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TRADE RELATIONS OF THE SURKHAN OASIS ON THE GREAT SILK ROAD IN THE MIDDLE AGES AND THE CRAFTS THAT FLOURISHED THERE

Submission Date: December 05, 2022, **Accepted Date:** December 13, 2022,

Published Date: December 16, 2022

Crossref doi: <https://doi.org/10.37547/ajsshr/Volume02Issue12-09>

Dr. Sanabar N. Djuraeva

Doctor Of History Senior Researcher Of The Tashkent Museum, State Museum Of History Of Uzbekistan Under
The Academy Of Sciences Of Uzbekistan

Dr. Durbek A. Rakhimjanov

Doctor Of History, Associate Professor Of The International Islamic Academy Of Uzbekistan, ICESCO
Department Of Islamic Studies And Islamic Civilization, Uzbekistan

ABSTRACT

This article describes the development of the Great Silk Road in Central Asia from ancient times, the fact that the Kushan Kingdom was the main link of the trade route, the Surkhan oasis in the Middle Ages, north and northwest of Termiz, from Sogd to India through the Iron Gate, Sogd, -Saroykamar- Kunduz to Kashmir, from the west to Balkh, Badakhshan, Hisori Shodmon-Tianshan are located at the intersection of the roads to East Turkestan and China, trade relations, the flourishing of crafts and the construction of a river port in Termiz in the 10th century, the protection of the Great Silk Road during the reign of Amir Temur, and the important role of Termiz in the trade route are covered.

KEYWORDS

Great Silk Road, Trade, Craft, Empire, Product, Trade, Merchant, State, Population, Relations.

INTRODUCTION

It is known from history that before the formation of the Great Silk Road, trade caravan routes were developed during the Greco-Bactrian state (III-II-century BC). The countries of Sogd and Bactria began to trade with Iran, India, and China. At that time, he went to China through Vakhsh, Karategin and Aloy valleys and Kashkar. The roads to the west were in two directions: one went to Okbut (Hamadon) and Syria via the caravan route, and the other, according to Strabo, brought Indian products through the Amudarya.

During this period, the art of crafts in the Greco-Bactrian state developed greatly. In particular, gold and silver jewelry, various dishes used in everyday life, equestrian equipment, statues of deities and wall paintings have come down to us. Many of these products were found in towns and villages located around ancient caravan routes. In the written sources of that time, including “Milinda-Pankha”, it is said that crafts were developed in cities belonging to the Greco-Bactrian kingdom. There are also reports of a large number of vendors selling various products among the local population [1:185].

THE MAIN FINDINGS AND RESULTS

In the Middle Ages, Termiz was located at the intersection of the roads from the north (Europe) and the northwest - from Sogd through the Iron Gate to India, from Sogd - Saraykamar - Kunduz to Kashmir, from the west through Balkh, Badakhshan, Hisori

Shodmon-Tianshan to East Turkestan and China. Through the river from Termez there is a connection with Khorezm, Panj. According to research, the formation of the Great Silk Road dates back to 4 thousand years ago. Stretching from the British Isles in the west to the shores of the Pacific Ocean in the east: Rome in the Mediterranean, Parthia in the Middle East (with its capital in the ancient city of Nessa), the Han Empire in China, and the Kushan state, which united present-day India, Pakistan, Afghanistan and Central Asia, were connected by one road in human history. The Silk Road stretched from the capital of the Han Empire in China through the territory of the Kushan and Parthian states to the northern shores of the Mediterranean Sea. During these times, a permanent sea route was also opened from the gulfs of Roman Egypt to the sea gates of the Kushan state in Western India [2:14-15]. During this period, the Kushan state developed very detailed commodity-money relations. The Roman historian Plenaesus stated that the Roman Empire received a lot of products from the Kushan state, including iron products. Bactrians and Sogdians were the most skilled traders in the world. The kings of these countries sent ambassadors to each other and exchanged gifts, which led to the development of trade between them, and the exchange of Western and Eastern cultures. During this period, in the Surkhan oasis located on the ancient Great Silk Road, there were primitive religions, Zoroastrianism, Buddhism, Christianity, spirituality, etc before the introduction of

Islam. Archaeological monuments including ancient temples such as Sopollitepa Jarqo'ton, Ayritom, Termiz, Dalvarzintepa, Kholchayon, Fayoztepa, Karatepa were formed in these areas in the 1st-15th centuries BC and AD [3:8,22]. These regions were ancient cultural centers with names such as Zarautsoy, Sopollitepa, Jarqo'ton, Termiz, Zang, where early agriculture and handicrafts developed due to their convenient geographical location.

The research conducted in Fayoztepa and Karatepa temples in Old Termiz, which belongs to the 1st century AD, provides very valuable information about the spread of Buddhism to Central Asia, the formation and development of Bactrian Buddhist culture [4:18]. Pottery found in this period from Karatepa, earthenware depicting a festival scene in honor of Bacchanilia and Bacchus-Bochus, the gods of May and luxury, found before Termiz, and Nero coins found in Hayrabodtepa (northwest of the Zartepa monument in Angor, 30 kilometers north-west of Termiz), northern The Kushans, who took over Bactria (Termiz), Afghanistan, Western Pakistan and Northern India, indicate that they had extensive contacts with the Roman Empire [5:15].

During the Hephthalite period (Vasr), Kushan period structures were used as dahma. In Termiz, a family cemetery from the Kushan period was found in a monument called "Kurgan" [6:18]. In 567-600, Termiz was under the rule of Tutk. However, Termiz was ruled

by Termiz Shahs. No matter how the political situation changes, Termiz remains the center of Buddhism [7:17]. In the 30s of the 4th century, the Chinese tourist Xuan Tsing, who came to Termez, left information about the monks of the Buddhist temples. According to him, there were 10 Buddhist monasteries and about a thousand monks in Termiz.

Scholars such as Hakim Termizi, Warraq Termizi, Yusuf Hayat Termizi, Abu Isa Termizi, Abul Muzaffar Termizi, Sayyid Burkhanuddin Husain Termizi, who were highly respected in the Muslim world, flourished in the Surkhan oasis in the 19th-19th centuries, and they made a great contribution to the development of Islamic sciences.

During the times of the Somanids (10th century), the Karakhanids (10th-13th centuries), the Ghaznavids and the Seljuks (11th-13th centuries), Chaganiyan and Termiz, located on the Great Silk Road, developed their own culture, spirituality, urban planning, architecture, and trade relations. In the architectural style, the Forty Maiden Castle in Old Termiz (10th century), Hakim Termizi (10th-11th centuries), Sultan Sodot (11th-11th centuries), Zul Kifl (10th century) located on the Prophet's Island near Old Termiz, Termiz Shahlar Palace (10th century) -XII centuries, the mausoleums of Abu Isa Termizi (X-XI centuries) were built [8:150].

In the 10th century, trade relations developed in the Surkhan oasis, and a large production of soap and

muattar (scented stone) and its export were widely established in Termiz. The artisans of Termiz gained fame in the eastern markets with their fish glue, laundry alkali, and hand-woven fabrics. Even Byzantine merchants took cotton from Termez. On the other hand, products brought from other cities were traded in the Termiz market [9:38].

It should be noted that in the 10th and 10th centuries, Termiz became an administrative-trade and craft center, a river port was built. Blacksmithing, coppersmithing and glassmaking, especially pottery, are widely developed in the city [10:103]. During the Seljuk period, many carpets were made and sold to Egypt, India, and China [11]. In Central Asia, hand-weaving wool carpets with and without feathers was developed, especially in Turkmenistan, Khorezm, Surkhan oasis.

During his 35-year reign, Amir Temur restored not only Samarkand and Turkestan, but also the cities of subjugated countries. He built rabots, castles, bridges, caravanserais, mosques and madrasahs in the cities. The caravan roads were cleared of robbers, and the safety of passengers was ensured. He restored the caravan route connecting the east and the west. Ibn Arabsha's Silk Road brought to Samarkand from different countries, especially minerals from Khurasan, rubies from India and Sindh, diamonds, satin, lightning stones, musk, other goods from China, gold and silver from other countries. The amount of goods brought to

Samarkand from foreign countries was huge. During his stay in this city, Claviho noted the arrival of a trade caravan of 800 camels from the Chinese capital Khanbalik [12:88].

There were two caravan routes from Transoxiana to China at that time. The first road passed through Tashkent, Sayram, Ettisuv and the cities of Turfon and Kumul of Eastern Turkestan, and the second road passed through the Fergana Valley - through the cities of Khojand, Kokhan, Margilan, Andijan, Osh, along the Oloy Valley and passed through the cities of Kashkar, Khojand and Yorkand of Eastern Turkestan. During the period of Amir Temur, trade with China, India, Iran, Tatarstan, Farangistan, Spain and other countries increased. Silk, silk fabrics, silk, porcelain, pearls, musk, quality teas, elegant white fabrics, indigo dyes, aromatic spices from India, pearls and pearls from Iran, all kinds of furs, leather and wax from Russia and Tatarstan are imported from China. In the markets of Samarkand, Farangistan gazlams, movuts and Cherkasy knives were popular. On the other hand, the Central Asian cities exported to foreign countries such products as low-priced yarn fabrics, wool, dukhoba, silk gauze, paper, dry fruits, rice, cotton, kalava threads, ceramics, copperware, knives [13:87]. With this, not only Transoxiana, but also the east and the near east, made a great contribution to the economic and cultural development of European countries, bringing peoples and countries closer to each other.

The Arab traveler Ibn Battuta's work entitled "Ibn Battuta's Journey" (XIVasr) has a special place among written sources. He brought the life, lifestyle, culture, trade relations, scholars, saints, shrines, waqf properties, caravanserais and other interesting and valuable information of the peoples of Central Asia.

Ibn Battuta in his book "Ibn Battuta and his journey to Central Asia" (XIV century) says that he was on the banks of the old Termiz Jayhun, that after Genghis destroyed it, a new city was built 2 miles from the river, that he was welcomed in Termiz by the order of Naib Alul Mulk Khudovandzada, he He mentioned that he met with the Qazikalon of the city Qavomuddin, that he traveled with the Qazi to India, that there were connections between Termiz and India, that he moved from Jayhun to Khurason, Balkh, that there were shiny stones on the roofs of the mosques and madrasahs there, and that these stones were brought from Badakhshan [14:76-77].

According to Hasanov in his "Traveling Scholars", governors of Khorasan Shahrukh and Boysunkur sent 500 ambassadors to China in December 1419. On the way back, they separated into two caravans in Andijan (Tian Shan) mountains (mountains between Kashgar and Fergana). One went to Herat via Andijan - Samarkand - Amudarya. The second caravan went south to Herat via Badakhshan - Hisori Shodmon (a city near Dushanbe) – Balkh [15:154].

Termiz was the trade center of Khatlon (Kolob and Korntepa). In 1893, it is stated in the work of unknown author, which was handed over to captain A.G. Tumansky, an orientalist, by Gulpoygoni from Bukhara: "The city market was always rich and crowded". Ambassadors of far and near countries, tourists, dervishes, merchants could not avoid this city, they were its guests [16].

CONCLUSION

In short, it can be said that since ancient times, Termiz was built at the junction of trade routes of the west and east, north and south, and is an old city that has contributed to the development of world trade and culture. Through its river port, the "Friendship Bridge" built in 1982 on the Amudarya, Termiz is still a means of trade between our country and Afghanistan.

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