

## GLOBALLASHUV SHAROITIDA MA'NAVIY TAHDIDLARGA QARSHI KURASHISHNING AYRIM JIHATLARI

**Berdieva Gulmira Aminovna**

Buxoro muhandislik-texnologiya instituti  
“Ijtimoiy fanlar” kafedrasida katta o‘qituvchisi  
Tarix fanlari nomzodi  
E-mail: [Berdiyevagulmira@gmail.com](mailto:Berdiyevagulmira@gmail.com)

### ANNOTATSIYA

Maqolada globallashuv sharoitida “Ommaviy ma’naviyat” umuminsoniy ma’naviyatdan tubdan farq qilib, uning zaminida iqtisodiy, siyosiy, harbiy qudratga ega bo‘lgan, o‘z ta’sirini jahonga o‘tkazishga qurbi yetadigan millat va xalqlarning ma’naviyati turishi va uning ta’siri hech qachon tabiiy kechmasligi, balki aniq maqsad va manfaatlarini ko‘zlab olib boriladigan faoliyat natijasida yuzaga kelishi takidlangan. “Ommaviy ma’naviyat” katta imkoniyat va qudratga ega bo‘lgan mamlakatlar va ularda yashayotgan xalqlarning ham o‘z imkoniyatini to‘la yuzaga chiqarishga ulgurmagan, yoki unda taraqqiyot yo‘liga kirayotgan mamlakatlar va ularda yashayotgan xalqlarga nisbatan o‘tkazadigan ta’siri, tazyiqi, kerak bo‘lsa ma’naviy zo‘ravonligining natijasida yuzaga kelishi va uning yoshlar ma’naviy hayotida tutgan o‘rni tahlil etilgan.

**Kalit so‘zlar:** Globallashuv, “Ommaviy ma’naviyat”, axloqiy tarbiya, yoshlar, xulq-atvor, tarbiya, jahon hamjamiyati, milliylik, madaniyat, ma’naviyat, axloqiy an’analar, umumbashariy qadriyatlar konsepsiya, milliy madaniyat, jamiyat, ta’lim.

## НЕКОТОРЫЕ АСПЕКТЫ БОРЬБЫ С ДУХОВНОЙ УГРОЗОЙ В ГЛОБАЛИЗАЦИИ

**Бердиева Гульмира Аминовна**

Бухарский инженерно-технологический институт  
Старший преподаватель кафедры «Общественные науки»  
Кандидат исторических наук  
E-mail: [Berdyevagulmira@gmail.com](mailto:Berdyevagulmira@gmail.com)

## АННОТАЦИЯ

В статье в условиях глобализации «Общественная духовность» принципиально отличается от всеобщей духовности и базируется на духовности наций и народов, обладающих экономической, политической и военной мощью и могущих позволить себе перенести свое влияние на В мире подчеркивается, что его влияние никогда не происходит естественным образом, а возникает в результате деятельности, осуществляемой с учетом конкретных целей и интересов. Влияние «массовой духовности» на страны и народы, обладающие огромным потенциалом и могуществом, а также на живущие в них страны и народы, не успевшие полностью реализовать свой потенциал, или на путь развития. при необходимости анализируются последствия духовного насилия и его роль в духовной жизни молодежи.

**Ключевые слова:** Глобализация, «Общественная духовность», нравственное воспитание, молодежь, поведение, образование, мировое сообщество, национальность, культура, духовность, нравственные традиции, концепция общечеловеческих ценностей, национальная культура, общество, образование.

## SOME ASPECTS OF FIGHTING SPIRITUAL THREAT IN GLOBALIZATION

**Berdieva Gulmira Aminovna**

Bukhara Institute of Engineering and Technology  
Senior teacher of the "Social Sciences" department  
Candidate of historical sciences

E-mail: [Berdyevagulmira@gmail.com](mailto:Berdyevagulmira@gmail.com)

## ABSTRACT

In the article, under the conditions of globalization, "Mass spirituality" is fundamentally different from universal spirituality, and it is based on the spirituality of nations and peoples who have economic, political, and military power and can afford to exert their influence on the world. it is emphasized that its influence is never natural, but is a result of activities carried out with specific goals and interests in mind. The influence of "mass spirituality" on the countries and peoples who have great potential and power, and the countries and peoples living in them that have not yet reached their full potential, or on the path of development. , pressure, if necessary, as a result of spiritual violence and its role in the spiritual life of young people are analyzed.

**Keywords:** Globalization, "Public spirituality", moral education, youth, behavior, education, world community, nationality, culture, spirituality, moral traditions, concept of universal values, national culture, society, education.

At present, by improving the continuous education system, great attention is being paid to the preparation of personnel who are fully mature, well-rounded, capable of independent thinking, strong-willed, and able to meet the requirements of the times. We have created a legal-normative basis for reforming the personnel training and continuing education system. In the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the Youth Forum of Uzbekistan, it was said: "As you know, recently a model of Tashkent city was created for working with young people. As part of this experiment, the problems, proposals and wishes of our boys and girls were studied "in the neighborhood" during the "Youth Month" held in our capital. Address programs were developed based on their solutions.

This noble initiative spread across our country. Youth festivals were also held in all cities and districts. Many of you had open conversations with a number of ministers, governors, bankers and other officials during these events.

I also followed these processes every day on television. I was very pleased with the boldness, initiative and enthusiasm of our young people. To be honest, I was extremely happy to see that there are many of our children with a broad worldview, enthusiastic and progressive."

Nowadays, globalization serves the general development on the one hand, and on the other hand, it serves to accelerate the introduction of "mass culture". This creates a risk of devaluation of customs, traditions and values that are valuable for the nation.

Globalization, which manifests itself brightly today, has several centuries of roots. Geographical discoveries in the XV-XVII centuries brought many countries and regions into the circle of international trade, and the industrial revolution created an economic basis for the further strengthening and widening of general relations. In later periods, such relations deepened. By the beginning of the 20th century, this process, which acquired a new qualitative character and covered all spheres of social life, began to be expressed through the concept of globalization.

In particular, as the President noted, "... the strengthening of integration and cooperation between states and peoples, the creation of facilities for foreign investments, capital and goods, the free movement of labor, the creation of many new jobs, modern communication and information technologies, science the rapid spread of achievements, the harmonization of different values on a universal basis, the acquisition of a new quality of communication between civilizations, the increase of opportunities for mutual assistance during environmental disasters - of course, all this is achieved due to globalization".

Today, different aspects of globalization are distinguished in the scientific literature. First of all, it should be noted that there are demographic-ecological problems, which represent issues related to the stress of nature, meeting the needs of

food, drinking water and similar needs in the conditions of rapid population growth.

Globalization of the technosphere, which does not recognize any national boundaries and characterizes the emergence of a common technological and information space in the world, is another characteristic of it.

At the same time, it is necessary not to forget that political globalization and socio-cultural globalization representing processes in the field of science, culture, education and ethics, as well as ideological globalization related to ideological influence, propaganda and agitation are also taking place.

When it comes to the role of ideology in the implementation of geostrategic goals, to understand the essence of the matter, it is necessary to pay attention to the following situation, which is related to the relationship between ideas and consciousness. A certain idea may not be accepted by a person or it may remain in the mind of a person only as certain information. In the first case, the idea leaves no trace in the human mind, and in the second case, the idea does not have any social significance for the individual.

In the formula "Struggle for human mind and soul" the relationship between idea and consciousness is expressed on the basis of Eastern philosophical thinking. Only when an idea takes over a person's heart and becomes an integral part of his spiritual and spiritual world, it becomes a call to action, a motivating force, a guide for action. That's why today the main goal of the ideological struggle is to capture the heart of a person through his mind. People's minds and hearts are becoming a testing ground for different ideas - an ideological training ground.

Today, in order to dominate this or that region, it is not necessary to conquer those lands and destroy their inhabitants. After all, it is possible to own any kind of wealth and natural resources with the support of the land population, whose mind and consciousness have been conquered, and whose views and moods have been changed to a "favorable" direction.

Those who tried to spread their un-Islamic ideas in our country had such malicious goals in mind, that is, to mislead the youth, and with their help to divert the country from its development path. The actions of "educated" foreign Wahhabis and "Hizbut editors" to poison the minds of our youth can be evaluated in the same way.

No matter how highly we appreciate the positive role of science, technology, and technology achievements in making them the property of the peoples of the world, we cannot ignore the fact that inequality is created in this process. On the one hand, this is happening in the differences in the economic, social and political spheres between developed countries and less developed countries, or countries that are now on the road to development. On the other hand, they are promoting the popularization of their ideas, ideologies and worldviews through the means of ensuring dominance.

In the last century, very important changes and discoveries took place in human

life, without which it is impossible to imagine our current era. According to experts, progress in human development will continue at a rapid pace even in the 21st century. There is no doubt that globalization, i.e. the process of development and rapprochement of countries and peoples from the socio-economic point of view, will reach its new heights during this period. However, at the same time, we should not forget that this process presents a number of problems and dangers to humanity.

It should be said that the cases of inculcating one's own ideas into the minds of other peoples, forcing others to accept one's own spirituality and culture, which have been happening since time immemorial, have intensified in our time. Only, he has radically changed his appearance, methods of influence. Now, ideological threats are being made not as openly as before, but slowly and without noticing?!

According to the analysis of historical scientists, it has been at least one million years since the first people appeared on earth. This is not a small term. Of course, during the past time, a person has matured and grown in every way. Now, together with material needs, spiritual needs have appeared in the faith, without which it is difficult to imagine our life today. In particular, the desire to know one's identity is considered one of these needs. Because today, almost all our compatriots are asked, "Who are we in this bright world and what is our secret, where are we going?" Where and how will our place be when humanity steps into the new 21st century?" It's natural to think about such questions." In fact, every person who has a certain level of intelligence and understanding should strive to know who he is, choose his own life path, and if necessary, try to build a "Free and Prosperous Homeland, a free and prosperous life" for himself. Each of our compatriots living in independent Uzbekistan should think and think about these, not only these, but other questions, problems and goals should always be in the center of our attention. In particular, "How will the 21st century come to the people of Uzbekistan?" How much better will people's lives be than yesterday? Do we realize that the path of reform and renewal that we have chosen for ourselves is a very difficult one? Do we have a clear enough idea of what problems, difficulties, and trials we may face on this path?" these thoughts should never leave us.

In this sense, it is necessary to form a sense of responsibility for the fate and future of the nation in young people, to understand the negative consequences of the flow of foreign ideas and fanatical moods, to use spiritual and cultural activities and the power of mass media to educate will and faith, conscious living skills. It is today's demand to create a solid and comprehensive system of measures aimed at preventing the emergence of an ideological gap in society, and eliminating the danger of "mass culture" containing spiritual and moral vices. Protecting the society from various social and spiritual crises, establishing a consistent system of fighting for a healthy lifestyle is also one of the strategic directions of state and society building. Therefore,

strengthening of the population's ideological immunity should not be limited to large-scale cultural and educational activities, but should actually mean the socio-spiritual alertness of the population.

### REFERENCES:

1. Azimov, A. A., & Avliyokulov, U. M. (2019). СОЦИАЛЬНО-ЭСТЕТИЧЕСКИЕ ВЗГЛЯДЫ ЭПОХИ АБУ АБДУЛЛАХ РУДАКИ. *Theoretical & Applied Science*, (5), 560-562.
2. Темиров, Ш. Т., & Азимов, А. А. (2016). Экономический и культурный рост народов центральной азии в IX-X веках. In *Интеграция современных научных исследований в развитие общества* (pp. 104-105).
3. Азимов, А. А., & Темиров, Ш. Т. (2016). Политическая и социальная жизнь в бухарском эмирате во взглядах ахмада дониша. In *Интеграция современных научных исследований в развитие общества* (pp. 66-67).
4. Azimov, A. A. (2022). PHILOSOPHICAL AND ETHICAL IDEAS OF THE EARLY RENAISSANCE OF THE EAST IN CENTRAL ASIA AND THEIR REFLECTION IN THE VIEWS OF ZAKARIA AR RAZI. *INNOVATIVE DEVELOPMENT IN THE GLOBAL SCIENCE*, 1(7), 57-62.
5. Азимов, А. А., & Темиров, Ш. Т. (2016). КУЛЬТУРНАЯ И АРХИТЕКТУРНАЯ ВЗАИМОВЛИЯНИЯ ВОСТОКА И ВОСТОЧНОЙ ЕВРОПЫ С БУХАРОЙ. In *Современные тенденции развития науки и производства* (pp. 33-34).
6. Азимов, А. А. ўғли Рўзиев, АШ (2022, December). ОСОБЕННОСТИ КНИГИ АВЕСТА. In *INTERNATIONAL CONFERENCE: PROBLEMS AND SCIENTIFIC SOLUTIONS* (Vol. 1, No. 7, pp. 37-42).
7. ВЗГЛЯДЫ РУДАКИ О ВОСПИТАНИИ ЧЕЛОВЕКА АА Азимов - *Innovative Development in Educational Activities*, 2023 515-523
8. SCIENCE, LITERATURE AND POETRY IN TRANSOXIANA AND KHORASAN IX-X CENTURIES.
9. АА Abdullayevich - *MODELS AND METHODS FOR INCREASING THE*, 2023 247-260
10. Мирзакулов, Б. Т. (2015). Дипломатические и торговые связи Бухары с Россией XVI–XVIII вв. *Молодой учёный*, 20, 548.
11. Мирзакулов, Б. Т. (1994). Рабочая кооперация Узбекистана в 20-е-начале 30-х гг.
12. Atoyev, J. H., & Saloxov, A. Q. (2022). KONSTITUTSIYADA OILA HUQUQI. *Academic research in educational sciences*, 3(TSTU Conference 2), 637-640.

13. Salokhov, A. Q. (2023). METHODOLOGICAL PRINCIPLES OF USING THE IDEAS OF BUKHARA NOVELTY IN FORMING TOLERANCE IN YOUNG PEOPLE. *Educational Research in Universal Sciences*, 2(8), 171-178.
14. Салохов, А. К. К АНАЛИЗУ ИДЕЙ ТОЛЕРАНТНОСТИ ТУРКЕСТАНСКОГО ДЖАДИДИЗМА В КОНТЕКСТЕ ЕЕ СОВРЕМЕННОЙ ГЛОБАЛИЗАЦИИ. ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ОЛИЙ ВА ЎРТА МАХСУС ТАЪЛИМ ВАЗИРЛИГИ МИРЗО УЛУҒБЕК НОМИДАГИ ЎЗБЕКИСТОН МИЛЛИЙ УНИВЕРСИТЕТИ ФУҚАРОЛИК ЖАМИЯТИ ШАКЛЛАНИШИНИ МОНИТОРИНГ, 464.
15. Салохов, А. Қ. БУХОРО МАЪРИФАТПАРВАРЧИЛИГИНИНГ ТАРИХИЙ-ФАЛСАФИЙ ТАҲЛИЛИ.
16. Murodov, S. A. (2022). Relationship between the universe and man in the works of Fariduddin Attor. In *International conference: problems and scientific solutions* (Vol. 1, No. 6, pp. 35-41).
17. Мурадов, С. А. Современные методы философии и их значение в развитии мышления человека. *Актуальные исследования*, 51.
18. Муродов, С. А. (2009). Ибн Сино, Аттор ва Навоий асарларида кушлар тимсоли. Имом ал-Бухорий сабоқлари», *Маънавий-маърифий, илмий-адабий журнал*. Тошкент, 273-276.
19. Мурадов, С. А. кизи Касимова, ФФ (2022, December). ФИЛОСОФИЯ ДИЗАЙНА: ОСОБЕННОСТИ И СУЩНОСТЬ. In *INTERNATIONAL CONFERENCE: PROBLEMS AND SCIENTIFIC SOLUTIONS* (Vol. 1, No. 7, pp. 51-59).
20. Санжар, М. (2020). Взгляды Фаридуддина Аттара на бытие. *Международный журнал прикладных исследований*. ИДЖАР, 6(6), 34-36.
21. МУРАДОВ, С. А. СОЦИАЛЬНО-ФИЛОСОФСКИЕ ВЗГЛЯДЫ ФАРИДУДДИНА АТТОРА. МОЛОДОЙ УЧЕНЫЙ Учредители: ООО" Издательство Молодой ученый, 51, 529-531.
22. Aslonovich, M. S., & Zaynura, M. (2023, June). NATIONAL DRESSES OF CENTRAL ASIA: AS A COMPONENT OF" CULTURE OF DESIGN". In *INTERNATIONAL SCIENTIFIC RESEARCH CONFERENCE* (Vol. 2, No. 15, pp. 170-177).
23. Aslonovich, M. S., & Zaynura, M. (2023, June). NATIONAL DRESSES OF CENTRAL ASIA: AS A COMPONENT OF" CULTURE OF DESIGN". In *INTERNATIONAL SCIENTIFIC RESEARCH CONFERENCE* (Vol. 2, No. 15, pp. 170-177).

24. Мурадов, С. А. (2023, June). ФАРИДУДДИН АТТОР-ВЕЛИКИЙ ШЕЙХ ВОСТОКА. In INTERNATIONAL SCIENTIFIC RESEARCH CONFERENCE (Vol. 2, No. 15, pp. 149-160).
25. Muradov, S. A. (2023). THE MAIN IDEAS OF THE FOUNDER OF THE GERMAN SCHOOL OF PHILOSOPHY. Innovative Development in Educational Activities, 2(7), 588-594.
26. Sanjar, M. One of the Factors of Purity of the Heart is Futuwat. International Journal of Innovations in Engineering Research and Technology, 98-101.
27. Sanjar, M. (2020). The views of Fariduddin Attar on being. International journal of applied research. IJAR, 6(6), 34-36.
28. Nurmatova N. U. THE WORK “МАҚОМОТИ ЮСУФ НАМАДОНИЙ” BY ABDULKHOLIK GIJDUVONIY—A SAMPLE OF RESPECT TO THE MASTER” //Central Asian Problems of Modern Science and Education. – 2019. – Т. 4. – №. 2. – С. 210-218.
29. Нурматова Н. У. ЮСУФ ҲАМАДОНИЙ ТОМОНИДАН ХОЖАГОН ТАЪЛИМОТИГА КИРИТИЛГАН БИРИНЧИ РАШҲА //Innovative Development in Educational Activities. – 2023. – Т. 2. – №. 7. – С. 565-576.
30. UMAROVNA, N. N. Four basis analysis of human perfection in the work of Yusuf Khamadani, Odoobi tariqat. International Journal of Innovations in Engineering Research and Technology, 7(4), 1-3.
31. Nurmatova N. U. Logical analysis of Abdulkhaliq Gijduvani’s work “Maqomoti Yusuf Hamadoni”/ISSN (Online): 2455-3662 EPRA International Journal of Multidisciplinary Research (IJMR)-Peer Reviewed Journal //Volume. – Т. 7. – С. 417-420.
32. Djuraev A. et al. Cotton increase the efficiency of cleaning as a result of improving the unit for cleaning small and large wastes //AIP Conference Proceedings. – AIP Publishing, 2023. – Т. 2789. – №. 1.
33. Нурматова, Нигора, and Нодиржон Сафоев. "ШКОЛА СУФИЗМА ЮСУФА ХАМАДОНИ В БУХАРЕ." INTERNATIONAL SCIENTIFIC RESEARCH CONFERENCE. Vol. 2. No. 15. 2023.
34. Нурматова Н. У. ЮСУФ ҲАМАДОНИЙ ТОМОНИДАН ХОЖАГОН ТАЪЛИМОТИГА КИРИТИЛГАН БИРИНЧИ РАШҲА //Innovative Development in Educational Activities. – 2023. – Т. 2. – №. 7. – С. 565-576.
35. Nurmatova, N. U. Logical analysis of Abdulkhaliq Gijduvani’s work “Maqomoti Yusuf Hamadoni”/ISSN (Online): 2455-3662 EPRA International Journal of Multidisciplinary Research (IJMR)-Peer Reviewed Journal. Volume, 7, 417-420.

36. Nurmatova N. U. THE WORK “MAQOMOTI YUSUF HAMADONIY” BY ABDULKHOLIK GHIJDUVONIY—A SAMPLE OF RESPECT TO THE MASTER” //Central Asian Problems of
37. Modern Science and Education. – 2019. – Т. 4. – №. 2. – С. 210-218.
38. Нурматова Н. У. Юсуф Ҳамадоний ва хожагон-нақшбандия таълимотининг “назар бар қадам” рашҳаси //Zamonaviy oliy ta’lim: muammo va yechimlar. Xalqaro ilmiy konferensiya. Navoiy. – 2022. – С. 30-31.
39. Jahongir, S. (2020). Philosophical views of Umar life. *Academicia. An International Multidisciplinary Research Journal.*—India, 10(4), 360-364.
40. Shodiev, J. J. (2020). Interpretation of moral facts in the opinions of Umar Khayyam. *International engineering journal for research & development.*-India, 5(3), 143-148.
41. Шодиев, Ж. Ж. Interpretation of the image of may in the ruba of Umar Khayyam. *Monografia pokonferencyjna science, research, development*, 33, 2020-30.
42. Шодиев, Ж. Ж. (2020). Умар Хайём фалсафий қарашларида инсон тақдири ва эркин ирода масаласи. *Наманган давлат университети Илмий ахборотномаси*, 2, 197-204.
43. Шодиев, Ж. Ж. (2020). Умар Хайёмнинг асосий асарлари ва рубойларининг тузилиши, мазмуни ва таҳлили. *Илм Сарчашмалари.*-Урганч, 10, 44-47.
44. Шодиев, Ж. Ж. (2020). Умар Хайём рубойларининг талқин ва тавсифи. *Наманган давлат университети Илмий ахборотномаси*, 9, 206-210.
45. Шодиев, Ж. Ж. (2020). Умар Хайёмнинг ижтимоий-ахлоқий қарашлари. *Фалсафа ва ҳуқуқ.*—Тошкент, 3, 107-110.
46. Shodiev, J. (2021). The problem of knowledge in the philosophical views of Umar Khayyam. *Imam al-Bukhari IBS Journal*, 2.
47. Шодиев, Ж. (2022). Илк уйғониш даврида—комил инсонни шакллантириш ватарбиялашда тасаввуф таълимотининг ўрни. *Scientific Bulletin of NamSU-Научный вестник НамГУ-NamDU ilmiy axborotnomasi—2022-yil\_4-сон*, 229.
48. Шодиев, Ж. Ж. Мамлакатимизда инсон қадрини юксалтиришнинг ижтимоий-фалсафий масалалари. *Қарду хабарлари. Илмий-назарий, услубий журнал. Махсус сон (Ижтимоий фанлар).*
49. Shodiev, J. J. (2020). INTERPRETATION AND DESCRIPTION OF UMAR KHAYYAM RUBAYA. *Scientific Bulletin of Namangan State University*, 2(9), 206-211.
50. Jurakulovich, S. J. (2022). AGAINST IGNORANCE-FIGHTING WITH ENLIGHTENMENT THE MAIN CRITERIA IN IMPROVING HUMAN VALUE. *Web of Scientist: International Scientific Research Journal*, 3(10), 1160-1164.

51. Jurakulovich, S. J. (2022). ATTITUDE TO HUMAN DIGNITY IN THE PERIOD OF AMIR TEMUR AND TEMURIDS DYNASTY. Web of Scientist: International Scientific Research Journal, 3(5), 43-47.
52. Shodiyev, J. (2021). JAMIYATDAGI MEHNAT MUNOSABATLARI SHAROITIDA MA'NAVIY SALOHİYAT. Журнал истории и общества, (2)
53. SHODIEV, J. (2021). SOCIO-POLITICAL LIFE AND THE DEVELOPMENT OF SCIENCE IN THE PERIOD OF UMAR KHAYAM. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz), 1(1).
54. Shodiyev, J. (2021). O'ZBEKISTONDA IJTIMOİY-SIYOSIY KOMMUNIKATSIYA RIVOJLANISHIDA RAQAMLI TRANSFORMATSIYA SIYOSATI. Academic research in educational sciences, 2(2), 409-416.
55. Shodiyev, J. J. (2020). U THE QUESTION OF HUMAN DESTINY AND FREE IN THE PHILOSOPHICAL VIEWS OF OMAR KHAYYAM. Scientific and Technical Journal of Namangan Institute of Engineering and Technology, 2(2), 197-202.
56. Shodiev Jahongir Jurakulovich. Interpretation of moral facts in the opinions of Umar Khayyam. International Engineering Journal For Research & Development 2020/4/16.
57. Jurakulovich, S. J. (2023). The role of the national idea in increase of human values. Web of Scientist: International Scientific Research Journal, 3(10), 1160-1164.
58. Shodiyev Jahongir Jo'raqulovich. Inson qadri va uning huquqlari eng oliy qadriyat: tarixiy-huquqiy meros. Ilm sarchashmalari/ Urganch – 3.2023. 19-21.
59. Shodiyev, J. J. (2023). THE ROLE OF SCIENTIFIC THINKING AND MENTAL DEVELOPMENT IN IMPROVING HUMAN DEVELOPMENT AND VALUE. Innovative Development in Educational Activities, 2(9), 251-261.
60. Shodiyev, J. J. (2023). THE ROLE OF THE NATIONAL IDEA IN INCREASE OF HUMAN VALUES. Innovative Development in Educational Activities, 2(7), 616-625.
61. Jurakulovich, S. J. (2023). PHILOSOPHICAL VIEWS OF SAGES ON HUMAN VALUES AND GLORIFYING HIM. THEORY AND ANALYTICAL ASPECTS OF RECENT RESEARCH, 2(16), 229-238.
62. Шодиев, Ж. Ж. (2023, June). ЗНАЧЕНИЕ ИСТОРИЧЕСКОГО МЫШЛЕНИЯ В СОЗДАНИИ ФУНДАМЕНТА ТРЕТЬЕГО ВОЗРОЖДЕНИЯ И ЕГО ЗНАЧЕНИЕ В УКРЕПЛЕНИИ ЧЕЛОВЕЧЕСКИХ ЦЕННОСТЕЙ. In INTERNATIONAL SCIENTIFIC RESEARCH CONFERENCE (Vol. 2, No. 15, pp. 124-130).
63. JJ Shodiev. [A STEP TOWARDS HUMAN DIGNITY](#). GOLDEN BRAIN 1 (24), 59-67.

64. Музафаровна, А.М. (2022). СЕЛЬСКОХОЗЯЙСТВЕННАЯ РЕФОРМА И ВОЗНИКАЮЩИЕ КОНФЛИКТЫ. Международный междисциплинарный исследовательский журнал Galaxy , 10 (5), 623-626.
65. Гаффоров, А. Х., & Алимова, М. М. (2015). Интернационализация профессионального образования как требование времени. Молодой ученый, (2), 506-509.
66. Алимова, М. М. (2022, December). УПРАВЛЕНИЕ ВНУТРЕННЕЙ МОТИВАЦИЕЙ РАБОТНИКОВ НА БЕЗОПАСНЫЙ ТРУД И ВЫПОЛНЕНИЕ ТРЕБОВАНИЙ ОХРАНЫ ТРУДА. In INTERNATIONAL CONFERENCE: PROBLEMS AND SCIENTIFIC SOLUTIONS. (Vol. 1, No. 7, pp. 43-50).
67. Muzafarovna, A. M., & Tangrievich, M. B. (2021). FORCED COLLECTIVIZATION OF AGRICULTURE IN ZARAFSHAN OASIS (1928-1932). Thematics Journal of Education, 6(November).
68. Гаффоров, А. Х., & Алимова, М. М. (2016). Перспективы использования технологии сотрудничества в процессе подготовки педагога профессионального образования. Молодой ученый, (12), 839-841.
69. Гаффоров, А. Х., & Алимова, М. М. (2016). Психологические основы педагогического проектирования. Молодой ученый, (12), 837-839.
70. Гаффоров, А. Х., & Алимова, М. М. (2015). Социально-психологические факторы формирования модели педагога в современном образовательном процессе. Молодой ученый, (2), 504-506.
71. Алимова, М. М. (2023). «РАСКРЕПОЩЕНИЕ» ЖЕНЩИН В ЦЕНТРАЛЬНОЙ АЗИИ (1920-1930 г. г). Innovative Development in Educational Activities, 2(8), 535-541.
72. Алимова, М. М., & Гариев, А. (2023). ПРОТИВОДЕЙСТВИЕ КОРРУПЦИИ В УЗБЕКИСТАНЕ. MODELS AND METHODS FOR INCREASING THE EFFICIENCY OF INNOVATIVE RESEARCH, 2(24), 261-270.
73. Бафоев Ф. М. Историческая память в мировой политике. Роль ООН и других международных организаций //Актуальные проблемы гуманитарных и естественных наук. – 2017. – №. 1-4. – С. 180-182.
74. Бафоев Ф. М. ПРИНЦИП НЕДЕЛИМОСТИ БЕЗОПАСНОСТИ В ЦЕНТРАЛЬНОЙ АЗИИ //Актуальные проблемы гуманитарных и естественных наук. – 2018. – №. 1-1. – С. 51-54.
75. БАФОЕВ Ф. М. О ВЗАИМОСВЯЗИ ГЛОБАЛЬНОЙ, РЕГИОНАЛЬНОЙ И НАЦИОНАЛЬНОЙ ПРОДОВОЛЬСТВЕННОЙ БЕЗОПАСНОСТИ //АКТУАЛЬНЫЕ ИССЛЕДОВАНИЯ Учредители: ООО" Агентство перспективных научных исследований". – №. 21. – С. 53-55.

76. БАФОЕВ Ф. М. К ВОПРОСУ КОРРЕКТИРОВКИ ОПРЕДЕЛЕНИЯ ПОНЯТИЯ «МИРОВАЯ ПОЛИТИКА» В КОНТЕКСТЕ СИНЕРГЕТИКИ //АКТУАЛЬНЫЕ ИССЛЕДОВАНИЯ. – С. 31.
77. БАФОЕВ Ф. М. К вопросу о динамике современных международных отношений //АКТУАЛЬНЫЕ ИССЛЕДОВАНИЯ Учредители: ООО" Агентство перспективных научных исследований", (20). – 2022. – С. 35-37.
78. Каримов, Б. (2011). Гармонизация взаимоотношений государства, общества и человека как основа справедливого общества. постановка вопроса. Fuqarolik jamiyati. Гражданское общество, 8(1), 71-73.
79. Каримов, Б.К. (2021). Гармония разума и духа. Американский журнал социальных наук и инноваций в образовании , 3 (05), 230–234.
80. Каримов, Б. (2023). ПРОЦЕССЫ МОДЕРНИЗАЦИИ В УЗБЕКИСТАНЕ В ДОКУМЕНТАХ ГЕНЕРАЛЬНОЙ АССАМБЛЕИ ООН (2017-2019). MODELS AND METHODS FOR INCREASING THE EFFICIENCY OF INNOVATIVE RESEARCH, 2(24), 291-301.
81. Каримов, Б.К. (2023). СУЩНОСТЬ СОЗНАНИЯ И ЕГО ГЕНЕЗ. Инновационное развитие в образовательной деятельности , 2 (7), 532-539.
82. Aminovna, B. G. (2021). The role of social system and political ideas in achieving human prosperity. Thematics Journal of Education, 6(November).
83. Бердиева, Г. А. (2023). ПРАВОВАЯ И РЕЛИГИОЗНАЯ ТОЛЕРАНТНОСТЬ В СРЕДНЕЙ АЗИИ В ПЕРИОД ПЕРВОГО РЕНЕССАНСА ВОСТОКА. МОДЕЛИ И МЕТОДЫ ПОВЫШЕНИЯ ЭФФЕКТИВНОСТИ ИННОВАЦИОННЫХ ИССЛЕДОВАНИЙ , 2 (24), 271-279.
84. Бердиева, Г. А. (2023). ПРИОРИТЕТЫ МОЛОДЕЖНОЙ ПОЛИТИКИ. Innovative Development in Educational Activities, 2(7), 524-531.
85. Бердиева, Г. А. (2023). ЁШЛАРНИ БАҒРИКЕНГЛИК РУҲИДА ТАРБИЯЛАШДА ИЖТИМОЙ ГУМАНИТАР ФАНЛАРНИНГ ТУТГАН ҰРНИ. Academic research in educational sciences, 5(NUU Conference 2), 232-240.
86. Аминовна, Б. Г. (2022). ЗНАЧЕНИЕ ВНУТРЕННИХ И МЕЖДУНАРОДНЫХ ПУТЕЙ СВЯЗИ ЦЕНТРАЛЬНОАЗИАТСКИХ КОРОЛЕВСТВ В РАЗВИТИИ ТОРГОВЛИ. Web of Scientist: Международный научный исследовательский журнал, 3, 10-12.
87. Шукриллаев, Ю. А. (2006). Бухоро амирлигида кўшин ва ғарбий иш (1756-1920 йиллар). Тарих фанлари номзоди илмий дражасини олиш учун езилган диссертация.
88. Шукуруллаев, Ю. (2022, December). СОЗДАНИЕ ВОЕННЫХ УСТАВНЫХ ГРУПП ЕВРОПЕЙСКОГО ТИПА В БУХАРСКОМ ЭМИРАТЕ.

In INTERNATIONAL SCIENTIFIC AND PRACTICAL CONFERENCE" THE TIME OF SCIENTIFIC PROGRESS" (Vol. 1, No. 4, pp. 42-51).

89. Шукруллаев, Ю. А. Армия Бухарского эмирата и военное дело (1756-1920 гг.). Автореферат кандидатской диссертации по истории.-Ташкент, 2006.-26 с.; К вопросу о дипломатических сношениях между Россией и Бухарой через Оренбург в конце XVIII-начале XIX веков. Общественные науки в Узбекистане.-1962, 7, 55-59.

90. Shukrullayev, Y. A. The Army of Bukhara Emirate and Military Affairs (1756-1920). Synopsis of candidate dissertation in history.-Tashkent, 2006.-26 pp.; On the Issue of Diplomatic Relations between Russia and Bukhara through Orenburg at the End of the XVIII-th-the Beginning of the XIX-th Centuries. Social Sciences in Uzbekistan.-1962, 7, 55-59.

91. Shukrullayev, Y. A., & Bahritdinovna, S. R. (2023). GERMANIYA FEDERATIV RESPUBLIKASI IQTISODIYOTINI TIKLASH HARAKATI.“IQTISODIY MO ‘JIZA”. Innovative Development in Educational Activities, 2(7), 577-587.

92. Shukrullayev, Y. A. (2022). FRANSIYA–O ‘ZBEKISTON ALOQALARINING TARIXIY ILDIZLARI. Educational Research in Universal Sciences, 1(3), 110-113.

93. Шукуруллаев, Ю. (2023). ВОЕННЫЕ РЕФОРМЫ В БУХАРСКОМ ЭМИРАТЕ ПОД ПРОТЕКТОРАТОМ. THEORY AND ANALYTICAL ASPECTS OF RECENT RESEARCH, 2(16), 249-260.

**94.** Шукуруллаев, Ю. А. (2023). БУХОРО АМИРЛИГИДА ҚЎШИН ТАРКИБИГА ҚАБУЛ ҚИЛИШ ҚОЙДАЛАРИ, АСКАРЛАРНИНГ ҚЎШИН ТАРКИБИДАН ҚОЧИШИ (ДЕЗЕРТИРСВО), САБАБИ ВА ОҚИБАТЛАРИ. Innovative Development in Educational Activities, 2(8), 513-524.

95. Shukurillayev, Y. (2023). Sherbachus and Afghan Groups in the Emirate of Bukhara. Web of Scholars: Multidimensional Research Journal, 2(1), 34-36.

96. Sultanova, L. (2021). The historical roots of spiritual education of youth. ACADEMICIA: An International Multidisciplinary Research Journal, 11(3), 461-463.

97. Mavlonova, I., Akhmetjanov, M., Vokhidova, M., Fayziev, S., & Shokirova, S. (2022, December). Experimental studies of the dynamics of the proposed design of the presser foot with an additional conical spring. In Journal of Physics: Conference Series (Vol. 2373, No. 2, p. 022047). IOP Publishing.

98. Vohidova, M. (2023). SOCIAL AND ETHICAL ASPECTS OF THE EXISTENCE OF TOLERANCE IN YOUNG PEOPLE. Innovative Development in Educational Activities, 2(6), 559-566.

99. Вахидова, М. Т., & Мирзаев, У. Т. (2022, December). ФОРМИРОВАНИЕ КУЛЬТУРЫ ТОЛЕРАНТНОСТИ В УСЛОВИЯХ ГЛОБАЛИЗАЦИИ.

In "INTERNATIONAL SCIENTIFIC AND PRACTICAL CONFERENCE" "THE TIME OF SCIENTIFIC PROGRESS" (Vol. 1, No. 4, pp. 52-62).

100. Вахидова, М. Т. (2022). ДУХОВНО-НРАВСТВЕННОЕ ВОСПИТАНИЕ МОЛОДЕЖИ УЗБЕКИСТАН В КОНТЕКСТЕ ТОЛЕРАНТНОСТИ. INNOVATIVE DEVELOPMENT IN THE GLOBAL SCIENCE, 1(7), 82-90.

101. Султонова, Л. С. (2023). ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИ ЎҚИТИШДА ПЕДАГОГИК ИННОВАЦИЯ ВА ИННОВАЦИОН ФАОЛИЯТНИНГ УЗВИЙЛИГИ. Academic research in educational sciences, 5(NUU Conference 2), 633-639.

102. Sultonova, L. (2023). Upbringing Mature Person. Central Asian Journal of Literature, Philosophy and Culture, 4(3), 71-73.

103. Султанова, Л. С. (2023). ТОЛЕРАНТНОСТЬ В ВОСПИТАНИИ ПОДРОСТОЯЩЕГО ПОКОЛЕНИЯ. Innovative Development in Educational Activities, 2(7), 557-564.

104. Султонова, Л. С. (2022). МЕСТО ИНЖЕНЕРНОЙ ПЕДАГОГИКИ В ПОДГОТОВКЕ БУДУЩИХ ИНЖЕНЕРОВ. YOUTH, SCIENCE, EDUCATION: TOPICAL ISSUES, ACHIEVEMENTS AND INNOVATIONS, 1(6), 29-34.