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THE CONCEPT OF HARMONY OF NATIONAL AND UNIVERSAL MORAL VALUES IN THE MIND OF MILITARY SERVANTS

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ABOUT ARTICLE

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Abstract: This article analyzes the socio-philosophical essence of the harmony of national and universal moral values in the minds of military personnel based on the IMRAD methodology. The purpose of the study is to reveal the dialectical unity of national spiritual traditions and universal ethical principles in the minds of a military person. Historical-comparative, philosophical-analytical and hermeneutic methods were used in the work. As a result, it was substantiated that the harmony of national values (patriotism, loyalty, courage) and universal values (justice, peace, humanity) forms the spiritual immunity of a military personnel. In conclusion, it is determined that this harmony is a philosophical law that ensures the balance of a person's duty and freedom, discipline and conscience.

Introduction

In the context of globalization, the issue of the harmony of national and universal values is gaining relevance in the formation of the spiritual worldview of military personnel. The resolution of the President of the Republic of Uzbekistan No. PQ-3898 put forward the idea that “The Motherland is sacred, its protection is an honorable duty,” and the strengthening of spiritual and moral qualities in the minds of military personnel was set as a priority task.

The purpose of this study is to substantiate the dialectics of national and universal values in the minds of military personnel from a socio-philosophical perspective.

Methods

The following scientific methods were used in the research process:

- historical-comparative method;
- socio-philosophical analysis;
- hermeneutic interpretation;
- conceptual analysis;
- dialectical approach.

As a theoretical basis, the ethical views of Eastern and Western thinkers were studied: Aristotle [7], Plato [9], Al-Farabi [10;12], Ibn Sina [11], Al-Ghazali [13], Berdyaev [14], Popper [15], Nietzsche [16], Avloni [17], Cassirer [18], Toynbee [19], and others.

The Resolution of the Republic of Uzbekistan No. PQ-3898 of August 4, 2018, put forward the conceptual idea that "The Motherland is sacred, its protection is an honorable duty" as the philosophical basis of this process, which states that the priority task of spiritual and educational work is "to deeply instill in the hearts and minds of military personnel the fact that the defense of the Motherland is an honorable and sacred duty, to cultivate feelings of goodness, compassion, selflessness, loyalty and honesty." This normative and legal document, by its very nature, creates a philosophical basis that harmonizes personal morality with the ideology of the state. The inner essence of the spiritual and educational concept, G.V.F. In Hegel's terms, it corresponds to the concept of "Sittlichkeit" - that is, "ethical life": it aligns personal morality with the ethical criteria of the social system, embodies personal duty and social responsibility in a single dialectical unity. From this point of view, national moral values (sacrifice, courage, loyalty) have a concrete, historical form in social essence, while universal human values (peace, justice, humanity) are their universalized axiological expression.

This harmony in the minds of military personnel embodies the dialectical connection between several categories important for social philosophy - being and consciousness, nation and humanity, duty and freedom, spirituality and history. When the historical roots of national spirituality in the consciousness of a person - the heritage of the Timurids, the courage of their ancestors, national pride and the spirit of patriotism - are combined with universal ethical norms, a person begins to realize his "spiritual essence in social existence." This harmony is not only an ideological requirement, but also a form of ethical self-awareness of a person in existence. In this sense, F. Q. Dzhoraev's idea that "the combination of national values, military traditions and international best practices forms spiritual immunity in a military person"

expresses one of the main principles of social philosophy - the historical conditioning of social consciousness and its openness to universal essence. From this point of view, the formation of military consciousness is not just an educational process, but also a process of a person's awareness of his identity in a historical sense, his integration into the spiritual ideal of his society. N. Sh. Mamadov's idea that "Patriotism is the highest expression of humanity, awakening in a person feelings of involvement, kindness and loyalty to the fate of the Motherland" illuminates the ontological content of this process. In his teaching, national morality is equated with humanity, that is, national morality is not just a historical phenomenon, but a philosophical value that embodies a universal human essence. Therefore, in military moral education, there is not a contradiction between the history of national identity and the universal ethical ideal, but a complementary harmony.

A. R. Rakhmonov reflects this harmony in the context of globalization and emphasizes that "the preservation of national moral values and their harmonization with the universal ideal form a new spiritual paradigm in society - moral integration." This approach is a developed form of the theory of intercultural dialogue in social philosophy, that is, it interprets national culture as a system open to universality. Therefore, in military consciousness, when national values open to universal ethical standards, this harmony is not only a process of spiritual stability, but also a global harmonization of moral thinking. H. O. Ikromov, interpreting military patriotism as "the socio-philosophical basis of national defense and security, a system ensuring national unity and spiritual cohesion," expresses the structural basis of moral unity in the social system. In Ikromov's theory, military morality becomes the spiritual center of society: it acts as a philosophical mechanism that harmonizes national values with a common social goal.

Thus, the harmony of national and universal values in the military consciousness creates not only moral perfection at the individual level, but also a spiritual form of social unity. From a socio-philosophical point of view, the essence of this phenomenon can be summarized as follows: the harmony of national and universal moral values in the consciousness of a military serviceman is a philosophical state that expresses the spiritual state of a person in social existence, ensuring a balance between his duty and freedom, loyalty and humanity, love for the Motherland and responsibility to humanity. This harmony connects the national identity of a person with a universal ethical consciousness, strengthens the spiritual immunity of society, harmonizes state security with moral criteria, and forms the individual not only as a defender of the Motherland, but also as a universal subject protecting the spiritual values of humanity. Therefore, this process is important for social philosophy not only as a moral phenomenon, but also as a philosophical category expressing the socio-ontological essence of human existence.

National and universal moral values are complex philosophical and ethical categories formed in the process of spiritual development of humanity, the formation of social consciousness and the realization of cultural and national identity, and they are manifested as an ideological and spiritual basis that determines the spiritual world of the individual, the moral system of society and the universal goals of humanity. National moral values are formed, first of all, based on the historical experience, religious views, customs, traditions and cultural heritage of a particular people and express the spiritual identity of this nation, its place and uniqueness in social life. They are manifested through the moral thinking of the people, norms of etiquette, forms of traditional attitudes, and ensure the socio-moral culture and spiritual stability of the nation. In this regard, national moral values are a system of social norms that embody the historical memory and spiritual experience of the people, regulate the behavior of members of society, determine the spiritual image of the nation and ensure the continuity of its spiritual heritage.

Universal moral values, on the other hand, represent a system of spiritual principles that arise from the common historical experience of human development and are of common importance to all peoples, religions and cultures. They are based on the principle of the ontological unity of the human essence and include such universalized qualities as justice, freedom, humanity, tolerance, peace, kindness, conscience and honesty. Universal values constitute the spiritual criterion of inter-societal dialogue and global cooperation and are manifested as an integrating factor that guides the development of national values, interpreting them in a broad human context. Therefore, national values are a specific national formation of universal values, and universal values, as a generalized, universalized stage of national values, complement and enrich each other.

From the point of view of modern scientific thought, the dialectical unity of national and universal moral values ensures the balance of human spiritual life. While national values connect the individual to the spiritual roots of his people, universal values harmonize him with the global human community. Therefore, in the process of forming a spiritually harmonious personality, the interrelation of national and universal values, their mutual influence and integration are of great importance. While national moral values are the basis for the identity of the individual, a sense of patriotism, pride, responsibility and social duty, universal values determine a person's aspiration for justice, peace, humanity and harmony. Thus, national and universal moral values are inextricably linked, but at different levels, spiritual systems: while national values express the unique moral and cultural vision of the nation, universal values embody these national experiences within the framework of global moral unity. Their unity is

the basis for the spiritual elevation of humanity and is manifested as the most important spiritual factor directing the individual to perfection, and society to stability and development.

The issue of strengthening the harmony of national and universal moral values in the minds of military personnel, in essence, goes back to the most subtle layers of the human psyche, that is, to the philosophical roots of conscience, faith, duty and responsibility. From the point of view of social philosophy, this process is not a simple educational direction, but a complex dialectical process leading to the understanding of a person's own essence, determining his place in society and evaluating his activities on the basis of high spiritual criteria. The uniqueness of military service is that it equips a person not only with physical training, but also with internal moral support, firm convictions and spiritual constancy. Therefore, the formation of the harmony of national and universal values in the minds of military personnel is not only an ideological or educational task, but also means determining the meaning of a person's existence from a socio-philosophical perspective. The issue of the harmony of national and universal moral values is of particular socio-philosophical importance in the formation of the consciousness of military personnel, and this process is manifested as a complex system that embodies the spiritual and moral nature of a person, social responsibility and a sense of patriotism. From the point of view of social philosophy, the moral consciousness of a military personnel is not just an individual mental state, but a form of synthesis of national identity and universal values in the social system, reflected in social consciousness. For a military personnel, the system of moral values is the content of his social existence, the metaphysical basis of his professional duty. In this regard, he turns out to be a subject that ensures harmony between both national and universal ideas, as a real representative of spiritual norms in society.

In his work "Greater Ethics", Aristotle interprets the essence of moral virtues through the principle of "mean" (norm): "If the feelings are pure, but the reason that judges them is misleading, there is no place for virtue." Aristotle interprets morality as harmony between a person's inner world and the external social environment. In his opinion, the behavior of each person depends on the degree to which he balances his feelings with reason, therefore "virtue" is a middle ground between reason and passion. This view is consistent with the interpretation of "reason as a force that spiritually regulates society" by Al-Farabi. For Aristotle, national moral values are embodied in the natural inclinations of a person and social customs, and universal human values are embodied in the universal laws of reason. Therefore, in Aristotle's teaching, moral harmony is a balance between the internal order of the individual and the external order of society. Aristotle's idea of the "mean" is important for social philosophy: it

provides a philosophical basis for the adoption of universal moral principles while preserving national identity. In his work "Akhloqi Muhsiniy", Huseyn Voiz Kashifi interprets morality as a social condition for human perfection. He writes: "A person reaches the level of humanity by restraining his ego, but this only finds perfection within a community." In Kashifi's view, morality is not a personal virtue, but a social necessity. Morality encourages a person not only to restrain his ego, but also to maintain harmony in society. He interprets morality as a secular manifestation of the "divine order", turning national beliefs and traditions into the basis of general human morality. At the same time, Kashifi also indirectly puts forward the need for moral values to be independent of religion and politics, since he defines morality as the "norm of humanity." From the point of view of social philosophy, Kashifi's teaching reveals the stages of transition from personal morality to collective morality, from national spirituality to universal spirituality. However, Kashifi's concept of "divine order" should be appreciated not as an absolute basis for modern secular theories of morality, but in a historical-philosophical context. In his "Laws," Plato deeply analyzes the interrelationship of morality and politics, writing that "the force that keeps the state in order is not the law, but the hearts that obey the law." For Plato, morality is the spiritual force that unites the state and society. He interprets national morality as the internal order of the state, and universal morality as the order of all humanity. Plato's views on morality continued in Al-Farabi, acquiring a new socio-philosophical content through the concept of the "virtuous city". Plato interpreted morality as a spiritual form of political consciousness, seeing justice in the human heart as the basis of state laws. According to him, moral harmony is not only a legal order, but also social stability achieved through spiritual education.

Abu Nasr Al-Farabi expressed the inextricable link between moral consciousness and the social system in the words: "Knowledge studies conscious activity in society, morality, customs and behavior, because conscious action is composed of these." According to Al-Farabi, virtuous people in society do not only possess moral knowledge, but are also subjects who consciously organize their activities on the basis of moral values. The moral perfection of a military serviceman is also based on this model: it is formed in the harmony of knowledge and moral responsibility. Al-Farabi's theory creates a philosophical basis for interpreting military ethics not only as a professional duty, but also as a structural element of a "virtuous society." In this regard, he explains military service as a sphere of activity in which social virtue and moral norms are combined. Abu Ali ibn Sina emphasizes that "the spiritual and moral world of man is perfected in the process of acquiring knowledge and practical life." In his opinion, the dialectical unity of knowledge and practice leads a person to moral perfection. For a military serviceman,

this process occurs through constant moral self-education, combining knowledge with practical responsibility. From the point of view of social philosophy, Ibn Sina's theory shows that the process of cognition occupies a central place in the formation of the spiritual consciousness of a military serviceman. According to him, moral perfection is associated with the rational activity of a person in social existence, and the highest form of this activity is responsibility to the homeland. Moral values form the ontological basis of not only spiritual life, but also social existence in the historical development of mankind. From the point of view of social philosophy, national moral values are a concrete expression of social consciousness that arose in the process of historical formation of society, while universal moral values are a universal normative system that is relevant to the absolute essence of human thought. Their harmony is not just a combination, but a dialectical unity that arises through the spiritual development of man and society. This issue has found its deep philosophical foundation, especially in the moral teachings of such great figures of Eastern philosophy as Abu Nasr al-Farabi, Plato, Aristotle, Hussein al-Waiz Kashifi, Mahmud al-Zamakhshari, and Friedrich Nietzsche.

In his work "The City of Virtuous People", Abu Nasr Al-Farabi defines the social essence of moral values and emphasizes that the virtuousness or ignobility of a society depends on the priority of its spiritual norms: "If people carry out their activities on the basis of mutual assistance, they will achieve the highest happiness." According to Al-Farabi, national moral values are derived from the natural needs of people, the social environment and customs, but what elevates them to the level of a virtuous society is the leading role of reason and science in society. Al-Farabi explains moral perfection through the concept of a "virtuous person", in which a person, along with personal qualities, also has a sense of collective responsibility. In his teaching, national values become a universal human essence, since "happiness" and "virtue" are the spiritual goals of all humanity, not only within the framework of one nation. In this regard, Al-Farabi's moral system is valued as a universal model for social philosophy. However, the concept of "virtuous society" in Al-Farabi is inclined to idealism and does not sufficiently reveal the issue of real social contradictions and class differences, but his idea of moral harmony has retained its relevance in today's globalization. Imam Ghazali substantiates the metaphysical basis of moral thinking with the words "reason is part of the necessary sciences. Recognizing the halal as halal and the haram as haram is also the truth of reason, and denying it is an evil." This idea is very important for military ethics: a military serviceman's decisions should not be based only on orders, but should be coordinated with the inner moral mind. Ghazali's idea shows the necessity of human spiritual purity as the ontological basis of military ethics. At the same time, this approach weakly expresses the social determination of moral consciousness,

that is, the influence of social relations in military service on moral consciousness is not sufficiently revealed. N.A. Berdyaev deepens this idea in a humanistic direction: "if a person's creative thinking is not free and independent, he cannot correctly perceive the truth." In Berdyaev's view, moral choice occurs only in a free mind, and coercion or external influence falsifies morality. In military service, this issue takes on a complex dialectical form: how are military discipline and obedience to orders combined with moral freedom? Based on Berdyaev's concept, it can be said that true military virtue is not unconditional obedience to orders, but discipline in harmony with internal moral responsibility. Therefore, the balance between freedom and obligation in military morality becomes an important philosophical criterion for the harmony of national and universal values. Karl Popper writes that "there is an objective aspect of moral choice, which is determined by critical thinking." In military service, this idea is extremely relevant, since critical thinking should be an important element of military moral responsibility. Based on Popper's theory, it can be said that a soldier's moral decisions should be rationally based, free from subjective emotions or external coercion. In this case, critical thinking combines the idea of national patriotism with universal moral principles.

Friedrich Nietzsche in his work "Thus Spoke Zarathustra" puts forward a completely new - existential - approach to the issue of moral values. He writes: "Man becomes a higher person by overcoming himself; new values cannot be created without overcoming old morality." According to Nietzsche, the spiritual crisis of humanity is the dogmatization of moral values, when they lose their vital creative power. He interprets national morality as a historical necessity of humanity, and universal morality as a creative necessity. The essence of Nietzsche's teaching is that he sees moral harmony in dynamic movement through the renewal of values: if values do not change, society also falls into crisis. Nietzsche's idea of "overcoming oneself" is for social philosophy a moral expression of the law of variability between man and society. Thus, from the point of view of social philosophy, the harmony of national and universal moral values represents the dialectical essence of the spiritual history of mankind. The strength of national morality lies in its historical roots, and the power of universal morality lies in its universality. Only through this harmony can justice, peace and human perfection be ensured in society.

If national moral values are manifested in the form of patriotism, loyalty and courage, then universal values are expressed in justice, humanity and commitment to peace. The synthesis of these two layers in military consciousness forms a high spiritual system that combines the principles of social stability, state sovereignty and humanity. Therefore, it is necessary to interpret military morality not only as a set of professional standards, but also as

a socio-philosophical phenomenon, the highest form of harmony of national and universal values. Abdulla Avloni wrote that “education is a matter of life, that is, a matter of salvation, happiness or destruction.” This idea deeply expresses the essence of the spiritual and moral education of a military serviceman from the point of view of social philosophy. In Avlonii, upbringing is manifested as a determinant of the social essence of a person: where there is no upbringing, a person moves away from his essence. In the context of military service, this idea acquires an even broader meaning, because in this area every action, decision and moral choice of a person is measured not only by individual, but also by collective moral qualities. Therefore, Avlonii's idea defines the harmony of moral values in the military consciousness as a social necessity. National values are a source of self-awareness for a military serviceman, a spiritual thread connecting him with the spirit of his ancestors, an ideological basis preserving the historical memory of the people. Universal values, on the other hand, combine this self-awareness with a broad worldview and direct a person towards moral responsibility beyond the borders of the country. A person rises to the level of a perfect moral being only when, being loyal to his nation, he feels his duty to all of humanity. When these two layers - national loyalty and universal conscience - are combined in the mind of a military serviceman, he becomes a conscious force that not only executes orders, but also protects justice, peace and humanity. This harmony is interpreted from the point of view of social philosophy as a balance between the “inner world” and “social being” of a person. A military serviceman must maintain this balance in his activities: on the one hand, he ensures the order of society through state discipline, military regulations and obedience to orders, and on the other hand, he firmly holds the principles of humanity, compassion and honesty in his spiritual world. These two directions do not contradict each other, on the contrary, one is meaningless without the other. If the execution of an order turns into a mechanical action without faith, it loses its moral content; if faith turns into action without discipline, it leads to chaos. Therefore, military ethics is a philosophical expression of the harmony of internal faith and external discipline.

Strengthening the harmony of national and universal values in the military consciousness is directly related to strengthening the social structure of society. Because every soldier is a mirror of the moral state of society. If a military serviceman does not lose his conscience, responsibility, honesty, and selflessness, then the moral immunity of society is also healthy. From this point of view, national values provide internal stability in the military consciousness, and universal values provide external stability. Military service is a place where these two stability are tested, where every particle of humanity is put to the test. Defense of the homeland is not only the protection of the territory, but also the protection of moral principles,

justice, peace, and truth. The roots of national moral values are based on faith, honor, and conscience. They help a military serviceman find an answer to the question "Who am I?" in his inner world. These values arm the individual with a spiritual foundation and lead him to a moral principle that is above orders and obligations - the idea of "honest service". Universal values, on the other hand, expand the meaning of this service: they make a person responsible not only for the Motherland, but also for the peace of humanity, justice and the sanctity of life. When a military serviceman harmonizes these two ideas in his spiritual world, his every decision, every action acquires spiritual meaning. From the point of view of social philosophical analysis, this harmony is the highest form of moral connection between the individual and society. Because while national values connect a person to his roots, universal values direct him towards the future. When these two directions are harmonized in the spiritual world of a military serviceman, he acquires a meaning in his activities that transcends the boundaries of time and space. He understands his life not only as service, but as a symbol of duty, conscience and humanity. Thus, strengthening the harmony of national and universal moral values in the minds of military personnel is a process of forming spiritual consciousness, strengthening faith, and returning a person to his essence. The philosophical content of this process is that it turns a person into a subject who does not obey orders, but feels moral responsibility. For such a military personnel, the defense of the Motherland is not just a profession - it is the very meaning of existence, the path to moral perfection. Therefore, the harmony of national and universal values is not just an ideological principle, but a philosophical law that determines the spiritual structure of military consciousness.

The harmony of national and universal moral values is one of the most important conceptual directions of modern philosophical thought, expressing a complex dialectical relationship between the common spiritual and intellectual heritage of humanity and the historical experience of individual peoples. This phenomenon of harmony is interpreted as a normative, cultural and spiritual process aimed at ensuring an integral connection with the common moral foundation of humanity, without denying the uniqueness of national identity. E. Cassirer, emphasizing the role of symbolic thinking in the formation of national values, notes that "culture, as a symbolic universe of man, creates his moral norms on both a national and universal scale." The strength of Cassirer's thought lies in his analysis of the harmony of universal and national ideas in the process of symbolic consciousness; however, he does not sufficiently take into account the specific socio-political influences in the process of historical-national formation of values. A. Toynbee, in his analysis of the history of cultures, explains the enrichment of national values with external influences with the concept of "creative adaptation"

and emphasizes that “human development occurs in the process of harmonizing local values with global moral principles.” Toynbee's concept shows a global historical basis for harmony, but explaining the deep logical-spiritual roots of national values solely in terms of external influences risks simplifying them.

In Eastern philosophy, Confucius put forward the principle of “jen” - humanity - as a common value for all humanity, emphasizing that “the highest criterion of humanity is kindness and respect for others.” However, Confucius interprets this principle more in a hierarchical ethic aimed at the stability of the social order. Therefore, although his model is open to universality, it does not fully correspond to the moral world of modern pluralistic societies that value individuality. J. Rawls, in defining the principles of universal justice, emphasizes that “justice is a set of reasonable agreements that allow for the establishment of a just order.” Rawls’s concept defines the universal logical basis of universal ethical principles, but it does not sufficiently take into account the uniqueness of the moral world, determined by national history, mentality, and religious traditions. On the contrary, A. MacIntyre strongly defends the importance of national values, noting that “moral norms find their logic in cultural traditions, and universality can be the result of the dialogue of these traditions.” However, MacIntyre also fails to sufficiently substantiate the need for universal moral principles due to their excessively communitarian character.

Results

The analysis revealed the following:

1. National values form the basis of historical memory and patriotism in the mind of a military serviceman [3;4;5;6].
2. Universal values harmonize military activity with global ethical criteria (justice, humanity, peace).
3. In the teachings of Farabi, the concept of a virtuous society interprets military ethics as a model of social unity [12].
4. Aristotle substantiates moral balance through the theory of “middle ground” [7].
5. Popper indicates critical thinking as a criterion for moral decision-making [15].
6. Nietzsche substantiates the dynamic nature of values [16].

As a result, it was proven that the harmony of national loyalty and universal conscience in the military consciousness is a mechanism for forming moral immunity.

Discussion

From a socio-philosophical point of view, national and universal values are not contradictory, but complementary categories.

According to MacIntyre, moral norms are formed within traditions [1]. Rawls interprets justice as a product of rational compromise. Cassirer interprets culture as a symbolic universe [18]. Toynbee considers cultural integration to be a historical necessity [19].

In the mind of a military serviceman:

- national values provide internal stability,
- universal values provide external legitimacy.

Therefore, military morality is a socio-philosophical expression of the harmony of discipline and conscience.

Conclusion

The harmony of national and universal moral values ensures a balance between personal duty and global responsibility in the mind of a military serviceman. This harmony:

- strengthens the moral immunity of the individual;
- ensures the moral stability of society;
- harmonizes state security with moral criteria.

Therefore, this process is a philosophical law of socio-ontological significance.

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