

ECONOMIC, SOCIAL, CULTURAL CONDITIONS OF FORMATION OF VIEWS OF MEDIEVAL THINKERS

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ABSTRACT:

In this article, the world-famous scientists who were engaged in various sciences in the Middle Ages and enriched them with new discoveries, their contribution to various fields of science (economic, social, natural, concrete, cultural) and the conditions created for them will be explained.

KEYWORDS: renaissance, spiritual purification, feudal disunity, mathematics, observatory, culture, justice.

INTRODUCTION

Central Asia and Iran are one of the ancient centers of enlightenment and culture, and during the entire historical development, there have been strong economic and cultural ties between these two countries. The Mongol invasion of the 13th-14th centuries had a very negative impact on the social and cultural life of Central Asia and Iran. As a result of the conquest wars of the Mongol Khans, the cities and villages were destroyed, these wars directly affected the cultural life and led to the deterioration of the people's lives. Later, as a result of the liberation of Central Asia and Iran from the Mongol occupation, the establishment of a powerful centralized state, and the end of wars, economic and cultural life began to rise.

RESEARCH METHODS

As a result of the Mongolian attack at the beginning of the 13th century, the cultural life in a very depressed state began to revive gradually in the second half of the 14th century. The long struggle against Mongol colonialism ended in the second half of the 14th century with the victory of the wars for independence led by the leader Amir Temur and the establishment of a single state in Movarounnahr [1; 25]. The establishment of peace in the country, the regularization of the political and economic life brought about positive changes in the cultural life as well. Amir Temur, along with being a great general and statesman, also led the work of cultural and spiritual development. The construction of various cultural and religious institutions in Movarounnahr and the holding of events increased attention. During this period, Samarkand became not only the center of Timur's state, but also an important spiritual center attracting representatives of different countries with the most culturally developed scholarly faculties, madrasas, markets, and gardens in the East and West.

RESULTS AND DISCUSSIONS

During this period, Islam was focused on the work of Amir Temur and the Timurids, spiritual unity, cultural development, establishment and maintenance of justice in the country. Sufism scholars formed on the basis of Islam, especially Naqshbandi served as the ideological basis of the spirituality of this period. Based on Islam, Naqshbandiyya promoted ideas that open a wide path to moral purity, work, aspiration and acquisition of knowledge, and gained an important positive value in spiritual and social life. Naqshbandi theorists such as Bahauddin Naqshband, Yakub Charkhi, Khoja Muhammad Porso, Khoja Ahror lived and worked during this period. In the second half of the 14th century - in the 15th century, during the reigns of Amir Temur and Timurids Shahrukh, Ulug'bek, Husayn Boygaro, Movarounnahr and Khurasan, attention to the ideological freedom and culture within the framework of Islam led to the rapid development of science, literature, and art. An observatory was built in Samarkand, the Ulugbek scientific school was formed, great achievements were made in the development of exact sciences. In Qaziza, the works of scholars such as Rumi, Koshi, Ali Kushchi became famous throughout the Muslim world. Humanities - social sciences and painting, calligraphy rose to the highest heights. The names of famous writers, artists, historians such as Jami, Behzod, Abdurazzaq Samarkandi, Mirkhond, Khondamir became known in other countries as well. While the Persian language kept its position, the role of the Turkish language in literature increased.

During this period Alisher Navoi, the sultan of poetry in the Turkish language, created and left an indelible mark in the history of culture with his epics and scientific-historical works.

This period was the renaissance and the peak of the Renaissance, which was interrupted by the Mongol invasion. The high qualities of human values in the spiritual and cultural life of the Renaissance period are the pursuit of knowledge, strengthening of knowledge, glorification of the mind, humanity, spiritual purification, moral maturity, justice, social progress, happiness for all, friendship and brotherhood, creating a perfect community and a perfect person. such issues were put forward. They formed the content of important scientific research, literature, art, and religious works. Most of the scientists, thinkers, sages, and artists of this period created for this purpose. The achievements of the culture of this period created a great foundation for the further cultural development of our nation.

In particular, domestic and foreign trade played an important role in strengthening the economic supply of these two countries. In the XIV-XV centuries, Central Asia established trade relations with India, China, Russia and other countries. At this time, Iran was in contact with Venice, Genoa, Venice, China and other countries. Economic changes in Central Asia and Iran, cooperation with neighboring countries and strong mutual relations have given a great impetus to the development of science and culture. In the 15th century, culture began to develop rapidly in Central Asia, and as a result, scientists and scholars who made a great contribution to the development of science appeared. The peoples of Central Asia, especially Uzbekistan, have a rich philosophical history. The Middle Ages were a period of development of socio-

philosophical thoughts in our country. Philosophical doctrines appeared in the 9th-15th centuries, which was the period of renaissance, and attention to natural-scientific views began to increase. In the worldview of our thinkers, the study of science and philosophy of antiquity, glorification of the human race, humanity, tolerance, national and universal human qualities were given priority. World-renowned comic scientists who were busy with various sciences and enriched them with new discoveries were created. Marginani, Muhammad Khorezmi, al-Farghani, Abu Nasr Farabi, Ibn Sina, Beruni, Imam Bukhari, at Termizi and others were products of the early Middle Ages. It occupies a special place in the development of socio-philosophical thought.

This period was a logical continuation of the economic and cultural development that took place in Central Asia in the IX-XII centuries. The huge state founded by the founder Amir Timur included Movarunnahr and Khurasan, large cities developed rapidly in this region, agriculture developed, irrigation facilities were built, and canals were laid. The most noteworthy aspect is that culture, science, and art began to flourish. During this period, world-famous scientists Kozizoda Rumi, Ghiyosiddin Jamshid, Mirzo Ulug'bek, Ali Kushchi worked in the field of natural and exact sciences with their discoveries. They made a great contribution to the development of world science by creating in the fields of mathematics, algebra, geometry and astronomy. During this period, interest in studying the Greek culture and the philosophical heritage of the early Middle Ages grew in Movarounnahr and Khorasan. Studying worldly sciences along with theological sciences, striving to master the secrets of nature, raising the intellect and its abilities, high moral qualities, glorifying the perfect person by promoting humanitarian ideas, raising art to a higher level. Poets, philosophers and historians of the XIV-XV centuries, artistic it was a characteristic feature of the work of representatives of literature and mystics. During this period, economy, culture and science began to develop rapidly in Central Asia and neighboring countries - Iran and Afghanistan. These countries have established diplomatic and trade relations with each other for centuries, and have exchanged experience in the field of culture and art. Moreover, during the Timurid period, they were part of a single state: Khorasan encompassed the vast areas of present-day Iran and Afghanistan. These lands consisted mainly of Turkish and Persian peoples, and in the 14th-15th centuries, a centralized state led by the Timurids was united. The material and spiritual wealth of the peoples of Central Asia, Iran, and Afghanistan passed to each other, and this had a direct impact on the art and culture of the two countries. In the XIV-XV centuries, with the emergence of a strong centralized state in Central Asia, peace reigned in the society. Also, along with natural and exact sciences, attention was paid to social and humanitarian sciences, logic, philosophy, ethics, literature, music, visual arts, public speaking and others. In Movarounnahr and Khorasan, mature scholars who were blessed with creative work in various fields of science grew up. In particular, Mir Syed Jurjani, Taftazani, Kamal Khojandi, Lutfi, Sakkoki, Durbek, Behzod Husain Vaiz Koshifi, Abdurrahman Jami, Khondamir, Mirkhand, Alisher Navoi and others created major works on literature and Sufism philosophy. By this time, science and

culture began to rise in Iran as well. Thinkers and poets who worked in the fields of socio-philosophical, political and moral thought have flourished in Iran. These include Hafiz Shah Doi Shirozi, Jalaluddin Davani, Sadriddin Shirozi, Ghiyasiddin Mansur and others. The remarkable aspect of the socio-philosophical and moral thoughts of this period is that it glorifies the human race, raising it to the level of perfection, the perfect qualities of a person, that is; Moral qualities such as humanity, tolerance, kindness, honesty, kindness, justice, generosity, hard work, wisdom, intelligence, modesty, honor, loyalty occupy the main place.

In Iran, from the second half of the 15th century, the economic situation of the country began to improve somewhat, during the reign of Uzun Hasan the Arrow Neck (1453-1478) in Western Iran, a number of measures were taken to strengthen the state economically. During this period, the eastern part of Iran, that is, Khorasan, was still under the rule of the Timurids. Governor Abu Said, a member of the Timurid dynasty, felt the danger from Western Iran and in 1469 marched with his soldiers to Azerbaijan. He set himself the goal of annexing the lands of Western Iran to his possessions. But in a fierce battle in the Mugon desert, his soldiers were defeated, and Abu Said himself was captured and executed.

During the administration of Uzun Hasan, some attention was paid to the improvement of the country, tax reform was carried out, in particular, the amount of some taxes was reduced, and the exact size of the stamp was determined. At that time, the influence of nomadic feudal lords was strong in the country, although they were actively involved in all state affairs, they were against any kind of reform, and governors had to agree with them on the management of the state. But at the same time, Uzun Hasan tried not to offend the sedentary nobles.

After the death of Uzun Hasan, all kinds of reforms were canceled, and the struggle for the crown intensified in the country. During the reigns of Sultan Yaqub (1477-1491) and Shah Ismail (1491-1502), the country's economic situation worsened. The same situation prevailed in eastern Iran. In general, despite some development of production forces in Iran in the second half of the 15th century, the life of the people was difficult due to the exploitation of the nobles and large landowners. First of all, large feudal lords and priests were interested in the unification of small feudal khanates and the improvement of the economy. The most fertile lands in the country were concentrated in their hands, and the working people, who did not have any means of subsistence, were oppressed.

The condition of the artisans was not good either. They were also brutally exploited by the city's nobles and officials. Especially the triflingness, violence, and abuse of their position by the officials made the life of artisans worse. The artisans of the city paid a large sum of tax per capita, and they were also charged rent for commercial buildings and workshops. Artisans were oppressed not only by the urban nobility, but also by merchants, who constantly tried to reduce the price of handicraft goods. The plight of peasants and urban artisans caused conflicts within the country and great protests among the people. As a result of this, several popular uprisings took place in Movarounnahr and Khorasan in the 15th century. For example: the uprising in the cities of Shuster and Algiers in Iran was second only to the warlords' uprising in terms of

its scale. According to the famous orientalist V.V. Bartold, this action took place in 1441-1442. It was led by Mushasha, who was considered a staunch Shiite and declared himself Mahdi. He arrived in Algiers and began to promote the Shiite ideology. After that, the inhabitants of the city, that is, those of the Shiite sect, began to join his ranks. Soon, their number will increase to 10,000 people at the expense of peasants and urban citizens and will become a great force. "Under the banner of religion," says V. V. Bartold about this popular uprising, "a revolt of the poor against the rich took place; at such times, representatives of the rich class turned to where they could get help. Sometimes this help was very expensive for them" [2; 21].

There were certain objective conditions for the development of culture and science in Iran in the 15th century. The reason for this is, first of all, putting an end to feudal disunity, the emergence of a strong centralized state, and the development of the economy and production forces compared to previous times. In addition to these, Iran's favorable geographical conditions, the abundance of fertile and fertile lands, the development of internal and external trade, the growth of cities, the establishment of handicrafts, and other factors play an important role in the development of culture and science. Especially the economic and cultural relations of Iran with other countries, in particular with neighboring countries, gave impetus to the formation of philosophical and social thought in the 15th century. It is known from historical sources that Iran has been in contact with China, India, Byzantium, Genoa, Venice, Central Asia and Arab countries since ancient times. In 1420, ambassadors were sent to China by Shahrukh. They are headed by the famous painter of that time Ghiyaziddin Naqqosh. On his journey, he returns after studying people's customs, lifestyle, cultural life of the country, scientific achievements [3; 258]. Shahrukh also sent ambassadors to India in 1442. Historian Abdurazzoq Samarkandi, who traveled with the ambassadors, got acquainted with the ancient and modern culture of this country. Palace life, people's customs. Indian national music and dance make a great impression on him. Abdurazzaq Samarkandi traveled to India through Kermon, Hormuz and the Persian Gulf, enriching the science of geography with new achievements.

During that period, the cultural and scientific relations between Iran and Central Asia will be further strengthened. Especially the culture of Central Asia has a significant influence on the development of culture and science in Iran. In particular, advanced thinkers of Iran were interested in the natural-scientific, social-political and moral thoughts and ideas of Farabi, Ibn Sina, Beruni. Apart from these, Jami and Navoi's social ideas were well known to Iranian scholars and poets. Navoi was known in Movarounnahr and Khurasan not only as a statesman who showed enthusiasm for the development of the country and the improvement of the people's life, but also as a famous thinker and poet. The following words of Khondamir confirm this opinion: "... the kings of the countries around the world deliberately send ambassadors to the capital of Herat and demand (Navoi's - H.A.) art awards. The devout dervishes around the Arab and Ajam countries enjoy the melody of ul Hazrat's passionate poems and search for him with great zeal. Therefore, from the borders of the countries of China and Khotan to the end of

the countries of Rum and the Maghribzamin, the beautiful poems of Ul Hazrat are in the mouths of the king and the old, the young and the old, the Muslim and the infidel, the good and the bad. is patterned" [4; 50-51].

Most importantly, here, the works of Ulugbek, Ali Kushchi, Jami and Navoi are not only studied, but also repeatedly copied and commented on. For example, Davani writes a border to the treatise "Sharhi tajrid ul-kalam" by Ali Kushchi, an astrologer and philosopher from Samarkand. Knowing this, Ali Kushchi expresses his gratitude to Davani for pointing out his mistakes. The above book by Shundsk Ali Kushchini is the subject of a debate between Sadriddin Shirozi and Davani. On the other hand, the works of thinkers Hafiz Shirozi, Ubayd Zakoni, and Davani, who lived and created in Iran in the 34th-15th centuries, were widely spread in Central Asia and were read in schools and madrasas. Iranian art also had a significant influence on the visual arts, miniatures, calligraphy and architecture of Central Asia. At that time, the influence of the Shiraz school of painting spread widely to the countries of the Near and Middle East. In the center of science and art founded by Baysunkur in Herat, along with representatives of the Iranian school of painting, scientists and craftsmen from Tabriz, Bukhara, Baghdad, Samarkand and other cities create. Naturally, this situation leads to the interaction of different cultures and the development of many fields of science. In the 15th century, great philosophers Jalaluddin Davani, Sadriddin Shirozi and Ghiyazidin Mansour flourished in Shiraz. Along with students, scholars came to study at the madrasa named "Mansuriya" built by Sadriddin Shirozi (1442-1496). Sadriddin Shirozi himself created in the field of philosophy and wrote "Isbat ul-wajib" ("Proof of Necessity"), "Risolayi Tahqiqi Ulum" ("Treatise on the Study of Sciences") and similar works. In Shiraz and other cities of Iran, in addition to the above scholars, Ahli Shirozi, Maulana Sharafiddin, Shah Doi Shirozi, Maghribi Tabrizi, Shah Nematullah Vali, Ghiyasiddin Ali Isfahani and others lived and worked in Shiraz and other cities of Iran during this period.

Islam played an important role in the socio-political and spiritual life of Iran in the 15th century. Naturally, many fields of science: philosophy, jurisprudence, ethics, literature, prose and poetry, architecture, astronomy, visual arts, etc., cannot be imagined without the influence of religion. In addition, the religion of Islam itself, as a component of culture, actively participated in all spheres of social and political life at that time.

If, let's say, in Central Asia and Iran in the 9th-12th centuries, the process of spreading Islam continued, and it did not have time to penetrate the minds of the people, the same cannot be said about the 14th-15th centuries. Now, Islam as the dominant ideology began to fully control the personal and social life and multifaceted relations of Muslims. The Qur'an and Muslim legislation based on it - sharia provides laws and regulations in the field of man and society, Muslim rituals and traditions, customs and holidays, life, family life, property and inheritance rights, waqf lands, agriculture, collection of taxes, moral standards. . It can be said that Islam is not only a religious rule, but at the same time it reflects the philosophical, legal, ethical, socio-economic aesthetic and cultural relations between people.

In our opinion, in Iran, as in Central Asia, the religion of Islam helped the development of culture, science, and art. Timur, Ulughbek, Shahrukh, Husayn Boykara and others who ruled Central Asia and Khurasan at that time governed the state relying on the Islamic religion and used it wisely to increase the power of the country. For example, Timur's attitude to religion is clearly expressed in historical sources and chronicles that have survived to us. Timur showed zeal to preserve the purity of the Islamic religion, took care of its spread and development among the people, and respected the priests. In particular, he protected the descendants of the Prophet, sheikhs, theologians, judges and muhatsibs and constantly helped them. In "Tuzuklari Timur" he says that the government that does not rely on Islamic religion and Sharia laws will not go far and will lose its power, therefore the kingdom should definitely follow the laws and regulations of religion and Sharia. At the same time, the Timurids also paved the way for the development of various sciences. They supported the aspirations of scientists, opened scientific centers, built schools and madrasahs. Along with theological sciences, great attention was paid to science, mathematics, geometry, logic, philosophy and ethics in these places. It is worth mentioning that dozens of mosques, houses, mausoleums, madrasas and palaces, observatories, etc. were built during the period of Timur and Ulugbek. During the reign of Timur, such subjects as music, history, visual arts, philosophy, and mathematics were especially developed. During this period, famous scientists Mir Sayyid Sharif Jurjani and Taftazani lived and worked in Samarkand.

In the 15th century, although there was some opposition to the science of catastrophism by the clergy, a whole group of natural scientists appeared in Samarkand. Among them, the most famous scholars were Qazizada Rumi, Ghiyaziddin Jamshid, Ali Kushchi. In Herat, he built the Palace of Science and Art. In the library founded by Boysunqur (1367–1434), about forty scholars were engaged in science, and the famous calligrapher Maulana Ja'far was their direct leader. During this period, Kamoliddin Behzad and Shah Muzaffar lived and worked. All this proves that there were necessary conditions for the development of science in Central Asia and Iran at that time, of course.

Islam, as in other times, played an important role in the formation of high moral qualities in people, instilling rules of conduct in their minds. After all, in the Qur'an and the Sharia based on it, there are many thoughts that call for kindness, humility and generosity, respect for parents, helping widows, being courteous and honest, and acquiring a profession and science. In them, people are encouraged to live peacefully, to eliminate all kinds of quarrels and conflicts, to fight against oppression, injustice, violence and evil. These values, imbued with the spirit of universality and humanitarianism, have educated people for centuries and saved them from engaging in vile and dirty deeds. In the 15th century, Sufism spread widely in Iran, as in Central Asia. It is important to correctly understand the difference between the theoretical and practical aspects of Sufism. The practical activities of Sufis include, first of all, earnest worship of God, not harming others, not allowing excessive spending and extravagance, being

in harmony with others, being patient, contented, courteous, honest and similar moral duties. The theoretical side of Sufism consists of asceticism, mysticism and pantheism.

In the mystical-pantheistic interpretation of Sufism, the desire to have a personal relationship with God occupies a central place. And this is done by turning away from the world, from one's "I". In order to unite with God, Sufis had to fulfill 4 conditions, i.e. go through 4 stages. These are sharia, tariqat, enlightenment and truth. In order to fulfill such mystical ways of attaining perfection, the tax had to devote itself completely to the service of God without giving in to the pleasures of this world. They say that only through intuition, inner revelation, enlightenment can one reach the truth and merge with God, Man merges with God and merges with him, and as a result only God remains. This is the way to reach the truth. In the 12th-15th centuries, various currents and sects appeared among Sufis in Central Asia, Iran and other Eastern countries. These include Kubrawiyyah, Suhrawardyya, Mawlawiya, Chishtiyya, Shazilyya, Tayfuriya, Safaviyyah, Haydariya, Bektoshiya, Qadiriya, Ne'matullahiyyah, Jaloliyyah, Rifoyyah, and Naqshbandiyyah. In the 15th century, 3 streams of Sufism were widespread in Iran, especially in Khorasan. One of them was the Safavid sect, whose founder was Sheikh Safiiddin (14th century). Qasimi Anwar (15th century) was considered to be his major figure in Herat. The second is the Nurbakhshiya sect. The center is Ray and Iraq. The founder was Sayyid Muhammad Nurbakhsh (15th century). The next was the sect of Nematullahiyyah, whose center was in the city of Kermon. Its founder is Nuriddin Nematullah. Shahrukh Mirza persecuted the Safavid and Nurbakhshi sects and persecuted their representatives.

In the 14th and 15th centuries, Naqshbandism, one of the Sufism movements, spread widely in Central Asia and Khorasan. His progressive ideas contradicted the ideology of the ruling classes at that time. Because it spread widely among the working people, first of all, among the craftsmen, and reflected their interests. According to the demand of this stream, every person should live by his honest work, become a farmer, engage in trade, and acquire a profession. When talking about the influence of religion on social and political life in Iran during this period, it is necessary to pay attention to the fact that, unlike Central Asia, one of the main trends in Islam - Shi'ism - is widely spread here. While there were certain commonalities between Sunnism and Shiism (recognition of the divinity of the Qur'an, the sacredness of Mecca and Medina, etc.), there were also differences between them. If the Sunnis believe in 4 aqeedahs, i.e. Tawheed (oneness of God), justice, prophethood (prophethood) and the coming of the Hereafter, Shias also believe in the Imamate (recognition of the authority of Imams) along with the above. Apart from these, they differ from the Sunnis in that the Shias recognize the fourth caliph, Ali, and 12 Imams. Shias believe that the twelfth imam Muhammad was killed by the Sunnis. They believe that Imam Muhammad will return to earth one day and put an end to injustice, violence, oppression, and establish equality, brotherhood and justice.

Therefore, Shiism was not only spread among landowners, feudal lords and nobles, but also ordinary workers, city artisans, peasants and peasants believed in it. They connected the coming of the twelfth Imam Muhammad al-Mahdi to the earth with their thoughts and dreams

about the future. Therefore, the doctrine of the Mahdi's return to the earth not only distracted people from the struggle for their rights, but also served as a slogan in the people's liberation movements in medieval Iran, in the struggle against feudal tyranny and oppression, and the Mongol invaders. An example of this is the revolt of the warlords that took place in Khurasan and partially in Movarounnahr in the XIV-XV centuries. In this uprising, peasants and artisans rose up against feudal and urban nobles and foreign invaders [5, p,72].

The Shias believed that the Imamate, that is, the authority of the twelve Imams, who were Ali and his descendants, should be ruled only by the descendants of Ali and Fatima. It should be emphasized here that from the VII-VIII centuries until the Safavid dynasty came to the top of the state and declared Shia as the official religion, the Shias came as claimants to power and fought to rise to the top of the state. That is why Sunni rulers have been persecuting the Shiites for centuries. Sunni governors declared themselves caliphs. For example, Shahrukh, who ruled Khurasan in the 15th century, and the Ottoman sultans called themselves caliphs, which meant that political power and religious power were inseparable[5, p.73]. If the Sunni king sat on top of the state by election, the Shia imam could not be elected he was appointed directly from Ali and his descendants and was considered the closest person to God.

CONCLUSION

From the above points, it became clear that in Iran during this period, the influence of Islam is clearly felt in all spheres of social life, including philosophy, ethics, and political science. But this situation did not stop the formation of advanced superstition ideas in science. It should be emphasized here that natural sciences and natural-scientific ideas were not sufficiently developed in Iran during Davani's time, unlike in Central Asia. On the other hand, even though Ulugbek, Ali Kushchi and similar bright figures did not flourish here, their natural-scientific ideas and the achievements of the school of astronomy were well known.

In this period, along with the development of philosophical ideas, superstition finds its expression in more artistic and poetic works and secular literature. Especially in poetry, motives of social protest, critical approach to existing systems and procedures occupy a large place. Their major representatives were Avhadi, Havofi, Ubayd Zakoni, Hafiz Sherazi and others. Philosophers and poets of that time developed socio-ethical thought in their treatises. Husain Vaiz Koshifi and Jalaluddin Davani were thinkers who expressed valuable opinions in the field of moral science and education of a mature generation in the Middle Ages in East and Central Asia and created special works and manuals in this regard.

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