



## **NATIONAL AND UNIVERSAL HUMAN VALUES IN EDUCATING YOUNG PEOPLE IN THE SPIRIT OF MILITARY PATRIOTISM.**

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Military patriotism is also one of the moral values that has been formed historically and passed down from generation to generation: it must be understood and studied as a virtue, a heritage, and a value. In our opinion, the embodiment of military patriotism in the spiritual and moral heritage is manifested, first of all, in the image of heroes in folk epics, which have become moral ideals and embody high virtues. These include scientific and artistic sources related to oral folk art - folklore.

Our people have always raised their sons in the spirit of courage, honesty, and bravery, to become true warriors who would not even sacrifice their lives for their people and homeland. This experience has also reached us through the masterpieces of our national and spiritual heritage, the oral traditions of our people. In particular, a vivid example of military patriotism can be seen in the epic poem "Alpomish", which reflects the pride, love for the homeland and great sorrow of the Uzbek people and is a priceless monument to the artistic genius of our ancestors. The epic contains many episodes related to the manifestation of patriotism and military-patriotic virtues. In this sense, "Alpomish" is also an example of heroism, which reflects the Uzbek identity, comes from the hearts of our brave and noble people, and is passed down from generation to generation from our ancestors. Therefore, the First President of Uzbekistan, Islam Karimov, emphasized that this epic is the spiritual property of the entire Uzbek people, "The epic "Alpomish" teaches us the virtues of humanity. It teaches us to be just and honest, to protect our homeland, our family stronghold, our friends, our honor, and the sacred graves of our ancestors from any aggression," he says.

the wise are a noble goal aimed at the great future of the Uzbek people and at raising the generation as fully mature and perfect people. In this sense, the epic poem "Alpomish" was created in ancient times among the blood-brotherly Turkic peoples, including its eldest child, the Uzbeks, as an example of national courage, bravery, and heroism. This epic has been an important educational tool for generations, especially for the youth, in shaping and perfecting the spirituality, culture, morality, love for the Motherland, nobility, courage, bravery, perseverance, and determination. Resolution of the Cabinet of Ministers of the



Republic of Uzbekistan dated January 13, 1998 and in Uzbekistan in 1999, based on the UNESCO 1999 plan of events On November 6, the 1000th anniversary of the epic "Alpomish" will be celebrated in the city of Termez. passed. Events within "Alpomish" "games" festive Uzbekistan best large It has become a tradition to hold national sports competitions every two years. The main goal of this is to popularize folk games, increase the number of talented young people in Uzbekistan, and educate them in the spirit of patriotism and self-sacrifice .

It is necessary to emphasize that in the phenomenon of Uzbek national heroism, military patriotism becomes a socio-spiritual phenomenon through the moral ideal. Typically, the moral ideal is considered a symbolic representation of maturity and perfection, formed in human relationships, on the basis of social experience, the natural environment, religious beliefs, customs, traditions, and ideas related to human life and activity.

Among modern approaches to the moral ideal, the views of philosopher Anvar Kadyrov stand out for their originality. The philosopher studies the concept of the moral ideal as a complex problem, in which moral categories such as duty, virtue, and honor cannot be formed without other aspects of social consciousness (politics, law, art, science, and others), and each form of social consciousness is dialectically interconnected within its sphere of influence and possibility. In this regard, he critically studies the views of O.P. Selikova, L.I. Ruvinsky, and V.V. Borzikh that either political factors or feelings play a key role in the formation of the moral ideal, and puts forward the following idea: "When talking about the influence of various events on the ideal in the human mind, we must not forget that moral activity requires the unity of thought and feelings. From an epistemological point of view, a person relates to moral ideals through feeling and thinking, to social reality through spiritual experience, in a certain theoretical way. Therefore, one should not emphasize only political or emotional processes, separating them from each other. Moral experience shows that some people act contrary to generally accepted norms, which for them are morally wrong. standards theirs individual to activities relatively simply oral and ineffective "society" "sound" to be "will remain."

This idea leads to two conclusions. The first is that the moral ideal formed in the subject's spirituality is not a blind morality practiced for his behavior in society, but rather a property of thought at the level of belief in the behavior and competence of a person. Moreover, the ideal is not only a standard of moral behavior of a person not only for implementation in the distant future, but also to ensure a successor role in achieving these goals. These opportunities



Through the socio-historical experience of people, norms of activity are determined by ideals. Therefore, today's reality is not the high ideals dreamed of by certain historical figures. moral ideal in the capacity of can be thrown into the well. The second - generally ideal, In particular, the moral ideal is in dialectical relationship with the forms of social consciousness, that is, the individual, the nation, and society. moral ideals only social of life iniquity in the manner of to the surface to come does not indicate.

The oldest written sources of the Uzbek people depict the social and spiritual image of women in various ways. Because women also demonstrated the courage and bravery that men showed in protecting their children, family, and homeland, and in fighting the enemy. According to ancient writers, if a man from the Saka tribe wanted to marry a girl, he had to fight her in a single combat in the arena. If the girl won, the defeated man became his prisoner and his fate was entirely at his disposal. The girl married the man who won in the arena.

Above of thoughts reflection in life ancient in epics express oneself found. The image of women who became folk heroes, such as Zarina, Sparetra, and Tomaris, became symbols of courage. The oldest of such legends is the legend of the Sakian queen Zarina and the Median general Stringey. It tells the story of the struggle of the tribes living in Central Asia against the invasion of the Median state.

Antique period historians Herodotus and Ephor's to the information black, BC previous VIII

- VI The Median state, which reached its peak in the centuries, has several He marched to Central Asia. The tribes and peoples living in Central Asia fought against the invaders for the freedom of their homeland. He fought bravely on his way. The information left by Ctesias also contains legends about the liberation struggle of the local Saka tribe against the Medes.

The heroism and valor of the simple shepherd Shirok, who is recognized as an example of heroism and courage in the history of the Uzbek people, and the Persian king and general Doro Every citizen of our country knows and is proud of the historical event about the confusion of I. According to the information provided by the ancient historian Polienus, author of the work "Military Tricks", Darius I addressed the emperor with the question: "Why did you lie and mislead us?" when: "I victory left I entered, because my compatriots happened

I removed the disaster at the head of the Saklar, I saved our enemies from water shortage and hunger. "I killed him, now it's up to you what you do," he wrote. It is important to note that Shirok's simple and obvious military trick





resulted in Medicine I his/her own selected of the army half battle rather than loses, The spirit of the troops, which were considered perfect and invincible, was tested, as a result of which Darius I abandoned his intention to wage war again in Central Asia and began a large-scale war to completely subjugate the provinces of Greece to the West.

white- bearded heroism is that military patriotism is not only about standing bravely in battle and dying, but also about destroying the enemy and taking revenge on him, leaving a free, independent, and liberated homeland as a legacy for future generations .

Speaking about the phenomenon of national heroism and the example of military patriotism of the Uzbek people, it is appropriate to turn to the essence, content, and spiritual significance of the moral ideal. In this regard, the ideas of researcher Aktam Samadov about the moral ideal are of some importance.

Researcher moral ideal personal, national and universal from being definitely attention, emphasizes that it has two characteristics: the first is the understanding, imagination and examples of goodness, happiness, justice, love, and purity, which constitute the essence of the moral ideal, in a state of individuality combined with national characteristics. It exists as a claim to a certain stability, and secondly, it reflects idealized images of reality in the subjective consciousness as a reality expressing personal and national needs. This shows that the moral ideal is influenced by socio-historical conditions and the economic and ideological structure of society. To say that only certain social relations determine the content of a moral ideal in this dialectical process undermines the universal value of the moral ideal and ultimately turns it into a phenomenon that is constantly changing, like the struggles of various social groups, forces, and classes.

Indeed, throughout his life, a person experiences various social conditions, encounters people and virtues that he would consider ideal. Real symbols always have a direct emotional impact on a person. These symbols are diverse: a person, a hero of a work of art, a figure of beauty, great figures of past ancestors, Cases of imitation and following characterize the materialization and "living" of a moral ideal from a vague generalization to an abstract idea. That is, due to such imitation and following, a person begins a process of approaching, choosing, striving for, and achieving a moral ideal in the form of an evaluation process.

the examples, symbols, and models on a person's life path to rise from the status of simple imitation and following to become his true moral ideal, it is necessary for the chosen symbols of feelings, examples, and thought to unite







with each other and become the basis of the person's worldview. Only then can the person moral ideal definitely and complete invisible to be, his/her life way and the purpose, personally position expresses. That's why for one period, one time, one group In the process of life and activity of individuals, someone's separation and inability to fit into their environment is a consequence of separation from the moral ideal. Therefore, the moral ideal cannot be formed by force and propaganda. It is a personal, national and universal spiritual value formed from the unity of the social environment, national and individual lifestyle, abilities and intelligence, education and moral and religious feelings and understandings.

Alp Ertonga holds a special place in the phenomenon of Uzbek national heroism. In Uzbek epics, the term "Alp" is considered an adjective or title given to a person who stands out for his creativity and spiritual courage in the interests of the Motherland and the people. In the "Explanatory Dictionary of the Uzbek Language", the term "Alp" is explained as follows: "1. In ancient Turkic peoples, a warrior who participates in a one-on-one battle before the start of a battle between two armies. 2 folk. In Uzbek folk epics, a hero distinguished by his supernatural strength, courage, bravery, etc.

In sources that describe the history of our people, names such as Oguz Khan, Afrosiyab, and Alp Ertonga are often encountered. In some cases, they are depicted as legendary heroes. In the works of Firdawsi, Narshahi, Mahmud Kashgari, Abu Rayhon Beruni, and Alisher Navoi, these names are mentioned in a historical capacity. Although the names are expressed differently, their The original person is considered to be Alp Er Tong, the ruler of the Turanian lands, who protected it from various invaders.

Alpine Earth Tonga best ancient national from our heroes to be, she is through from ancient times our people seat who lived, own to the ground, To the homeland infinite love invisible will happen. Literary critic scientist Pirmkul Kadyrov Turkish languages in development Uzbek of the language own The Alp Er, a Turkic text from the Turanian lands written before Christ, proclaims that there is a path to progress. The place of the epic about Tonga in this regard is emphasized. However, Abdurauf Fitrat "The oldest Turk" of nature "samples" that called and 1927 in the year publication mature in the brochure Alpine A 40-line lament dedicated to Er Tonga, with verses about the battle of Alp Er Tonga 32 with lines poem, winter and summer to the views dedicated 86 with lines poetic pictures our literary language best ancient examples that price what he gave says. Also, Mahmud Kashgari "Devonu" dictionary



Turkish» in the work "Tonight" – lion, brave, is a price, elephant deadly strong "animal" is compared. Alpine Tomorrow sovereignty did periods in the country peace and quiet verdict pushed also invader from the forces people always protection done. Therefore yes Mahmud Kashgari "Time is running out, weaklings, The diseases became more severe. The people of the time (the country population) Afrasiab's death to do with by virtue deprived "They were," Alp Er To'nga wrote. her determination in governing the state, her determination to protect the Motherland at all costs from the invaders protection to do ability with other to the peoples example happened. This for a reason too various of the peoples scholars own in his works his/her courage, courage praise reached.

In the sources that have come down to us through the Chinese court chronicles, the following appeal made by Alp Er Tonga not only shows his moral views, but also vividly portrays the image of a patriotic person who would not give up even a single inch of his land, his homeland, to foreign forces, and would sacrifice his life for it if necessary: "I will not humiliate my homeland to a thief of my love!" Our ancestors who are buried in the graves and our future generations have rights over this blessed land! No one has the right to give away even a small piece of land from the homeland. ... Land is the foundation of the state, how can it be given away in pieces?!

This call, in turn, served as an important basis for strengthening the unique national idea and high philosophical thinking in the phenomenon of the heroes of the Turanian land.

Another example is the fact that Alexander the Great, known as the commander of commanders and conquering half of the world, suffered defeat in our homeland for the first time in the history of his military campaigns, namely, at Spitamen. The fact that Alexander saw in Central Asia not servility and helplessness, barbarism and ignorance, but fortitude and high human dignity is described in numerous historical sources. For example , the priest Tana Oscar Spitamen assessed his courage as follows: "You laid the foundation for a courageous struggle against Alexander. Your name will serve as a guiding star for future generations. "After a year, a hundred Spitamen will grow, after ten years, a thousand Spitamen. After a hundred years, ten thousand Spitamen will grow. From the one seed you threw away, countless seedlings will be born. They will also bear new fruit and, finally, sooner or later, the enemy will receive his due punishment. Great things are not accomplished in a moment. Attack! Fight! Retreat when necessary. But do not forget why you are fighting."





The work of establishing the authentic history of the Uzbek people began with the definition of a holistic concept for studying our millennia-old past, and this will continue in the future. yes continuous continuation leading responsible to work rotation one from, It strengthens the historical methodological basis for the interpretation of military patriotic ideas, and on the other hand, it ensures the strengthening of the system based on our national mentality for the formation of a sense of military patriotism in young people.

This includes an analysis of historical sources and, based on shaped scientific and theoretical situation, generalizations, conclusions and The lessons are based on the principle of upbringing in the spirit of military patriotism. It allows for a more objective view and to shape the activities of government structures in implementing the patriotic paradigm.

The study of the conceptual foundations of military-patriotic education in our history can be used in the development of modern patriotic paradigms that significantly contribute to the formation of the Uzbek-patriotic personality of the 21st century.

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