

Socio-Political And Religious-Ideological Situation In The Central Asian Region In The Pre-Islamic Period

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Abstract:

The Article Discussed The Strategic Importance Of The Central Asian Region In The Early Middle Ages, The System Of Governance Established By The Turkish Khanate, The Role Of Religions And Doctrines In The Pre-Islamic Period In The Social Life, On Political Processes Based On Primary Sources And Scientific Literature.

Keywords: Central Asia, Western Turkic Khanate, Iraq, Kesh, Nasaf, Dabusia, Saghaniyon, Khagan, Yabgu, Kurultay, Zoroastrianism, Buddhism, Nasturianism, Mazdakism, Monism

Introduction

Central Asia Had Long Been A Region Of Interest To Many Rulers, Invaders, And Historians, With Its Temperate Climate, Fertile Lands, Fertile Gardens, And Richness Of Underground Minerals. The Region, First Invaded By The Akhaemenids And Then By The Greco-Macedonians, Remained At The Center Of Intense Political Processes During The Middle Ages. The Fact That The Great Silk Road's Main Routes Pass Through Central Asia Had Also Increased The Region's Strategic Importance.

Materials And Methods

The Research Includes Modern Historical Research Methods, Including Historicity, Evolution, Authenticity, Objectivity, And Science Illuminated, For The First Time Circulating Various Sources, Data, And Archival Documents Based On Both Comparative And Critical Analysis Of Them In The Input Process Generalized.

Results And Discussion

In The Second Half Of The 7th Century - The Beginning Of The 8th Century, On The Eve Of The Arab Invasion Of Central Asia, The Region Was Part Of The Western Turkic Khanate. The Western Turkish Khanate Was Not A Centralized State. It Consisted Of Dozens Of Turkic Tribes And Was Ruled By Separate Khans. According To Chinese Sources, Nine Independent "Khokimiyats" – Government (Samarkand, Maymurg, Kesh, Nakhshab, Ishtikhan, Bukhara, Kushan, Amul, And Andkhoy) Along The Kashkadarya, Zarafshan, And Amudarya Rivers. All The Rulers Came From The Kan Dynasty, The Eldest Of Whom Was The Governor Of Samarkand. The Governor Of Kan Was From A Local Dynasty, I.E., The Massagets. The King Of Sogdiana And The Governors Of Chach And Khorezm, To Some Extent, Retained Their Independence (History Of The Peoples Of Uzbekistan. Vol. I, P. 66).

The Semi-Independent States Of Central Asia At That Time Included The Bukhara Region Near The Jaihun (Amudarya) River, Samarkand, And Its Adjacent Sughd Region, Ushrusana (Ustrushana), Shosh, Fergana, Ilaq, Kesh, Nasaf, Dabusiya, Sagoniyon (Chaghaniyon), Termez, As Well As These, Included The Districts Of Quvodiyon, Axxisak, Khuttal (Khuttalon), Buttam And Khorezm (Ibn Havqal. P. 30.). At The Beginning Of The Viii Century In Central Asia, About 15 Such "Independent" States. They Had Their Territory, Administrative System, Domestic Policy, Economy, And Economy And Were Governed By Local Rulers. Central Asia Was Ruled By The Blue-Turks Or Turkish Rulers With Titles Such As Khan, Tarkhan, Yabgu, Tegin, Tudun. This Is Why The Arabs Called The Peoples Behind The Jaihun River Turks (Plural: Atrok) (Turan U. P. 27.).

The Rise Of The Western Turkic Khanate Began In 630 (History Of The Peoples Of Uzbekistan. Vol. I, P. 65). The System Of Government In The Turkish Khanate Was A Unique Phenomenon, The Main Features Of Which Were Reflected In The Following. In The Turkish Khanate, The Khan Ruled Over The Entire Kingdom. Heaven (God), The Power Of Land And Water, The Will Of The Khakan Served As The Ideological Basis For The Turkish People. In The Ancient Turks, The Khan Was A Symbol Of Unity, Freedom, And Independence, And The Rule Of A Single Great Khan In The Territory Of The Khanate Was A Must (Zinatullayev Z. The Light Of Islam: Vol. 2019: Iss. 2. P. 17.). According To Turkic Writings, The Khakan Was Considered A Mediator Between God (Creator) And Budun (Nation). He Had To Take Care Of His People And Other Peoples Under Him (Otahojaev A. P. 88.). This Claim Was Used Effectively To Quell The Uprisings That Took Place In The Countries Under His Rule.

The Following Official After Khakan Was Yabgu (The Warrior) As A Minister. Members Of The Khakhan Family Were Usually Appointed To This Position. The Western Turkish Khanate Underwent Administrative Reform During The Tonyabgu Period (618-630). Local Rulers Were Given The Title Of "Yabgu." Nevertheless, Yabgu Could Not Inherit The Throne. The Heir To The Throne Was A "Tegin," And This Epithet Is Added To The Names Of The Head Of State's Children - Princes, For Example, Kultegin. One Of The Crucial Turkish Khanate Positions Was "Tudun," Which Meant Local Deputies. They Oversaw The Policies Of Local Governors, Customs, And Tax Affairs. Prominent Members Of The Tribe Were Called "Beks." The Team Was Led By A "Khakan" And A Council Of Nobles - A "Qurultoy" (Congress). Family Heads Headed Patriarchal Families - "Kadkhudo" (History Of Uzbekistan's Peoples. Vol. I, P. 66).

There Were Two Different Systems In The Administration Of The Khanate. In Some Of The First Subjugated Lands, Local Dynasties Were Incorporated Into The Government System, I.E., They Retained Their Rule In Exchange For Paying Tribute To The Khanate. Second, In Some Of The Subordinate Provinces, And The Representatives Belonging To The Ruling Family Were Appointed. The Difference Between The Khanate And The Earlier Significant Semi-Nomadic Associations Was That The Turks Conquered Central Asia And East Turkestan's Cultural Territories And Lived In The Deserts And Steppes (History Of The Uzbek Ssr. Vol. Ii, P. 172).

Although Central Asia Was A Vassal Of The Western Turkic Khanate, It Enjoyed A Certain Degree Of Internal Independence. There Was No Reliable Centralized Power, And The Country Developed Into A Confederation Of Several "Kingdoms." Sughd And Tokharistan Were Divided Into Confederate Estates, Semi-Independent Estates Under The Chach And Ilaq Khanates' Vassals, And Fergana Into Northern And Southern Khokimiyats (Government). Local Governors Also Ruled Countries Such As Ustrushna, Chaghaniyon, Kabodiyon, Khuttalon, Rasht, Darvaz, And Badakhshan As Semi-Independent States. Therefore, According To Researchers (Otahojaev A. P. 108.), Each Property Ruler Did Not Consider Himself Much Dependent On The Center, As He Had The Privilege Of Internal Independence.

Ibn Hawqal Described The Way Of Life Of Central Asia's People: Does Not Pursue The Guest's Interests And Left Information That The Guest Was Satisfied With What He Or She Had Given. He Also Wrote That When A Passenger Arrived In A Village, Everyone Competed To Entertain Him. In Doing So, Even If They Damaged Their Property, They Argued With Each Other As If All People Were Arguing For Money And Bragging About Their Wealth" (Ziynatullayev Z. "The Light Of Islam: Vol. 2020: Iss. 2. P. 154."). In The Last Part Of The Article, We Talked About The Socio-Political Situation In Central Asia On The Eve Of The Advent Of Islam. The Small Khokimiyats (Government) Had A Unique Government System With Certain Traditions, Religions, And Traditions. The Majority Of The Turkish Khanate Population Was Associated With The Goddess - Blue-Sky, The Ancient - The Belief Of The Ashina Period.

Furthermore, The Turks Understood The Common Belief In The Creator In Theology, Zoroastrianism, And Buddhism. In The "Monument Of Bugut," As In The Orkhon Inscriptions, It Is Stated That The Khakan Was, By Its Very Nature, A Mediator Between God And The People. The Turks' Common Religious Beliefs Allowed Them To Unite Into A Tribal Alliance And Form A Powerful State Within Twenty Years (535-555). The Penetration Of Zoroastrianism And Buddhism Into The Lives Of The Turkic Khanate People In The 70s Of The VI Century And Their Place In Their Lives Was A Vital Expression Of Religious And National Tolerance (Otahojaev A. Pp. 52-53.).

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It Was More Correct To Understand The Term "Blue God" Noted As "God Of Heaven," But As "Sky-God" In Russian. This Is How The Blue Turks Lived During The First And Second Turkic Khanates And Imagined The Blue God (Sodikov Q. P. 119). The National Spirit Of The Turks And Their Ideas About The World System Were Based On Three Things. The First Was That God Sees The Turks. The Second Was The Belief In The Superiority Of The Turks Over Other Nations. Third, Power Was Given Directly To Rulers By God. The Fact That The Turks Worshiped A Single Deity Was Close To The Concept Of Monotheism In Islam, But The Fact That The Turks In Them Were Superior To All Other People And That God's Protection Was Shown Only To Them Contradicted The Islamic Creed. This Aspect Was Likened By Some Scholars To The Jewish God (Turan U. P. 51).

In The Late Vii And Early Viii Centuries, Most Turkish People Located In Central Asia Were Firefighters. Most Of The Dead Were Buried According To Firefighters' Tradition (History Of The Peoples Of Uzbekistan. Vol. I, P. 68). In The Vi-Vii Centuries, Religious Teachings Such As Zoroastrianism, Buddhism, Monism, Mazdakism, Tangrism, And The Religion Of Nestorianism Had Been Widespread Among The Turkic Peoples. On The Eve Of Islam's Advent, Zoroastrianism Was Especially Prevalent In Central Asia, Which Differed From Zoroastrianism Practiced In Sassanid Iran. In Iran, Zoroastrianism Had Been Developed As The Official State Religion, Based On Strict Requirements. In Central Asia, It Was Practiced In The Spirit Of Religious Tolerance (Otahojayev A. P. 50).

In The Section "Saints And Goddesses Of The Ancient Khorezmshahs" In The Book "The State Of The Great Khorezmshahs," I. Jabborov Reminded About Zoroastrianism And Quoted The Famous Theologian Mary Boys; "The Rule Of Iran (Also Of Ancient Khorezm - I.J.) Brought Great Prestige To Zoroastrianism, And Some Of The Most Important Aspects Of Its Teachings Were Adopted By Judaism, Christianity, Islam, And The Gnostic Sects. In The East, Zoroastrianism Influenced The Development Of The Northern Variant Of Buddhism" (Jabborov I. P. 64). However, Mary Boys' Opinion Did Not Correspond To The Contradictory Information In Heavenly Religions' Books - Judaism, Christianity, And Islam. Furthermore, Judaism Originated In Egypt In The 13th Century B.C. During Ramses II's Reign, Long Before Zoroaster's Time (According To Zoroastrian Tradition, His Life Dated Back To The End Of The 7th Century B.C. - Beginning Of The 6th Century B.C.). Also, There Were Absolutely No Rituals Similar To Fire-Worship In Christianity And Islam, Or Customs Such As Drying The Corpse In The Sun, Sometimes Making The Corpse Into Dogs, And Then Kept The Bones In Special Vessels (Ostadon). Abu Rayhan Al-Biruni, In His *Osar Ul-Baqiya* ("Monuments Of Ancient Peoples"), Called Zoroaster A "Liar," Meaning A False Prophet (Abu Rayhan Al-Biruni, P. 238).

Nevertheless, Zoroastrianism Had A Significant Influence On Social Life And Was At The State Religion Level For Many Years. Zoroastrianism Developed Differently In Different Regions. For Example, As Mentioned Above, There Were Specific Differences In Iranian Zoroastrians' Beliefs And Central Asian Zoroastrians.

Abdullah Ibn Zaddonfarukh Sarakhsi (771-818), The Caliph Ma'mun And His Closest Adviser, Believed In Zoroastrianism Until He Converted To Islam. In 805-06, Marvda Converted To Islam At The Hands Of Ma'mun. In 811-12, Al-Ma'mun Appointed Him Governor Of All Al-Mashriq (Al-Balazuri, P. 361). According To Al-Tabari, Yazdajird (Yazdigard) Came To Merv In 642-43 And Settled There. He Also Brought With Him The Zoroastrians' Sacred Fire, And To Preserve It, He Built A Temple 2 "Farsah" Away From Merv And Created A Garden Around It. He Built Another Domed Building On The Road Leading To This Temple (Al-Tabari. P. 2683).

Another Widespread Religious Belief In The Region Was Buddhism. Buddhism's Influence On The Interaction Of Philosophical Views, Literary Relations, And Languages Formed In The History Of Socio-Political Life And Spirituality Of The East's Peoples Was Significant (Sodikov Q. P. 123.). From The Kushans' Time, Buddhism Began To Spread Widely Among The Merchants In The Southern Regions Of Central Asia, Mainly In The Cities. Before The Turkish Khanate, Central Asia, Including Bactria And Parthia, Served As A Transit Point For Buddhism's Spread To China. In The Second Half Of The 6th Century, Some Turkic Khakans Converted To Buddhism. One Of The Most Widespread Areas Of Buddhism Was East Turkestan. According To Chinese Sources, In 713, There Were 5358 Monasteries And 126100 Monks Registered (Otahojayev A. Pp. 51-52.). The Monks Made An Effort To Spread Buddhism Among The Turks. In Particular, Muqankhan's Successor, Topukhan (572-581), Embraced Buddhism Under The Influence Of A Monk And Believed That This Would Increase His Dominance. However, This Phenomenon Did Not Affect The Spread Of Buddhism. Hakan Tung Yabgu Respectfully Greeted A Visiting Monk In 626 And Organized A Feast In His Honor. However, Despite All His Efforts And Propaganda,

The Turks Remained Faithful To Their Shamanic Beliefs. In The Eighth Century, Bilge Hakan (716-734) Shared The Idea Of Building Buddhist Temples In Orkhon With His Wise Minister And Father-In-Law Tonyukuk, And In Response, Tonyukuk Expressed The View That They Would Inevitably Be Defeated In The Face Of The Chinese (Turon U. P. 64.). Indeed, Buddhism Was Not Widespread In The Turkish Khanate Because It Was In Stark Contrast To The Turkic Peoples' Ideology, Customs, And Way Of Life. However, Buddhism Spread And Took Root Among The Small States Independent In Domestic Politics In The Movarounnahr Area.

The Spread Of Buddhism In Central Asia In The Early Middle Ages Ensured The Cultural And Literary Ties Of The East's People, The Interaction Of Eastern Languages. This Socio-Historical And Cultural Process Had Also Made A Breakthrough In The Field Of Translation Studies. Many Buddhist Monuments Had Been Translated Into Ancient Turkic Languages. Buddhist Works Were Translated From Sanskrit Into Tokhar, Sogdian, And Chinese (Turan U. P. 131). The Fact That Muqan (553-572) Tagpar (572-581), The Brother Of The Khan, Converted To Buddhism And Sponsored The Construction Of Monasteries And The Translation Of The Canonical Works Of The Buddhists (A. Litvinsky. R. 333) Also Confirmed This Idea. In The 1930s, Xuan Jiang Saw Two Empty Buddhist Temples In Samarkand. At The Beginning Of The 7th Century, Buddhism Declined In Sogdia, While In Other Regions, Such As Fergana And Tokharistan, Buddhist Monuments Still Exist (History Of The Uzbek Ssr. Vol. II, P. 182).

Before The Arrival Of The Arabs, The Religion Of Nasturtium Was Also Widespread In Central Asia. In Samarkand, Bukhara, And Chach, Nasturianism Spread Between 412-720, And Religious Institutions Such As Bishops And Metropolitans Were Established. In Addition To Propagating Their Religion, Christians Also Took An Active Part In State Affairs As Physicians, Scholars, And Entrepreneurs In The Palaces Of The Rulers. One Of The Consequences Of The Arab Conquests Was Abolishing This Tradition (Otahojiev A. B. 54.). In The VI Century, The Religion Of Nasturtium Continued To Spread Slowly In Central Asia. In Feofilact Simokatta And Feofan Byzantium, Fascinating Information Had Been Preserved That Some Turks In The Army Of Bahrom Chubin Had An Idol Mark On Their Foreheads. To Protect Their Children From Diseases, Mothers Drew Such Marks On Their Foreheads At A Young Age (History Of The Uzbek Ssr. Vol. II, P. 182).

Christianity Practiced In Central Asia In The Pre-Islamic Period Differed In The Christian Sect Worshipped By The European Turks. It Was Formed Under Nestor's Views In Central Asia And Came To These Regions From Syria (Sham); In Science, It Is Called "Eastern Christianity." Nasturtium Existed In The Middle Ages Both Among The Sogdians And Among The Turks (Sodikov Q. P. 135.).

According To Ibn Hawqal, "Al-Shawdar Rustak" In Samarkand Was Where Christians Gathered, Where They Had Rooms And Beautiful And Tidy Houses. He Met A Few Of The Al-Iraqi Christians There. They Chose This Place Because Of Its Convenient Location And Moved Here Because Of Its Convenience And Healthy Climate. The Temple Was A "Waqf" (Property) Land, And Some People Were Utterly Devoted To This Work. This Place Is Much Higher Than The Other Lands Of Al-Sughd And Is Called "Wazkarda" (Ibn Hawqal, P. 64). According To Ibn Hawqal, The Religion Of Nasturtium Could Be Seen From Movarounnahr That It Did Not Lose Its Importance In Some Areas Even During The Samanid Period. In Particular, The Christian Steppe Turks' Descendants Survived Among The Qarluq And Basmil Tribes Until The 13th Century. It Is Also Known That Christianity Later Spread Among The Uyghurs In The East.

Another Of The Pre-Islamic Beliefs Is The Doctrine Of Mazdakism. Mazdak Ibn Hamadan Was The "Mubadi Of The Mubads" In Iran During Qabad Ibn Feruz, The "Judge Of The Judges." He Called For Sanity. He Promoted The Idea That Men Are Partners In All Matters Of Property And Wives. Qabad Also Believed In Him. Mazdak Was Very Sneaky. He Invented And Proclaimed This Sect When He Learned That Qabad Loved His Cousin's Wife. Kabad Accepted It. Mazdak Forbade Kabad To Slaughter Cattle Until He Died And Told Him, "Your Wish Will Not Be Fully Fulfilled Until I Sleep With You Son Anushervon's Mother." Then Qabad Accepted His Word And Handed His Wife Over To Him. At That Moment, Anushervon Came To Mazdak, Begged Him And Kissed His Feet, Asked Him Not To Touch His Mother. Mazdak Left Anushervon's Mother Alone. Later, When Anushervan Became King, The First Thing He Did Was Capture Mazdak And His Followers And Burnt Them Alive (Abu Rayhan Beruni, P. 243).

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In The Pre-Islamic Period Of Central Asia, The Doctrine Of Monism Also Had A Special Place. It Was One Of The Most Common Beliefs In Central Asia. Monism Spread In Two Branches: Iran, Then To Central Asia, And Then To East Turkestan. The Second Branch Spread To The West And Took Root In Rome, Especially In Carthage. In The West And The Byzantine Empire, Under The Oppression And Persecution Of Christianity, Monastic Communities Were Forced To Pray In Secret. Its Position In The East Was Relatively High And Was Preserved Until The Thirteenth Century. Its Route To Central Asia Was Through Khorasan To Merv, From There To Sogdia, And From Samarkand To Bukhara. Later, Shosh, Akhsikat, Uzgen, And Then Spread To Kashgar (Sodikov Q. P. 121).

Unable To Withstand The Sassanid State's Crisis In The Face Of Islam, The Mongols Sought Refuge In Turkestan Under The Protection Of The Turkish Khan. They Spread Monasticism In These Areas And Reached The Far East Via The Great Silk Road (Turan U. B. 65.).

Based On The Above Information, It Should Be Noted That Before The Arrival Of The Arabs In Central Asia, The Turkish Khanate Introduced A System Of Nomadic Governance, Which Played A Positive Role In Accelerating The Political Process In The Region. As A Result, New Rules And Titles Were Introduced In The Administration Of The Province. The Khanate Also Involved Some Local Dynasties In Administering The Conquered Lands And Kept Them In Obedience In Return For Tribute From Them. As A Result, Political Stability And Economic Development Had Been Ensured In The Settled Countries.

Conclusion

In Conclusion, Even Though Central Asia Was Subject To The Western Turkic Khanate During This Period, Its Economic Development Was Relatively Rapid. On The Eve Of Islam's Advent, Many Religious Beliefs And Teachings Were Widespread In Central Asia, And Their Role In Public Life Was Relatively High. Some Doctrines Rose To The Level Of State Religion And Had A Direct Impact On Socio-Political Life. During This Period, The Central Asian Region Was Part Of The Turkish Khanate But Was Divided Into About 15 Small Independent States. Therefore, There Were Different Religious Views In Each Region. In Khorezm, For Example, Zoroastrianism, Which Had Been Practiced For Centuries, Was Practiced, While In Sogd And Fergana, Buddhism, Which Was Introduced Through Traders, Was Widespread. The Country Also Believes In Such Teachings As Nasturtium, Blue God Beliefs, Monism, Mazdakism. It Is Essential To Know That The Beliefs Mentioned Above Were Deeply Rooted In The Lives Of The Peoples Of The Region And That It Took Almost A Century And A Half For The Local Peoples To Convert To Islam After The Arabs Conquered Central Asia And Converted To Islam.

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The Authors Declare The Absence Of Obvious And Potential Conflicts Of Interest Related To The Publication Of This Article And Report On The Contribution Of Each Author.

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