

SPIRITUAL AND RELIGIOUS FOUNDATIONS OF ROAD SAFETY

Rakhimov Kamoliddin Muhammadjonovich

Doctor of Philosophy in Legal Sciences

Associate Professor of the Department of Public Safety,
University of Public Safety of the Republic of Uzbekistan.

ABSTRACT

The article deals with the importance of behavior and moral values, spiritual and religious values of road users in ensuring road safety, the importance of traffic rules in relation to moral norms, their attachment to the beliefs of the Islamic religion, reveals their role in preventing road accidents. The author revealed that drivers of motor vehicles and road users observe the rules of etiquette, at the same time they observe the rules of the road.

Keywords: *road safety, offender, spirituality, road, social civilities, etiquette, morality.*

ЙЎЛ ҲАРАКАТИ ХАВФСИЗЛИГИНИ ТАЪМИНЛАШНИНГ МАЪНАВИЙ-ДИНИЙ АСОСЛАРИ

Рахимов Камолиддин Мухаммаджонович

Ўзбекистон Республикаси Жамоат хавфсизлиги университети Жамоат
хавфсизлиги кафедраси доценти, ю.ф.б.ф.д.

(90) 323-60-93

Эл.почта: kamolr1985@mail.ru

АННОТАЦИЯ

Мақолада йўл ҳаракати хавфсизлигини таъминлашда йўл ҳаракати қатнашчиларининг одоб ва ахлоқи, маънавий ва диний қадриятларнинг аҳамиятига тўхталиниб, йўл ҳаракати қоидаларининг одоб ахлоқ меъёрлари билан алоқадорлиги, уларнинг ислом дини ақидалари билан боғлиқлигига аҳамият қаратилиб, йўлларда содир бўлаётган ҳалокатларни олдини олишда уларнинг ўрни очиқ берилган. Муаллиф автотранспорт воситаси ҳайдовчиларининг ҳамда йўл ҳаракати қатнашчиларининг одоб ахлоқ қоидаларига риоя этишлари, айни вақтда йўл ҳаракати қоидаларига бўйинсуниш эканлигини очиқ берган.

Калит сўзлар: *йўл ҳаракати хавфсизлиги, ҳуқуқбузар, маънавият, йўл, ижтимоий одоблар, одоб, ахлоқ.*

INTRODUCTION

According to the information of the World Health Organization for 2018 year, the number of casualties due to a traffic accident continues to grow. This indicator amounts to 1,35 million a year, at least 3-3, 5 thousand people every day. To date, injuries to the body as a result of a traffic accident are the main causes of death of children and young people aged 5-29 years [2]. In our view, every person who thinks about these figures, along with the advantages of using the means of transport, knows how dangerous it is, how much carelessness in their use is harmful. "These deaths are an unacceptable payment for mobility," said Tedros Adhan Gebreyesus, general director of the World Health Organization, reacting to information about those killed on the roads. There is no excuse to justify inaction."- he insists [1].

According to the available data, 10265 traffic accidents occurred in 2016 in Uzbekistan, as a result of practical measures taken by 2020 this indicator fell to 9902 units, decreased to 363 units for four years. Also, in 2016, 2510 people were killed as a result of road traffic accidents, in 2022 decreased by 154 units, 1962 people were victims of road traffic accidents [2].

DISCUSSION AND RESULTS

Analysis of the traffic accidents that occurred shows that the traffic accidents occurred as a result of:

a) an increase in the speed of drivers, b) the inability to see a pedestrian, C) a pedestrian crossing from a place where the road is not marked, D) ignorance of the rules of the road by minors and a number of other shortcomings.

A number of practical works have been carried out in our country aimed at forming and reforming a completely new road safety system and improving the effectiveness of measures taken in this area. In particular, the new version of the traffic rules was adopted, as well as new rules that meet the requirements of road signs and time were put into practice. The Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated May 19, 2018 No. 377 "On measures to further improve the road safety system of the Republic of Uzbekistan" and the "Concept of road safety in the Republic of Uzbekistan for 2018-2022" approved by it became a logical continuation of the reforms carried out in this area.

However, in our opinion, the existence of administrative and criminal liability measures for the regulation of road accidents and a large number of offenses, the specifics of the behavior of road users, as well as the administrative management itself is not enough.

"The main role among road users belongs to the driver of the vehicle," Mayorov said. The life and health of all road users (other drivers, pedestrians, and passengers)

depends on this. [3] The main reason for the Y-th is the result of a decision made by the driver in a situation that occurs while driving a vehicle. There is a proverb among our people that a good horse stumbles over the hands of a noble rider. The peculiarity of the decision depends on the etiquette and morality of the driver, the correct assessment of the situation and other such important factors.

In our opinion, along with the above, it is worth referring to the age-old traditions, moral values, spiritual and religious customs of the Uzbek people. In particular, the role of moral maturity and decency of road users is of particular importance in ensuring road safety. The moral strategy of road users is a positive solution to the conflict of interests between its participants when using the road.

When analyzing road safety, the risks can be divided into three types:::

1. Technological risk-poor road surfaces, poor technical condition of the vehicle bumps in the road, etc.;
2. Situational risk situation of road users, the circumstances related to traffic and circumstances in a time when traffic on a particular stretch of road.;
3. Risk communication is a violation of rules governing the conduct of two or more road users, for example, the relationship between the driver and the pedestrian.

Tirishga focused on risk reduction in the first and second stages until the closing of the road safety days. However, practice shows that these two risks are eliminated or reduced as long as the targeted actions are not sufficient to ensure road safety. Today, as a key factor, it is recognized that in ensuring road safety, social order, public opinion, rules of behavior, informal management, that is, communicative risk, are important. [4]

If we turn to the history of the existence of traffic rules, we will see that, first of all, the role of the road in the development of society and the state is incomparable. Along with the emergence of roads and vehicles, there were also special rules, procedures and etiquette for their use.

The role of etiquette and morality, the spiritual maturity of road users in ensuring road safety is of paramount importance. Compliance with the rules will lead to the prevention of various frustrations that can occur when road users are in a relationship with each other, respect and attention to each other, the mood of each of them is better. In the presence of mutual disrespect and negligence, various frustrations may arise as a result of a nervous breakdown and mental excitement. Non-compliance with the rules as a result of strong mental excitement, a state of denial and self-confidence in them is a lot of problems, rational management retreats. With such negative pressure, the life and health of the driver or pedestrian may be at risk. In such cases, in addition to the norms of legislation established by the state,

there are local norms of etiquette, moral factors recognized by members of society, generally recognized. Etiquette, morals of a road user and when the spiritual world has matured, in any case, it captures itself, gives a correct assessment of the situation that has arisen, the pressure from the current situation and it turns out decently. Bitter to another driver, does not allow gross violations, does not make sudden movements. In some cases, we can witness the opposite, in which young drivers abruptly change the direction of the vehicle, not following the rules of the road, knock on the signal of an unreasonable vehicle, drive off from the opposite direction and commit other rude, dangerous actions. Of course, such violations are prohibited by law, and punitive measures are established against the person who committed them. To do this, the employees of the authorized state bodies must identify, suspend and formalize this offense in accordance with the established procedure and take legal measures. This is a complex process consisting of several stages, for which it is necessary to first mobilize the personnel, forces and vehicles responsible for the Road Safety Service. But there is such a tool, formed in the society itself, that it does not require the mobilization of excessive forces and resources on the part of the state. At the same time, the criminal is brought up by the society itself, calls for order. The peculiarity of the rules of social control, decency and morality is that they are established by the members of society themselves, who do not follow them, do not regulate and do not punish themselves (because they do, distinguish,...). And a spiritually mature person, he examines himself, answers to his conscience.

Leading researcher of the Center for Family and Demography of the Academy of Sciences of the Republic of Tatarstan, Candidate of Sociological Sciences A. R. Abdulzhanov, speaking about the factors affecting road safety, divided them into two groups: object and subject. It includes the road infrastructure for the objects (the quality of the road surface, signs, lighting, the condition of the roadway, stops,

etc.). The professionalism of drivers by sub-factors as well as the culture of movement (compliance with the rules, discipline, alcohol consumption when driving a vehicle), pedestrians (crossing the road from an unknown place), the experience of drivers moreover, the qualifications (driving experience), the level of knowledge of the traffic rules of the Road Safety Service employees, all road users, their psychological qualities (speed of reaction, attention, etc.) are relevant. As a result of the conducted research, it was noted that sub-factors, namely the low level of road culture of drivers and pedestrians, are a factor that seriously negatively affects road safety. [5]

What is spirituality itself in this place? What is its role in ensuring road safety?-let's look at the questions " What?"

The first President of the Republic of Uzbekistan Islam Karimov described in his work "High spirituality is enduring strength," spirituality is an incomparable force that induces a person to spiritual purification, growth heart, to make the inner world of man is strong, to strengthen his will, to make his faith a whole, to awaken his conscience, is the criterion of all his life [6]

The concept of "spirituality" fully embodies ideological, ideological, educational, cultural, religious and moral views in the life of society. The spirituality of a people or nation is closely related to its history, specific customs and traditions, morals, and life values. Spirituality is absorbed in the blood-the blood of a person, bone-bone for years, like mother's milk, family upbringing, the birth son, the feeling of vatan, the resin with the sometimes bitter, sometimes joyful lessons of this life. Therefore, it is necessary to teach a person to observe the rules in all areas of his public relations with the state and society, to obey the established rules and to respect them in the process of governance. So, let a person have a deep spiritual foundation to respect them, to observe the rules of order established by the state and society in the mind. A person who grew up in a family that recognized from an early age respect for the laws, the predominance of morality and rules of behavior, in the future will not be able to deny them, will become an outlaw. On the contrary, there is an intolerance of hukubuzaru, and the principle that compliance with the rules is both a moral and a legal principle is established.

Rules of etiquette and morality exist in all aspects of the personality of a society in which a certain norm or order is established. In particular, there are many mores in the labor community, the relationship between senior and junior, the relationship between Aries and Aries, the market, the street, the family, the attitude towards parents, and many other social relationships, all of which have certain rules of behavior.

In this regard, it is worth focusing on the role and role of road etiquette, the rules of etiquette for using a vehicle in ensuring road safety.

Etiquette - (in Arabic, this is the plural form of the word "adab") is understood as a norm of behavior that is recognized in society. It expresses the external side of the spiritual life of a person, manifests itself in relationships, in the family, in the work community. Etiquette includes rules (modesty, politeness, or dishonesty) about how a person should behave in a team, behave with people, lead a lifestyle, organize their free time, what their inner and outer world should be.

Morality - (plural from the Arabic behavior; Latin moralis-behavior) - a phenomenon of spiritual life, one of the forms of social consciousness, considered from the standpoint of the concepts of the sphere of spirituality, a set of stable, certain

norms and rules governing the historically formed behavior of people, their behavior, their interaction in social and personal life, as well as their attitude to society. Moral requirements are reflected in the behavior and activities of individuals.

"Morality," emphasizes the first President of the Republic of Uzbekistan, Islam Karimov, " is primarily a sense of kindness and justice, faith, and honesty. About our ancient ancestors, about the perfect man, they have developed a whole set of moral requirements, a Shark-an ethical code, if we say so in modern language. In the soul of a person there must be an irreconcilable rebellion against evil, impurity, and injustice. This man just keeps his word, do not betray another's rights, loyal, does not spare himself to give up their lives for their country, for the people"[7]

Sometimes you can see that drivers give way, showing each other a "compliment", although they do not follow the rules of the road, creating conditions for them to perform the necessary maneuver. In particular, we can list those who want to wait for a moving car to get out of its way, those who want to go back, or those who want to miss a car that is waiting for the cause of traffic jams, those who want to give way to those who are older than their age. The fact is that such rules are not established in the traffic rules established by the state, for which there is no punishment under the law, nor harassment. But this is a kind of morality that is formed between members of society and is formed in the process of certain behavior that is recognized by many.

The presence of certain procedures and rules that are formed by drivers and are recognized by other members of society and are not established by strict legislation is of particular importance in ensuring the formation of good manners and morals, road safety when using roads and vehicles. Therefore, compliance with the rules of the road and vehicles is compliance with the rules of the road. Compliance with the rules of the road, no violations, it is also factually etiquette. In our opinion, the requirements in the legislation are actually based on the rules of etiquette established and recognized by society, and their reflection in the legislation gives them a legal character. A person who does not observe it is prosecuted as a criminal. In countries located in the Central Asian region, the rules of etiquette are formed on the basis of Islamic religious beliefs.

In particular, it is considered a sign of high decency not to throw out on the road what pollutes it, pits, cigarette remnants, various papers, and the like. In short, the road should not be dirty. Even in the teachings of the religion of Islam, it is firmly emphasized that purity comes from faith.

This is narrated from Omir ibn Sa'ad ibn Abu Waqqas, while it is narrated from his father:

"Nabi sallallahu wa vasallam said:

"Of course, God is kind – he loves kindness, he is pure – he loves purity, he is generous – he loves generosity, he is very generous – he loves extreme generosity"[8].]

Article 123 of the Code of Administrative Responsibility of the Republic of Uzbekistan provides for the removal of garbage or other items from trains, motor vehicles and passenger cars, which entails the imposition of a fine in the amount of one-fifth of the minimum wage.[9] the object of aggression is associated with maintaining the cleanliness of the environment and normal sanitary conditions. In addition, in 2015 the Cabinet of Ministers

The traffic rules were approved by the decree of December 24, 370.

In paragraph 11, the driver of the vehicle is obliged to check the technical condition of the vehicle, its condition and complete equipment before leaving.

Another of the road manners catches the eye. The passenger must keep their eyes away from what is prohibited by Sharia law. Bunda is designed for women-girls, women, women, etc.to sneak peeks into the windows and open doors of houses. Women-girls have rights on the road, even if they keep themselves out of the circle of decency. This means that things like looking at them, touching them, talking about them are forbidden by Sharia law.

Transmitted from Ali, may raziyallahu be pleased with him:

May peace be with you:

"Oh, Ali, don't follow that look. Of course, even if the first one is a bully for you, and the second one is not, " they said. [10]

The importance of this etiquette in ensuring road safety is very great. Because the distractions of the driver, passenger or pedestrian when driving on the road, focusing his attention on something else, and not on the road, pose a serious threat to the life and health of road users, including himself. The attention of the driver, whose eyes are around, can be distracted by noticing objects in the direction. As a result, unexpected unpleasant events may occur. Therefore, road users are prohibited from using distractions while driving.

In accordance with the traffic regulations, it is prohibited:

to use a telephone while driving a vehicle, a television or video recorder installed by the manufacturer on the front of the car interior, to watch television or video broadcasts;

installation of TV and video monitors on the front of the car, including the instrument panel, sun visor and rearview mirror (except for video cameras, navigators,

video recorders, where you can only see from the outside, if they do not restrict the view of the driver).

for pedestrians:

Pedestrians traveling on the road, as well as pedestrian crossings, are prohibited from using the telephone, TV, video products, radio, audio-visual hearing, reading books or the press, as well as other electronic means that distract attention. For violation of these prohibitions, responsibility is imposed in accordance with articles 1281, 1282, and 138 of the Criminal Code.

There are also such cases when some drivers go to the car, and female girls in ponies harass or talk and bully. During such a trip, they not only interfere with pedestrians, but also create a serious obstacle to vehicles following them, slowly moving their car.

Loy splashing in the car is also an extreme disrespect for pedestrians, a situation that does not fit into the circle of decency. There is a legend that a man on a horse should give a bow to a pedestrian, a bow to a pony. In this regard, the driver of the car should not increase the speed, so as not to dust the street, while maintaining respect for pedestrians on the streets. He must not harm other people walking down the street. After all, another of the conditions of Islam should not harm others on the part of a Muslim.

The responsibility of the MZHTK for the blurring of 128-Moddad drivers in front of passengers has been established.

The book "Balcony" by Sheikh Mohammed Sadiq Mohammed Yusuf mentions the etiquette of using a vehicle, and the following are listed separately::

The vehicle must pass an official technical inspection. This work is necessary to ensure that the driver himself and the health of other people, as well as the vehicle, do not suffer losses.

Compliance with traffic rules when driving a vehicle. Failure to follow the traffic rules can lead to damage to people and property. And harming yourself and others is forbidden in Islam.

When buying a vehicle, you can buy a useful, good, economical one. Nor should intentions and actions that do not comply with Sharia law, such as lynchings, strikes, and attacks on people, be prosecuted. Cases of violation of this etiquette in life, unfortunately, occur. It is worth noting that the owners of expensive cars ignore the rules of the road, you can observe cases of non-compliance. they believe that an expensive car gives a privilege to break the rules of the road. It would be good if they knew that their actions violate both the rules and etiquette.

Keeping the car clean, usable and without attempting to be so. When this tool reaches a large number of users, its service is used efficiently. Otherwise, it quickly becomes unusable, and the owner may lose it.

During the use of the vehicle, you can not behave carefully and cautiously towards it. For example, when opening and closing doors, during inspection, storage, maintenance, etc.

The owner of the vehicle is not obliged to give it to incompetent people and small children. There is a high probability and risk of loss of life or property due to the transfer of a vehicle to this category of people.

When the load on the vehicle increases, care must be taken not to damage the others. In this sense, unacceptable neglect causes harm to the person and is fraught with consequences-that the owner of the vehicle will pay.

The person driving the vehicle must observe the specified speed. Na'rin was killed by the Black Devil in the Emerald City. In such cases, an increase in speed can damage people's health, disrupt the normal functioning of the body, even lead to accidents, road accidents.

It is considered that the driver of the vehicle interfered with others. Some drivers do not even think about the work that will interfere with their colleagues, this is gross nonsense. You can not block the road to others, go through a red light, drive an animal with carelessness and rudeness, avoid committing other actions that interfere with the passage of other drivers.

The driver of the vehicle should reproduce as little as possible the sound-emitting device that warns. Tall

and do not forget that the unexpected sound of many people mischievous, breaks the nerves, distracts from the road. The purpose of equipping cars with such Sound devices is to use them if necessary. Do not annoy, frighten or cause discontent.

The driver of the vehicle must be sober. Of course, this is also possible without it. Yes, the moment of caution is scored, but it will be random if you ignore it. It is very important for the driver to take all possible precautions.

The driver of the vehicle begins to sympathize with both other drivers and passengers. This business is highly adept. A Muslim should always be kind. But this quality is especially necessary for drivers. The fact that some of the nervous drivers think both with colleagues and with passengers, as well as with the fact that they cling to the impossible, is not a secret for anyone, but rather a courtesy.

It is also a high courtesy when the driver of a vehicle stops his car in prohibited places. This work is one of the leading examples of public decency. Even in places where parking is prohibited, stopping a car is a great cynicism, disrespect for others.

With such work, the driver becomes the one who complains a lot and causes them discomfort.

The driver of the vehicle is obliged to stop the vehicle in such a way that it does not interfere with others to move in the place where it is allowed. In some cases, cars that are suspended to such an extent that other vehicles can be overloaded cause inconvenience to many, from this accidents also happen, when the streets are blocked, the case is delayed until the right person works. This is due to the futility of the car owner, who intervenes in this process. For a Muslim to allow such cynicism is a big mistake.

In the event that the driver of the vehicle leaves the car with a task, he is obliged to carefully lock it and take all precautions. On the contrary, you may have to pile on yourself if he does the plow and carelessly. The jug is filled with coincidences, those who do not know can book a car or cause damage to some person, steal everything that is in it, spare parts. [11]

As can be seen from the above, most of them are reflected in the traffic rules and for violation of these requirements, responsibility is established in accordance with the Code of the Republic of Uzbekistan on Administrative Responsibility. Included:

use of a vehicle that has not passed a technical inspection, violation of traffic rules (Article 125); issuing an unjustified sound signal, installing sound-producing and lighting devices on vehicles that are not provided for by the manufacturer (Article 127); increasing the speed of motor vehicles (Article 128-3); interference of vehicle drivers in the operation of vehicles.); violation of parking rules or parking of vehicle drivers (Article 128-6); management of these vehicles by persons who do not have the right to drive vehicles, as well as the transfer of control of vehicles to persons who do not have the right to drive vehicles (article 135); participation of drivers of vehicles in traffic as drivers of vehicles.

As we have already seen, the above manners indirectly participate in ensuring road safety, calling for compliance with the rules of the road. Taking into account the fact that these manners are based on the beliefs of the Islamic religion, it can be assumed that this is about observing the traffic rules established by the Rules of the Islamic religion.

Based on the above concepts, we can argue as follows, that is, etiquette is the norm of behavior, and morality is the norm of behavior. It appears in the novella by J. R. R. Tolkien. The rules of etiquette that exist in our society are formed on the basis of Islamic religious beliefs and are the product of the long-standing beliefs of our ancestors. Ithaca, etiquette is the religion of holy Islam, the rules of Sharia, the requirements that are introduced into the life of society and socialized. Etiquette is an

order, a norm established on the basis of Islamic ideas about human behavior, manners.

Traffic rules are restrictions, norms of behavior of road users in traffic conditions on the road. Deviations from it pose a threat to human life and health. Poetically, similar rules are created and norms are established to ensure human safety. In Islam, there is also a hadith in which there is no hint of the origin of the Prophet Muhammad. From this we can conclude that the traffic rules are also, in fact, the rules of the road. Thus, traffic etiquette is the ultimate norm of behavior of road users. Violation of traffic rules, non-compliance or denial of it is an act of disobedience, as we have already noted above, non-participation in the religion of Islam, which invades the life of society and is socialized, non-compliance with the requirements of Sharia.

A person GOES on the path of spiritual maturity and enters the circle of his family. Decency and morality are also formed in the family. The ethical etiquette of using roads and vehicles should also start with the family. To ensure its continuity, the teaching and training of traffic rules and safety in preschool educational institutions, schools and higher educational institutions after the overhaul will become one of the most effective means of preventing the occurrence of offenses by drivers and pedestrians, which is currently a serious problem.

REFERENCES

1. How to reduce the number of victims of a traffic accident? <https://uza.uz/uz/posts/y-l-transport-odisasi-urbonlari-sonini-anday-kamaytirish-mum-14-01-2020>.
2. Mayorov, V. I. On the issue of safety in the field of road traffic / V. I. Mayorov // Transport. right. - 2009. - No. 4. - What? 38-48.
3. High spirituality is an invincible force. ,
4. The newspaper was founded in the post of 02.04.2016 No. 17.
5. Islom.uz the site's balcony.
6. Code of the Republic of Uzbekistan on Administrative Responsibility
7. Islom.uz the site's balcony.
8. Islom.uz the site's balcony.
9. ЙЎЛ ҲАРАКАТИ ХАВФСИЗЛИГИНИ ТАЪМИНЛАШНИНГ ҲУҚУҚИЙ АСОСЛАРИ К РАХИМОВ - ЮРИСТ АХБОРОТНОМАСИ, 2021
10. Improving the legal regulation of road safety К Рахимов - Общество и инновации, 2021

11. E Abdusamatov, S Abruyev, N Tursunov (2022). Evaluate the Economic Efficiency of Fuel Consumption of Vehicles at an Intersection. Nexus: Journal of Advances Studies of Engineering Science 1(3), 49-45.
12. S Abruyev, E Abdusamatov, J Choriyev (2022). Impact of Technical Means on Road Traffic Accidents. Nexus: Journal of Advances Studies of Engineering Science 1(3), 35-39.
13. Ў Исоханов, Э Абдусаматов, С Турдибеков (2022) ЕНГИЛ ВА ЮК АВТОМОБИЛЛАР ИШТИРОКИДАГИ ЙТХ ТАҲЛИЛИ ИЖОДКОР О'QITUVЧИ 2 (24), 216-219.
14. <https://scholar.google.ru/scholar?oi=bibs&cluster=4006704934648195081&btnI=1&hl=ru>
15. AM Ochilov, DA Vohidov, DS Turg'unov. "TRANSPORT OQIMINI O'RGANISH USLUBI" Research and education.2022y. 168-175. 8bet. Maqola (Xorijiy jurnal) <https://scholar.google.ru/scholar?oi=bibs&cluster=12599323814287273840&btnI=1&hl=ru>
16. Ochilov A.M.,Turgunov D.Sh.,Shavkatov X.Q. "Shahar jamoat transportidan va yo'llardagi holatdan qoniqish mavzusida aholi o'rtasida so'roq o'tkazmoqda uslubini yaratish" Oriental Renaissance: Innovative,educational, natural and social sciences.299-305.II.2023.-7bet.Moqola (maxalliy jurnal). <https://scholar.google.ru/scholar?oi=bibs&cluster=3757084995331602552&btnI=1&hl=ru>
17. Ochilov A.M "Temperaturanig avtomobilning tortish tezlik xususiyatiga tasirining matematik modeli" "Вестник магистратуры". 2022y.
18. <https://scholar.google.ru/scholar?oi=bibs&cluster=5232603865722018325&btnI=1&hl=ru>
19. JournalNX - A Multidisciplinary Peer Reviewed Journal IN ENSURING ROAD SAFETY – HUMAN RIGHTS (2022) Rakhimov Kamoliddin Muhammadjonovich.