

10. Gavrilenko AV, Kuklin AV, Kravchenko AA. Prevention of recurrent ischemic stroke. // J Angiology and Vascular Surgery 2008; 14:43-48.

11. Gavrilenko AV, Sinyavin GV. Long-term results of surgical treatment of patients with bilateral carotid artery disease. // J Cardiovasc. surgery 2007; 4(10):46-49.

12. Zhulev NM, Sokurenko G, Kandyba D. Stroke extracranial origin. // St. Petersburg, 2004.

13. Ivanova NE. Stroke prevention, diagnosis and treatment. // St. Petersburg, 2002.

14. Ghazanchyan PO, Popov VA, Larkov RN. The choice of reconstruction with occlusive lesions of the internal carotid artery. // J Cardiovascular disease 2003; 10:30-33.

15. Karimov ShI, Sunnatov RD, Irnazarov AA, Yulbarisov AA, Muminov RT, Alidzhanov HK. Surgical aspects of treatment of patients with bilateral lesions of carotid arteries. // J Angiology and vascular surgery 2014; 20(2):118-122.

Takhir Burkhanov, The Academy of Armed Forces of the Republic of
Uzbekistan, Senior Lecturer, Department of Humanities

ANALYSIS OF NATIONAL AND UNIVERSAL SPIRITUAL VALUES

T. Burkhanov

Abstract: This article is devoted to the analysis of the national and universal spiritual values.

Keywords: Values, national values, universal values, religion tolerance, conscience, faith, ideology.

Analysis of national and universal spiritual values

Universal human values are not separate aspects of spiritual and social development of humanity. Universal human values are a generalized reflection of national and regional values. Universal human values are built and developed on the basis of the values typical to humanity, and they also serve to bring together and develop all national values.

The word “value” should refer to the set of phenomena came from the blessings of nature and society, which serves the interests and goals of nations, folks and social groups that are important to human beings and humanity, which are therefore appreciated and valued by them.

For everyone, for every family and community, for every nation and

nationality, the term “value” is viewed as the precious and adorable, holy and sainted ideas and principles, heritages and wealth, attitudes and blessings. These are called values. We view the definition of the word “value” as the traditions and customs that have been accumulated throughout the millenniums, which have been strongly embedded in the life and in the heart of the people, even though they have not been documented in any of the official documents.

In short, as long as human beings exist, as long as nations exist, their “symptoms” and characteristics that have had a sacred status for centuries and that reflect these nations always live with them.

In one of the definitions given for the term “values”, it is defined as “a set of people having reputation, respect, dignity, prestige, importance among men in the community, and of views, attitudes, material things and spiritual treasures”. Giving such a definition for the term “values” reflects the essence of this word quite clear, but it also differs from other definitions with its scientific rigor. So the society that becomes the most common community of humankind is the creator and keeper of universal values.

Loyalty to humanistic ideas, striving to ensure democracy and social justice in everywhere, prevention of human rights violations, protection of all nations struggles for national independence, encouraging people to be friends, to cooperate and to sympathize with each other, trying to bring peace and tranquility in every corner of the world, preservation of the environment is the most important aspect of universal values today.

These values also include the latest trends in the development of science, technology, culture, social production, and achievements in ensuring democracy, law and justice, and their rational use serves to transform our country into one of the world’s most developed nations. Allowing any retreat, national narrow-mindedness, and arrogance on this way can lead to huge losses. Universal human values bring results only when they are associated with local conditions, opportunities, and historical traditions.

Regional values are also closely linked to universal values.

This type of values is found in countries and nations who have lived and worked in close proximity to each other and whose history is close to each other. These values are also of great importance today.

For thousands of years, Central Asian nations have closely linked economic and political relations with each other. Their lifestyle, language, culture, religion, and traditions are very similar to each other and this led to emergence of many values common to this region. Although these values vary a bit from one place to another, they are similar in essence.

Hospitality, love for children, close relations with neighbors, respect for adults, respect for the young, close relationships with relatives, generosity,

knowing what is halal and haram are the moral qualities of all the nations of Central Asia. Even though hospitality traditions are widespread throughout the region, they are different in different places in some way.

Respecting the elderly, the parents are distinctive high moral values that are specific to the nations of Central Asia.

Older people are the ones who have a huge life experience, who are able to give advice on everything with their wisdom and healthy mind, and they can have a great influence on young people. Respect for the elderly, learning from them, learning their life experiences are the quest for new opportunities to reach to spiritual maturity. Respect for the parents, listening to their words and admonitions are also a great spiritual value. Parents never wish anything bad for their children. Because they have experienced a lot of ups and downs in their lives, they are more likely to worry about the prospect of their children. Sometimes, edification of parents seems to be a huge burden for disobedient children. It is a consequence of ignorance of life, a lack of understanding of various ups and downs of life. Children will be able to understand the value of parents only after they become parents. But by that time, they will have lost many opportunities for spiritual maturity. Therefore, we should not forget the tradition of respecting parents as it is a great spiritual value. Respect for parents is found in all nations around the world. But in our region, this value is in higher esteem than everywhere else.

Helping by "*hashar*" (collective gathering of voluntary people to do a large-scale job such as digging a water channel or planting a big garden) to build or repair a house, supporting orphans, helpless widows and the poor and protecting their relatives and ensuring their prosperity are also the values specific to all of the nations of our region.

Another important regional value of social and educational significance is public opinion. Public opinion is a reflection of mutual brotherhood and mutual respect of people, and this is the value we can widely enjoy in our country.

Another the most important types of values are national values. National values exist in harmony with universal and regional values. Common human and regional values include many aspects of national values. National values could develop and improve effectively under the influence of universal and regional values. The continuing dialectical relationship between them is one of the most important factors in the development of world civilization.

Emergence and development of national values is associated with the specific history, language, culture, moral and psychological traits of every nation, its living conditions, lifestyles and production activity. Every form of national values can only be properly understood by profound study of the

peculiarities of the long historical development of that nation.

As long as a nation exists, importance of national values is never diminished. Increasingly becoming close of nations to each other in terms of spirituality does not reduce or limit the opportunities for development and pursuit of national values. In general, national values are one of the key criteria for determining the essence of each nation, its specific independent social-ethnic union.

Of course, the changes in the social structure of the nation and improvement of relations between different nations contribute to the growth and wide propagation of national values. But they always develop under new circumstances and on the basis of new requirements and needs. The values that are being emerged in new situations will have the opportunity to be absorbed into life more widely and faster, only if they absorb nationality features into themselves.

The sense of national consciousness and national solidarity play an important role in the development and survival of national values of each nation. Only those who are deprived of national spirit and spirituality may look view their language, history and traditions with a nihilistic approach. If such an approach develops under the influence of certain politics, the unity and growth of the nation will be under danger.

Despite powerful long-term ideological pressure, the people of Uzbekistan have managed to preserve their historical and cultural values and unique traditions that have passed from generation to generation.

Of course, every nation should not limit itself by its national values. When it chooses this way, the progress of growth of nation will be decreased.

National limitation and national arrogance have never been a factor of spiritual or social growth and development. Studying the values of other nations has always been one of the factors of progress.

No matter how different national values get closer to one another and influence to each other, the main means and basis of spiritual maturity for each nation are always national values. The good traditions, customs and ceremonies of a nation will be able to deeply engage in the life of another nation only when it corresponds to the spirit of that nation, its national spiritual needs and requirements.

National values are not an unalterable and unchangeable phenomenon. With the advancement of social, economic, spiritual life linked to the development of the nation, changing the living conditions and working conditions, there will be new conditions for the emergence of new national values.

Besides universal human values, regional and national values, there are religious values as well.

Religious values are also emerged with the demands and needs of

society in certain historical periods and circumstances.

Religious values are not something more separate than universal human values and regional values, and they are not strictly distinct from other values.

It is well known that not any religion was emerged separately from society demands, living conditions and needs. The origination of all religions was caused by the social, political, ideological conditions in certain historical era and the needs associated with these conditions. The reasons for the emergence of religions should be sought from social life itself. When real life events, real life needs are divinized, the essence, the causes of which are connected only to the will of the divine powers, they become religious.

International community recognizes and acknowledges that our ancient and wonderful country is one of the cradles not only of the East, but of the world civilization. The great people, the scholars, the politicians and the commanders came from this blessed land, and the role of secular and religious sciences, especially the religion of Islam, of this land is remarkable in world civilization and culture. On this matter President of the Republic of Uzbekistan ShavkatMirziyoev says: *"It is our noble duty to honor and appreciate our sacred religion, which embraces our ancient values and moral merits. Islam is to understand the truth; it encourages humanity to do good deeds, encourages everyone to goodness and peace, it teaches us to be a good person. We strongly condemn those who seek to exploit the religion of Islam for violence and forbearing, and we will never compromise with them. We always protect our sacred religion"*. That is why we are proud of the fact that the knowledge of the Islamic religion and spiritual values in the history developed in the highest level thanks to the service of great thinkers who have been born and raised in our country.

In the emerging period of the Islamic religion, the prophet Muhammad (s.a.v.) transformed many traditions, ceremonies, moral and legal norms widespread among Arab tribes and made them an integral part of the new religion. Many of the Arab values of behavior, morality, morality, ethics, family and tribal relationships have become part of the Islamic religion.

Many of the moral and legal values are found in Quran and hadiths. It is certain that the moral norms stated in the hadiths have a positive effect on humanity. The Prophet Muhammad's (s.a.v.) many moral qualities, his attitude towards his family, his children, and his friends, have been reflected in the hadiths and become educational values. All ethical and legal values that have been stated in the hadiths can be widely used as an educative factor.

Uzbekistan's achievement of independence, the elimination of the ideological domination of the totalitarian order system, has given an opportunity to regard religious values with a new approach. Many religious

rites have been restored, and citizens have begun to do rituals and traditions that are related to their religious beliefs without any obstacles. At the same time, patriotism for Uzbekistan has begun to be emerged in our citizens of different nationalities.

Patriotism is not only a fight for the motherland with arms on the hand. It is also patriotism to acquire scientific, cultural, practical skills, and make the motherland known to the world. Many of our great compatriots have acquired the skills of science, culture, and applied art, and made the glory of their homeland known to the world.

Independent Uzbekistan needs a genuinely patriot, dedicated youth. There are a lot of our national values that can be used to bring up such young people. Widespread use of them is of great importance.

Independence-related patriotism is not merely a deep understanding of historical past. In this case, it is necessary to know the current tasks facing our country and the possibilities for their fulfillment, to demonstrate examples of devotion and self-sacrifice. Transition to market relations has intensified personal aspirations and economic interests in the people. The number of people with the idea of *"Die for the sake of yourself, poor orphan"* is growing. No matter how the attitude of personal economic interest intensifies at this time, the issues of the Homeland and the Independence cannot be neglected. Only when the motherland freely develops and evolves to the highest levels of world development, human beings can quickly carry out their own affairs related to their interests.

The role of national education traditions for personal development is extremely important in the building ecological culture. In Uzbek families, children are taught to sweep streets, to clean yards, to sprinkle water, to plant trees and to care for them. Not to pollute the water and not to throw waste everywhere has become a huge national value. In today's environment, where the ecological situation in the country is much worse, these values can also be a great educational factor.

We also have great historical traditions of raising Uzbek girls in the spirit of hard work and humbleness. The tradition of shyness, faith, and chastity is a great national value.

The role of the values in philosophical doctrines is also significant due to these aspects.

The Uzbek people have a unique historical background in the educational system, because of which our young people are distinct from other ethnic groups. For example, the father or mother is ashamed of the shameful behavior of his child and says, "You have disgraced me, my son. How can I look at the face of people of our community and I need to leave this place". The basis of these words is the sacred concept - shame, which is aimed at maintaining his/her reputation and family reputation. Shyness and

shame are also important values.

Takhir Burkhanov, The Academy of Armed Forces of the Republic of
Uzbekistan Senior Lecturer, Department of Humanities

**SHARED SECURITY IN CENTRAL ASIA: CHALLENGES TOWARDS
SUSTAINABLE DEVELOPMENT**

T. Burkhanov

Abstract: This article reflects on the path to the establishment of international and regional cooperation in solving global and regional problems, the concept of national and regional security, on increasing the threat to international and regional security today, on the existing Uzbekistan's strategy among the Commonwealth countries.

Keywords: Globalization, genesis, economic, geopolitical, moral, cultural, environmental, linguistic, communication, socio-military relations, threat-strategy-security, retrospective, military-administrative sectors.

"Our such increasing cooperation today is becoming an important factor in ensuring regional security and stability, peace in our common Central Asian home", underscored President of Uzbekistan Shavkat Mirziyoyev in his greeting message on the 28th anniversary of the Armed Forces and the Day of Homeland Defenders[1].

Indeed, enhanced collaboration among all states in the region of Central Asia is a fundamental basis of shared security that guarantees predictable sustainability – a key condition for progressive economic development, for which every nation in Central Asia is desperate for without an exception.

Under current realities of increased interconnectivity between states no country can afford a luxurious condition to stay aside from common processes of increasing political, diplomatic, trade and economic ties with their immediate neighbors and countries further beyond. Even such a devastating pandemic as COVID-19, which has paralyzed the civil physical global communication, has not been strong enough to halt back the trade relations, the basis of globalization. However, it remains a good topic for further discussion as a separate issue.

Going to the roots of the globalization, most researchers studying the historical genesis of the globalization process identify the beginnings of globalization starting from the ancient world with the first efforts of powerful states to conquer more lands and ultimately the world using initially "military, but gradually turning in the course of civilization,