmenistan
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Annotation

This work highlights the importance of culture, art, and musical heritage in achieving peace and sustainable development in the countries along the Great Silk Road today. As well as, the purpose of this work to showcase the national cultural heritage of our country, Independent and Permanently Neutral Turkmenistan, and to show their importance in promoting peace and sustainable development among the countries of the region. Achieving sustainable development in the countries along the Great Silk Road, further developing the culture and art of those countries, strengthening mutual understanding and friendly fraternal relations. In our scientific work, we have used the historical experience of our country in culture and art, various literary sources, to show the importance of the Great Silk Road reconstruction today, its important role among the countries, as well as the development and the growth of inter-ethnic relations through them.

Kevwords

Great Silk Road, UNESCO, Central Asia, sustainable development, international cooperation.

Great achievements are made and new heights are reached in the development of culture and art in Independent, Permanently Neutral Turkmenistan. The achievements are recognized by the world community and International organizations. Despite the fact that art and musical heritage differ among the countries along the Great Silk Road, the culture of all nations constitute a unified system. Art has a special role

to play in the development of friendly and fraternal relations, mutual understanding and the maintenance of peace. The unique culture and art of all the countries of the region have been of crucial significance in the world civilization. The role of The Great Silk Road in the similarity of the cultures of the peoples in history is also great. We think it would be appropriate to mention here that the Great Silk road is the cultural path of peoples. Indeed, the Great Silk Road in history has had a direct impact not only on the development of trade and economic relations in countries, but also on the development of culture and art. Those paths united the cultures of different countries and led to the emergence of cultural spiritual values, musical work. As a result, the Great Silk Road has become a unifying force for the cultures and arts of the peoples of the region. The work of UNESCO in preserving the art of the peoples today and passing it on to future generations deserves commendation. The historical monuments, cultural heritage an art of the countries along the Great Silk Road are regularly included in the UNESCO list of tangible and intangible cultural heritage, and regular work is being done by the organization to preserve them.

Being located between Europe and Asia, our country Turkmenistan has become center of development of cultural relations between the West and the East. The opening of the Great Silk Road was one of the historical events that left an indelible mark on the destiny of mankind, paved the way for the cultural relations of the peoples, played an important role in the development of their maternal and spiritual culture, in the enrichment of their worldview, united their destinies, united the peoples in a friendly, fraternal brotherhood. Turkmenistan acts as a supporter of revival of the Great Silk road today. Valuable scientific information, legends about this road which stretches for seven thousand kilometers, which lasted more than one and a half thousand years, had the name of Great Silk road are stated in the book of our Arkadag - "Turkmenistan is the heart of the Great Silk Road". Our Hero Arkadag Gurbanguly Berdimuhamedov in his book "Turkmenistan is the heart of the Great Silk Road" emphasizes that realizing the role of our country in the global economy and in the expansion of relations between Europe and Asia, we are concentrating all our efforts on further strengthening stability and peace throughout the region, which is the key factor in the implementation

of our large-scale programs for the future development of humanity. Of course, the Great Silk Road was unprecedented event in human history. We young scientists feel happy that the Great Silk Road, built in 130 BC, has led to the development of culture along with international trade relations for hundreds of years. Scientists' writings and information about this road have been published in scientific articles, monographs, and various works. In today's fast-paced world of communication and digital technology, the concept of the Silk Road has taken on new meaning. Therefore, in December 2012, the United Nations General Assembly adopted Resolution 76/104. The resolution declares the International Decade of rapprochement of cultures and calls for the establishment of n intercultural dialogue. At present, it is crucial to carry out important work in preserving the cultural heritage of the countries of the world and passing it on to future generation, and in further developing friendly and fraternal relations through the cultural heritage of the peoples. An example of these steps is the annual cultural week held by groups of cultural artists, international scientific conferences, meetings, exhibitions for the development of cultural relations and sustainable development between the two countries. As well as the joint cultural events, forums, and film festivals of the countries lead to close relations with each other, the strengthening of friendly and fraternal relations between peoples, and the formation of mutual understanding. Groups of cultural artistic figures of our country also organize their regular cultural weeks and concerts in different countries. This allows the peoples of the world to get to know our art and music heritage and exchange ideas about them.

This work highlights the importance of culture, art, and musical heritage in achieving peace and sustainable development in the countries along the Great Silk Road today. As well as, the purpose of this work to showcase the national cultural heritage of our country, Independent and Permanently Neutral Turkmenistan, and to show their importance in promoting peace and sustainable development among the countries of the region. Achieving sustainable development in the countries along the Great Silk Road, further developing the culture and art of those countries, strengthening mutual understanding and friendly fraternal relations. In our scientific work, we have used the historical experience of our country in culture and art, various literary sources,

to show the importance of the Great Silk Road reconstruction today, its important role among the countries, as well as the development and the growth of inter-ethnic relations through them.

Professors at Peking University have studied the inscriptions in hieroglyphs drawn on turtle covers found in archaeological excavations in the cities belonging to the Yan Dynasty Yuzhong. As a result, they discovered that the words "silk" and "mulberry" were written on them. In one of the Chinese chronicles, there are also reports related to musical instruments made by an expert named Fu Gi in 3400 BC with strings from silk. In China, wild silkworms are still found in the provinces of Shandong and Hanan. Every year, Chinese farmers collected the harvest of wild silkworms from mulberry trees and used them to sew their own clothes. The quality of silk made from wild silkworm cocoons was stronger and more durable than the quality of hand-reared worms. Shandong Province is where the production of silk is most widespread in China. In ancient China, the starting point of the Silk Road is the province of Xi'an, located to the west of Xi'an town. According to Greek scientists, Chinese silk was found in the Northern Black Sea region and in the Middle East. It appeared in the 5th century as a result of archaeological excavations. Silk weaving also took place in the Bronze Age (II millennium BC) in the southern provinces of Central Asia. The Silk Road starts from Xi'an, the ancient center of China, and ends in Dunhuang. In Dunhuang, the path is divided into two parts. The southwestern branch of the Silk Road passes through the Takla-Mekan desert to Khotan, from there to Yarkent and from there to Bactria with the Pamir valleys. In Balkh, the road had three branches: the western branch to Merv, the southern branch to India, and the northern branch to Termez via Samarkand. To the west of Samarkand they went to Bukhara, then through Varakhsha to Farab, and then to Amul. In Amul it went to Merv, and along Amu Darya to Urgench. According to the archaeological material, one of the most widespread religions of Merv at that time were Zoroastrianism and Buddhism. The ancient Silk Road passed through many cities to Merv, that is, the Lapis Lazuli Road, or the Royal Road, connecting the great caravan route west of Merv with the shores of China, India, the Middle East and even the Mediterranean. According to the historical sources and archaeological finds,

the Silk Road west of Merv reached the Iranian cities of Hemedan through the Parthian city of Nisa and passed through them to Ctesiphon and Baghdad in Mesopotamia. From there it went north along the right bank of the Dajla (Tigris) River, passing through Antioch (Anthony) to Damascus, then through Tir and Nudd to Egypt. The caravan from Merv reached the North Caucasus along the northern Caspian, then north of the Black Sea to Constantinople, crossing the Mediterranean through the Bosphorus and Dardenelle to Byzantium. Chinese emperors had trade and diplomatic relations with Western powers through the Silk Road. They sent their ambassadors to Central Asia, Iran, Mesopotamia and Asia Minor with great gifts. For example, the Chinese traveler Gan Ying reached the Persian Gulf in 97. On the other hand, Mai Tisian from Macedonia reached Lunchmod in 100. But the Central Asians and Iranians never agreed to direct trade relations between China and Byzantium or China and the Middle East. The explanation for this was the huge impact on the economy. Many heads have been folded over the period of 3 centuries of struggle for the Silk Road between Iran and Central Asia. As a result, a serious struggle was waged between Iran and Parthia. Trade routes from China to the west through Central Asia have always been in the hands of the Sogdians. To maintain their dominance on the road, the Sogdian states built their caravanserais and villages in Eastern Turkistan, from Altai to the Yenisei coast in Yedisuv (Semirechye), in the northern Chinese province of Yangsi and in a number of cities such as Dunhuan. In the Chinese city of Dunhuan, for example, in the 3rd-4th centuries there were a thousand Central Asian villages. Academician A.P. Okladnikov studied the Central Asian burial grounds of the 7th-8th centuries on the river of the Lena (according to anthropology, there must be Turkic peoples). The Sogdians also took advantage of the Uighur road from Turfan to northern Mongolia, which dates back to the 4th-5th centuries, and the Kyrgyz road, which flourished in the 8th century and reached eastern Khakassia via eastern Turkistan via Hungary. The path of jade from Khotan to southern Siberia through Altai, and from there to the banks of the Lena River in ancient times indicates that Chinese silk also reached Siberian lands. However, the Silk Road northwest of Dunhuang was of particular importance, and a full description of the route was obtained through a Chinese ambassador and traveler

sent to Kangua by the Chinese Emperor Wudi of the Han Dynasty in search of an alliance against the khans of East Turkistan and a court official. Prior to this, China used the Western Meridian Road only for the extraction of Hotan jade. Hotan jade began to arrive in central provinces of China in II B.C. In the jade trade, the union of the Yue-zhi tribes was an intermediary. During the Han Dynasty, it was along this jade route that many silk fabrics began to arrive in eastern Turkistan. It was economically necessary for China to follow this path. The Northwest Silk Road was not only of economic importance, but also a way to ensure diplomatic relations between states that immortalized the achievements of their religious and cultural heritage. India, for example, came to China through Central Asia through the Buddhist religion. In the IV-VIII centuries, China's trade with the outside world expanded. At this time, Buddhism was widespread in China. The material and spiritual values of Central Asia extend to China. In the early feudal period in China, silk weaving flourished so much that the Chinese emperors, naturally, paid the Turkish horsemen with a piece of silk. Then these fragments spread to Central Asia through the Sogdian language. Horses have a special place in the Silk Road trade. The price of a horse was as high as the price of silk. On the Silk Road, Central Asia played an intermediate role between west and east. As a result, the migration process in Central Asia intensified, large groups of Turkic ethnic elements arose, and their migration to the interior regions of Central Asia to Merv and Khorezm accelerated. In the world of the local Iranian-speaking group, the number of Turkic-speaking peoples increased, and by the 10th-11th centuries the influence of the Turkic language increased in Maverennahr, Khorezm and Merv (eastern Khorasan). Since the 3rd century, the center of silk weaving has moved to the northwestern part of Turkmenistan. From here it spread to the Ferghana Valley, Sogd (Samarkand), Iran and Byzantium [3].

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