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Formation and development of cultures in the ancient central asian civilization

Burhonov Majnun Ilhom Ugli

Researcher of the Samarkand State Institute of Foreign Languages, Samarkand, Uzbekistan.

Email: ortikovtulkin576@gmail.com

Abstract---Annotation: In this article is written about in the history of human society, the ancient Central Asian civilization served as the center of original early cultures for the emergence of material and spiritual wealth created by our ancestors. This area is not limited to the Turan lowland, but includes a vast region where various Turkic ethnic groups are widespread. In these places, over the past 5-6 thousand years, we can observe the formation and development of the culture of Central Asia and the culture of the Turkic peoples. This civilization represents the cultures of regions and ethnic groups on a huge scale, including the stages of the emergence and development of national cultures in the region before the Arab conquest. In these ancient Central Asian regions, it consisted of the Jaitun culture, the Kaltaminor culture, the Hisar culture, the Chust culture, and was generally called the Turan culture. These cultures served the development of various directions in a single cultural space that united the Turkic peoples. For this reason, industries such as hunting, harvesting, animal husbandry and farming have long served as the basis for the livelihood and subsistence of the inhabitants of the region. Each culture has its own special traditions, rituals, religious and philosophical views.

Keywords---Turkish peoples, Turanian culture, Jaitun culture, Central Asia, Syr Darya, Amu Darya, national culture, state, seed production, city, civilization, economic culture, spiritual life, tradition, ethnic community.

Introduction

In the new Uzbekistan, ample opportunities have been created for researching our past cultural heritage, considering the history of ancient culture based on completely new methods and approaches, studying it using historical sources. It is necessary to study the history of the ancient Central Asian culture on the basis of constructive approaches and methods and reveal the true truth of history. "It is

known that Central Asia, located on the Great Silk Road and the Great Indian trade routes, due to its geostrategic position, has been at the center of important world processes for thousands of years. Our region served as a kind of bridge connecting Europe, the Middle East, South and East Asia. Great scientists, humanists, thinkers and poets lived and worked on this land, who made an incomparable contribution to the development of world civilization[1]. The continuity of the development of Central Asian culture requires constant improvement in the technology of transferring cultural values from ancestors to generations. This creates a need for a deep and comprehensive analysis of our cultural heritage. It is more effective to transmit cultural heritage scientifically and methodically, rather than empirically, spontaneously.

Literature review

The creation of cultural centers in Central Asia does not occur by chance, but on the basis of certain patterns. Many scientists have identified the cultural aspects of the role of this culture in the history of mankind. Among them, Russian scientists V.V. Bartold, A.N. Bernshtam, I.M. Dyakonov, G.A. Pugachenkova, E.V. Rtveladze, B.E. Stavisky, A.P. Okladnikov, S.P. Tolstov, Uzbek scientists I. Jabborov, R.M. Madirimov, K.Sh. The formation and development of cultures were scientifically studied in the studies of Shoniyozov, O. Gaibullaev and others. M.F.Lavin and N.N.Cheboksarov distinguish two types of cultural areas: the first is economic and cultural and the second is historical and ethnic. In our opinion, the formation of cultural regions is influenced by landscape management methods, the influence of the population, the cultural factor, the diversity of needs, spiritual factors (religious, moral, linguistic factors, traditions, customs) and they leave a deep impression on different cultural regions. In the early stages of cultural development, the influence of the first factor is strong. In the process of evolution, the influence of other factors increases. For example, the first centers of civilization were formed on the basis of settled agriculture in river basins, oases and valleys: Egypt - in the Nile basin between the Missapatamia - Denmark and Fruit rivers, India - around the Indus River, China - between Huang Hoy and Enzi, Turan - Amu Darya and Syr Darya. As a result of the growth of the industrial, scientific, technical and technological potential of mankind, cultural conclusions were created in almost all regions of our planet.

Method

Research methodology

Before the Neolithic, in all regions of our planet, including Central Asia, there were no stable cultural regions, which was impossible due to the assimilation economic method of people, which consisted in hunting and gathering. In the Neolithic era, the production economy: the emergence of agriculture, pastoralism and crafts creates the conditions for the formation of cultural regions.

Since this period, several cultural regions began to form in Central Asia. The first cultural region was the Jaitun culture, the first agricultural culture in Central Asia, which was formed in the Amu Darya basin around Kopitdog in 6-5 thousand BC. Margians and Khorezmians, who created this culture, subsequently

spread this type of culture to a number of other regions. However, in the 2nd millennium BC, as a result of the penetration of some unknown ethnic groups into the foothills of Kopitdog from Central Asia, the Jaitun culture faced a crisis[2].

The second cultural region is the Kaltaminor culture, which arose in the lower reaches of the Amu Darya and Zeravshan in the 5th-4th millennia BC. This culture differs from the Joitun culture in what is considered a hunting and fishing culture, but archaeological evidence confirms that the Kaltaminors were familiar with pottery and textiles. Later, these cultural regions developed into cultural regions based on agriculture, such as Zomonbabo, Amirabad, Tozabogyob, and then the states of Khorezm and Sogd were formed.

The third cultural region is the Hissar culture, which arose in the upper reaches of the Amu Darya. This culture was created by a population engaged in agriculture and cattle breeding, from which the Bactrian civilization grew. The fourth cultural region - the Chust culture, which was formed in the 2nd millennium BC, was a culture of agricultural tribes covering the territory from the Ferghana Valley to the Tashkent oasis, and later the Davan state arose on its lands.

Analysis and results

During the Bronze Age, the nomadic herding countries in Central Asia separated and formed separate cultural areas. The Andronova culture, which was formed in 1700-1200 BC in the region from Kazakhstan to the Urals, was created by nomadic herders living in the north of Central Asia[3]. The authors note that the Glasgow culture is synchronous with the Andronovo culture, and its bearers were nomadic nomads. In 1200 BC. Andronovo culture was supplanted by the Karasu culture established by the Huns in East Turkestan. Many human bones of the Caucasoid type with a mongoloid character were found in the graves, which reminds us of modern Uzbeks. Later, the state of the Kuns was founded in this area. In the Tashkent oasis and the Syr Darya basin, the sources note the creation of several cultural regions of the Nomar type. Yueni - the area of the Scythians and Jaxarts and belongs to the melon culture[4]. Sui refers to the Jaxarts-Posiaks living in the middle reaches of the Syr Darya, and is called the Kharat culture. Built by the Rumu-Syrdarya Tokhars, it belongs to the Jetteosar culture. Pi is the Alano-Massaget culture, belonging to the "bog-lake" culture that arose in the lower reaches of the Syr Darya[5].

Thus, two major cultures were formed, divided into different cultural regions: the oasis culture created by the sedentary farming community and the desert culture created by nomadic herding tribes. The ancient Turanian culture embodies the material and spiritual values created in these two cultural areas, which is one of its unique features. In the past, although there were differences and differences, conflicting relations between these cultures, they had common aspects and similarities [6]. As S.N. Tolstov said, it is always necessary to emphasize the similarity of the archaic farming culture of Central Asia with the Scythian culture.

Therefore, the connection between these cultures (an artificial union of two alien, completely opposite cultures) did not complement (language, religion, customs, ethnicity, relations between the same or closely related peoples, tribes), not having the character of naturalness. The economic reason for this is that, according to the division of labor, settled farmers and pastoralists were interested in exchanging their products with each other.

The political reason is that the peoples of Central Asia had to defend themselves against external enemies together. Accordingly, the history of confederations or states included both a settled population and nomadic tribes. The spiritual reason is that the language, religion and customs of the peoples of Central Asia are almost the same or close. The ethnic reason is that these peoples have ancient traditions of consanguinity and godparents. For these reasons, the culture of the desert and the culture of the oasis influenced each other, enriched each other and at the same time retained their own characteristics. But these differences did not lead to the disintegration of the Central Asian culture into local civilizations; due to the above reasons, a single cultural space is being formed in this place, which is another important feature of the Central Asian culture. Neither the Achaemenids of Iran, nor Alexander the Great, nor the Arab conquerors, nor the Mongol invaders, nor even Tsarist Russia could destroy this single cultural space. Unfortunately, when the former Soviet Union collapsed and independent countries appeared in its place, this cultural space was in danger of disintegration. Border guards, visa regime, customs control, attempts to share cultural heritage behind checkpoints (various claims about which nation belongs to the genius of Farabi or Ibn Sina). In our opinion, instead of such dispersion (scattering in different directions), it is useful to go towards integration and preservation of a single cultural space. In this regard, the policy of Uzbekistan under the slogan "Our common home Turkestan" deserves attention. However, the efforts of other Central Asian countries in this regard are very slow. [7]

One of the distinguishing features of the ancient Central Asian culture is that the remnants of seed production were preserved in it for a long time, until the beginning of the 20th century. Even when class stratification occurred in Central Asia and states were formed, seed production occupied a significant place in the complex. Breeding was especially developed among nomadic pastoralists. The reason for this was the ownership of pastures, and the clans relied on the power of the ethnic group in their territory in the use of pastures, other institutions, especially the state, did not interfere in these relations and could not significantly influence them. Nomadic pastoralists (Huns) originally numbered 24 clans, Uzbek clans numbered 92 clans by the 19th century, according to R. Madirimov, who worked on Uzbek clans, their number reached 198 by the beginning of the 20th century. The influence of the Uzbek clans was so strong that in the 18th century their leaders managed to seize power. Bell dynasties ruled in Kholva, Mangits in Bukhara, Thousand dynasties in Kok, but they could not fully function without the advice of the elders of the clan. The influence of seed production on culture is felt in all spheres of culture throughout the historical process of development.[8] However, as a result of the occupation by tsarist Russia, seed production was dealt a heavy blow, the Soviet government not only destroyed the remnants of seed production under the banner of internationalism, but also cut down the roots of the national culture. In the past, traces of clans were felt in all aspects of

Turanian culture: language dialects, folklore, traditions, hospitality practices, etc. In addition this, tribalism in Ancient Central Asia did not rise to the level of tribalism (conflicts between clans and tribes, each of which tries to keep its territory and traditions in isolation from others), as in Africa, because the need for ethnic, economic, cultural community and co-ownership of vast the landscape here was narrower than tribal unity prevailed. Moreover, the threat of aggressive pressure from neighbors forced them to live only together. As a result, other ethnic groups living in Central Asia (for example, Iranian-speaking peoples) with a different language and culture took an active part in this general process. However, the signs of tribalism among them disappear faster than among the autochthonous tribes (surveys showed that the Uzbeks still remember their clans, the Tajiks said that they did not have information about their clans). Archaeological, ethnographic monuments, legends and myths confirm the important role of the maternal clan in Central Asia in antiquity. The mother gang - the statues of Anahita, Tomaris, Zarinei, Odatida in the legends about the mother - proof of our opinion. Our culture before the Bronze Age was imbued with the spirit of the maternal clan, and if this situation is not taken into account, it will be difficult to understand the nature of cultural processes before that. Sources confirm that in Central Asia, even after the transition to the patriarchal era, the remnants of matriarchy remained strong until the Arab conquest. In Europe, this did not happen, a completely patriarchal order was established. In Rome, a woman could be killed by a husband for drinking wine. In Greece, women were disenfranchised. In Central Asia, famous kings such as Tomaris and Zarinea were descended from women. The only cultural space mentioned above has prevented inter-ethnic disagreements from escalating into ethnic or religious conflicts in Uzbekistan (note: inter-ethnic and religious conflicts remain acute problems of our time). There were also some differences between the settled population and nomadic tribes. For example, relations between the settled population have a territorial, i.e., "horizontal" character, while relations between nomadic pastoral tribes had a "vertical" character. For example, among the Kazakhs, the large genus of zhuz surpasses the genus of the small zhuz. Also, the pastoral nomads had exogamy, that is, marriage relations with other clans, and among the settled population, endogamy, that is, marriage within the clan. However, according to S. B. Tolstov, exogenous marriage existed among the settled population at an earlier time, as evidence of which he cites the fact that the settlements were built in the style of a phratry (a tradition between clans that could enter into potential marriage relations). Thus, in the process of the population's transition to a permanent way of life, the trend of transition from exogamy to endogamy became stable and this phenomenon began to have a serious impact on the ethno-social and cultural spheres. Marriages began to be concluded even between close relatives, as a result of which physically and mentally handicapped children were born. This phenomenon has been preserved among the Uzbeks, exogamy has been preserved among the Kazakhs and Kyrgyz, the seeds of exogamy are still present among the Kazakhs and Kyrgyz. Unfortunately, in the independent states of Central Asia, the vices of tribalism and arbitrariness are still preserved, especially since the leaders continue to create special clans, attracting their clans and relatives to their circles. Everyone knows that the First President of Uzbekistan I.A. Karimov warned several times about the danger of this event[9]. In the past, seed production had a positive character in relation to the primitive herd, but in the course of historical

development it became more and more an obstacle to development. In the political sphere, seed production hindered the full-fledged functional development of the state, and in the economic sphere it hindered innovative transformations. For a long time the peoples of Central Asia remained within the framework of feudalism, slavery and feudalism. In this regard, I.M. Dyakonov "A united state can be created if it manages to break the resistance of tribal traditions and tribal oligarchy." [10] Unfortunately, neither the ancient states that emerged in Central Asia, nor those that followed them, were able to complete the remnants of seed production, as a result, these states did not rise to the level of a full-fledged political institution.

Most researchers attribute the culture of Central Asia to civilizations that do not have their own written language. In fact, studies carried out so far have not confirmed the existence of the Autokhan script in Central Asia. As a result of Tolstov's research, the question of whether some stone images are hieroglyphs remained at the level of a hypothesis. S.P. Tolstov wrote: "A group of signs in Karatepe near the city of Nukus is the signs of a local pictogram. These signs mark the beginning of the first steps of hieroglyphic writing. Inscriptions of Protochorasmus m.a. This indicates that it belongs to the III-I millennia, that is, to the Bronze Age. The fact is that the Achaemenids of Iran took the Orakean script as a model, and Aramaic was also established as the official language. Based on Aramaic writing in the 5th century BC. Khorezm writing was formed, and in the IV-III centuries BC. - Sogdian and Bactrian scripts. Unfortunately, the inscriptions were written on skins and tablets, rarely on stones, as a result, such materials deteriorated over time. That is why, we are forced to study the history of the culture of Ancient Central Asia either from Greek or Chinese sources, and they turned their attention to our country only when major events took place from time to time. Accordingly, there are many dark and foggy places in the history of Ancient Central Asia, and there is no other way to fill them with a logical method. [11]. It is known that in Egypt in the 4th millennium BC, hieroglyphic writing was invented, with the help of which events were recorded in chronological order, so we know the history of this country better, and also have complete information about history and culture. Mesopotamia, China, Greece and Rome. However, we do not observe such a situation in Central Asia. Here, even after the appearance of writing, a tradition was established to present history in chronological order, to present philosophical and social thoughts in detail and consistently. The inscriptions often reflect domestic themes (the plot of courtship, attached to the wall paintings in Afrosiab) or records related to economic affairs (documents related to commerce in the inscriptions found in the Sug fortress), and political and social problems are almost not covered. [12]. The real historiography begins with the period of the Arab invasions, but in this period the period of the ancient culture of Ancient Turan ends.

The absence of their own writing does not indicate a low level of civilization, the first people from about 2000 ethnic groups of the world have their own writing. The Greeks borrowed their script from the Phoenicians, and the Romans created the Latin alphabet from the Greek script. We noted that the Iranians adopted the Aramaic script. In any case, the appearance of writing in ancient Central Asia was an important event that served as a means of transferring social memory from ancestors to generations. But the Arab conquerors, in order to cut off this

memory, exterminated people who knew the Khorezmian and Sugdian scripts. According to Beruni, as a result, there was no one left who could read and understand the Khorezm script. It was replaced by the Arabic script, which was used until 1929, then switched to the Latin alphabet, from 1940 to the Cyrillic alphabet, and now back to the Latin alphabet.

Another feature of the ancient Central Asian culture is that it was not created by slave labor, as in Egypt, Mesopotamia, Greece, Rome, but was built by free residents: farmers, artisans, etc., since the classical system of slavery was not settled here. Slaves were not the main productive force here, they participated in the household, reindeer herding, construction and construction of waterworks, and were also used as a military force. For example, the Romans were surprised to find that most of the Parthian soldiers were slaves, because the Romans gave weapons to the slaves and did not use them in battle, fearing that the slaves might turn the weapons on oppressive traitors. In Turan, the situation was completely different. People who became slaves for military practice or for economic reasons were accepted into a patriarchal family, they were given the right to marry and touch the land. They were not exploited by the wicked, as in Rome or Greece, they were not humiliated as "talking tools." That is why, they fought shoulder to shoulder with free people in battles and were freed if they showed courage or performed certain good deeds.[13] Accordingly, slavery in Ancient Central Asia can be called a domestic proportional slave-owning society. At the same time, traces of slavery in Central Asia remained for a long time. Only in 1873, under the terms of the Gandimi truce, the remnants of slavery were completely abolished in the country.

Since the ancient Central Asian culture was of a syncretic nature, the political, legal, ethical, religious and artistic spheres of culture were not distinguished into a separate sphere of activity, the division of physical and mental labor did not stop. That is why, before the formation of Muslim culture, we do not know well some thinkers, such as Socrates, Plato, Aristotle or Confucius. So, the creators of the culture of Ancient Central Asia were the tribes, peoples, nationalities living there. The people themselves were creators, and the people themselves were consumers. The reason for this phenomenon goes back to the unformedness of the classical slave system, the long-term preservation of the remnants of seed production, the strict polarization of classes, and the division between physical and mental labor that has not exhausted itself. After the Arab conquests, the syncretism of culture was violated, its separate areas were isolated, professional politicians, historians, lawyers, scientists appeared, and certain authors took their place in the field of culture.

In Central Asia, not city-states, policies, but peculiar cities were formed, as in Mesopotamia, Ancient Asia, Greece, Rome. Until now, the dating of the most ancient cities of Ancient Turan 2700 years remains a picture. However, some researchers note that the emergence of cities in Central Asia occurred in the 2nd millennium BC [14] and associate this phenomenon with the spread of consciousness, exchange and the development of crafts in the Bronze Age of settled agriculture. Unfortunately, unlike the cities of Egypt, Greece, India and Ancient Asia, the cities of Central Asia, due to the fact that they were built of straw or raw brick, were destroyed by the influence of climate and weather, or

survived very little. As a result of the use of iron weapons in Central Asia in the 1st millennium BC. accelerated the process of urbanization. During this period, such ancient cities as Afrosiab, Erkgurgan, Bactria, Termez, Gyzyltepa, Dalvarzin, Chust, Khorezm, Kozalykir and Kalalikir were founded in Bactria, which had a strong influence on subsequent cultural life. The fact is that the creation of cities, firstly, led to the creation of cultural centers, epicenters; secondly, they became political, administrative, military centers, capitals of states, which was an unprecedented phenomenon in terms of political culture; thirdly, the cities raised the sphere of economic culture, crafts, trade, and money circulation to a new qualitative level. At that time, city bazaars served as a place for the exchange of information, a place for litigation, a place for international communication, a place for mass gatherings, etc. The decisions of the rulers were also announced in the market (of course, in the form of member.) In Greece and Rome, the agora and the forum (i.e., trading areas) were recorded on the corresponding tablets). Cities were originally located near rivers or tributaries, as a result of the development of crafts and trade, they began to appear inside oases, and it is recorded in the sources that even nomads who lived in the desert zone built a number of cities. For example, the sources provide information about the construction of Kirapol (Kurushkat) on the banks of the Syr Darya, Suyob, Isfidzhot, Yangikent and other cities of Turkestan by pastoral Saks, and later by Turkic tribes [15]. This situation is not observed in other civilizations, it reveals another unique feature of the ancient Central Asian culture. This is due to the fact that the "Silk Road" passed through these regions, in addition, there was an exchange of goods between the settled population and the nomadic people, it can be said that even if the Tanzit trade route did not pass, there is a high probability that trading cities will appear in these regions along the last reason. The cities of Central Asia did not have a municipal character (that is, they did not function as a political institution or only in the form of a state), like a polis in Mesopotamia or a polis in Greece. Interestingly, information is provided that some Central Asian countries have two capitals (winter and summer). For example, the Kankha-Kangyuy kingdom had a winter residence in the city of Kangkha (Tashkent region), and a summer residence in the city of Otrar (Kyrgyzstan), and the Turkic Khanate had two centers: Bolosogun and the other was the city of Kashkar (East Turkestan).[16] This situation does not occur in other civilizations or is a very rare occurrence. It is known that polis-type cities did not extend their activities to the entire region or country, but operated only within the city territory. Among them, for example, such cities as Ur, Uruk and Logash in Mesopotamia, Athens and the city of Sparta in Greece, the city-states of Tire and Sidan in Ancient Asia. And the cities of Central Asia controlled the whole province, and if they had the status of the capital, then the whole country was under their control.[17] The positive aspect of this phenomenon is that it has increased the effectiveness of cultural and ethnic integration.

Conclusion

The ancient Turanian culture was formed in a unique geographical landscape, and this natural environment had a profound impact on all its spheres and character. Failure to take this factor into account leads to a deep misunderstanding of the uniqueness of this culture. The Turanian lowland covers an area starting from the lower reaches of the Volga in the west, to Lake Labnar

(China) in the east, starting from South Siberia in the north, and extending to the Iranian lowland in the south. It has formed soil and sand dunes, is located far from the oceans, but has seas such as the Aral, Caspian and several rivers. Such a landscape fell on the edge of our thoughts, and they were tasked with mastering this complex geographical adequate and creating a unique civilization. They must include in their sphere of action not only oases and valleys, but also the Kyzylkum and Karakum steppes, mountain-desert zones, otherwise they will face defeat, hunger and the danger of extermination or patriotism. A. Toynbee, one of the scientists who conducted a comparative analysis of the cultures of the peoples of the world, put forward an interesting idea called "challenge and response". According to him, nature calls people, and if people can find an adequate response to this call, then they will survive and be able to create original civilizations, or they can create original civilizations and vice versa. The author writes: "The first call came from the branches of the rivers Nile, Jordan, Tigris and Euphrates, Indus. At the call of the Nile Valley, worldly civilization arose; at the call of the Tigris and Euphrates basin, the Shullerian civilization; at the call of the Indus River, the Indian culture. Hunters and gatherers of the African savannas could not respond to the drought and risked their lives because of it. The rest turned from hunters to shepherds and barely survived as nomads"[18]. Unfortunately, although A. Toynbee included the 21st civilization in his work, and even mentioned Iran, he missed the civilizations of Central Asia (perhaps the author does not have enough information about it). However, the peoples of Ancient Central Asia found an answer and adequately mastered the basins of the Amu Darya and Syr Darya, as well as the territories of the Karakum and Kyzylkum deserts, creating a unique cultural landscape. True, for this, our past ancestors were forced to split in two, that is, to become settled farmers and nomadic cattle breeders. Under the influence of the following factor, special signs and differences in their cultural, economic spheres, and anthropological manifestations became noticeable.

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