VOLUME 02 ISSUE 11 Pages: 08-13

SJIF IMPACT FACTOR (2021: 5. 376) (2022: 5. 561)

OCLC - 1276789625 METADATA IF - 7.569















**Publisher: Frontline Journals** 



Website: Journal https://frontlinejournal s.org/journals/index.ph p/fsshj

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**Research Article** 

# CONTINUITY AS A MECHANISM LINKING THE HISTORICAL PAST AND THE PRESENT: UZBEKISTAN AND CHINA

Submission Date: November 01, 2022, Accepted Date: November 05, 2022,

Published Date: November 13, 2022

Crossref doi: https://doi.org/10.37547/social-fsshj-02-11-02

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# ABSTRACT

This article examines the history of Uzbekistan and China, the history of their relationship, partnership. Special attention is paid to the cultural values and traditions of the two countries.

# KEYWORDS

Diplomatic relations, trade and economic relations, the Great Silk Road, continuity, interethnic relations, cultural relations, tradition of tea drinking.

# Introduction

The beginning of the 21st century was marked by an evolution of globalization, an increase in the interconnections of the countries of the world in

the political, economic and socio-cultural spheres. From the current processes of globalization and modernization indicate that, along with peoples

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of the world, including Central Asia, a new era of Chinese and Uzbek relations begins. Obviously, it is worth saying that relations with the world countries have their own long history. In this sense, by studying the category of continuity as a mechanism linking the historical past and the present, one can trace the relationship between two nations, the state, history and culture.

It is currently noted that the Republic of Uzbekistan is effectively cooperating with many countries throughout the world. having established friendly relations, which indicates that China is one of the oldest partners of the Uzbek nation. As historical sources show. Uzbek-Chinese relations are a continuation of centuries of trials, thousands of years of mutually beneficial relations. Relations between Uzbekistan and China have existed for more than 2000 years. At that point, trade between East and West passed mainly through the lands of Central Asia.

Through the ancient Great Silk Road Europe obtained tea, silk products and much more. Through the Western lands, Chinese medicine and paper-making technology spread throughout the world; likewise, such sciences as astronomy, mathematics, and others entered China from the western lands.(1)

The emperor of the Han Dynasty paid special attention to establishing ties with the "western regions" in order to create a military-political alliance against the nomadic Huns and sent Zhang Jiang as an ambassador. In the early Middle Ages, relations between Central Asia and China also continued. China paid particular attention to establishing diplomatic relations with the powerful Ephtali state, which controlled the main trade routes to Iran and Byzantium. (2) The governors of the dynasty of the northern provinces sent 3 embassy missions to Central Asia. During the Ming Dynasty, the great Uzbek commander Amir Timur precipitously expanded and elevated the lands of Central Asia, at the same time constantly maintaining close tradeeconomic relations with China.

The period of Amir Temur and the Temurids began a new stage in the development of bilateral diplomatic affairs. In the period from 1387 to 1397. Amir Temur sent six embassies to China. In 1387, through the first embassy headed by Mavlano Khofiz, 800 horses were presented to the emperor. During the reign of Shokhrukh Mirzo in 1409 and 1420, Chinese ambassadors arrived in Herat, in turn, the embassies of the Timurid rulers repeatedly sent to China. In XIII century AD, the

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first governor of the emperors of the Mongol Yuan dynasty in the province of Yunnan, Sevid Ajal Shamsuddin Omar, during his term of duties, vigorously developed the economy, the construction of irrigation facilities, at the same time paid special attention to the development of education, and therefore was loved and respected by local residents.

The doctrines and works of prominent Uzbek cultural figures, such as Navoi, Ulugbek, Khorezmi, and others, penetrated the territory of China. Uzbekistan played the role of cultural cooperation in connection between Chinese and Western cultures. (3)

However, starting from XVIII century, Tsarist Russia gradually began to penetrate the territory of Central Asia through the Kazakh steppes. It is worth noting that, starting from that time, Chinese relations with Central Asia gradually turned into relations between China and Tsarist Russia. Central Asia completely lost its independence and fell under the subordination of tsarist Russia, which indicated that the initially established political, cultural and other historical relations between China and Central Asia had completely changed. Central Asia could no longer enter into political, economic, cultural, transportcommunication relations with China. In other words, tsarist Russia completely suppressed Central Asia and carried out its own politics and economy.

After gaining independence, the Republic of Uzbekistan recommenced the ties of friendship and cooperation between the Uzbek and Chinese peoples, which were formed over many centuries. From the point of view of social science, the principle of continuity, its interdependent position, and significance in scientific and practical life should be noted. (4) In the conditions of independence, the idea of the nation, interethnic relations, national culture, cultural heritage of fraternal people, ethnic problems, geographical and economic unity has changed. Occurring in the new historical conditions of social-political processes have become conditioned by the formation of the peoples of the countries of Central Asia, their history, a peculiar way of life and other than when-or, looking at neighboring relations. After all, life itself considers it necessary that countries that are ethnically close to each other, historically live in the same environment, the culture of the past arose on the same soil: however, at the same time, being an independent state, they are looking

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their historical roots, restore mutual for relations.(5) Since ancient times, close ties have been established between China and Uzbekistan not only in trade and economic sphere, but also in cultural relations.

There are a number of cultural values that are found in both cultures of the people. For example: the culture of family values, the culture of tea drinking, the culture of education, etc.

The tradition of brewing a hot drink"tea»made from dried leaves of the tea shrub is so rooted among many people of the world, and especially in Central Asia, that they can no longer imagine their lives without this drink. For many centuries, tea has attracted the attention not only of the inhabitants of Central Asia, but of the whole world with its medicinal properties. Its aroma, taste and thirst-quenching properties have made it one of the sought-after most commodities international trade. Since the 7th century, tea has become the main exported product after silk from China. The habit of drinking this beverage has been formed over many centuries. Over the years, tea consumers in different countries have increased greatly.

The use of tea has a special place in both cultures. For example, tea in Chinese culture is considered a valuable drink, it is almost never consumed in everyday life. The tea is consumed at important ceremonies only. According to the research of Chinese scientists, they learned to make a drink from tea tree leaves in the south of China, and in the north of the country this tradition spread relatively later. By the 5th century in China, tea had become so famous that it became an important part of the dowry at marriage. The ceremony of sending tea to the bride by the groom was called"thousand» ((下茶)(6),and the ceremony of accepting such a valuable gift by the bride- "showcha» (受 茶).Meeting guests was called etiquette"chali".official tea business meetings where serious issues were discussedtea meetings"chahui» (茶会).The widespread use of tea among the Chinese people was also reflected in the literary works of that time. For example, the poet Lu Yu (733-804) (7), known in China as a connoisseur of tea and celebrated as "tea deity" .In one of his poems he wrote: "The habit of drinking tea spread quickly, like the wind".

As for the Uzbek tea drinking, it cannot be called a tradition. It is rather an integral part of the life

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of every Uzbek or even every person born and living in the East, regardless of their nationality. Uzbek tea drinking, whether it is arranged in a café, restaurant or at home with the family, has the same motives. In the East they say: «If you are tired-drink tea if you want to cheer up-drink tea if you want to chat with friends on all sorts of topics-have some tea... «. This list can be continued infinitely. Indeed, in Uzbekistan, any event or action is accompanied by tea drinking. Just like in China, it is the process of drinking tea that brings people together and reinforce the relationships.

The tradition of drinking tea in China and Uzbekistan is proof that the traditions and culture of the two nations have been close to each other from time immemorial, and this affinity has not disappeared even today.

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