

EDUCATION IN THE SPIRIT OF MILITARY PATRIOTISM AND THEIR PSYCHOLOGICAL CONCEPTS

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ANNOTATION

Education in the spirit of military patriotism, love for the motherland, the psychological concept of a soldier in military service and the concept of the Constitution, the concept of Najmiddin Kubro and others.

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When it comes to educating in the spirit of military patriotism, we hope that it will be appropriate to talk about the innovations made by Shavkat Mirziyoyev Miramonovich. We must pay great attention to educating young people in the spirit of military patriotism and their psychological concepts. In this regard, we hope that we should love the Motherland, respect the Motherland, preserve the Motherland and follow such statements.

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Education in the spirit of military patriotism and improvement of psychological understanding. To further strengthen our army and to educate them as engilias and to improve the psychological understanding of every serviceman. A soldier who comes to military service must be very sensitive and ready for a psychological battle. Intuition includes the will of others, etc. The will of every soldier must be strong and must be physically and mentally prepared.

There has to be real courage. It is necessary to have real courage. The oath to the Motherland must be very deep. You need to be sensitive, you need to memorize the rules, you need to know your commitment. The word of the order given by the officer you must carry out. True courage emerges When a person's heart burns and his soul awakens. Words of Shavkat Mirziyoyev Miramonovich I want every Uzbek soldier and officer to have in his heart the spirit of our national heroes, such as Alpomish Shirak Farhod Jaloliddin Mnguberdi Amir Temur Bobur Mirzo.

But how do we achieve this? Is it possible to achieve this if we are not aware of the impressive books, movies, plays about our other heroes as well? Of course not!

The concept of education in the spirit of military patriotism and the effective conduct of spiritual education. In the history and theory of pedagogy, great attention has been paid to the use of the model method in education. After all, in every age, society has its own emblems that set an example for citizens, especially the younger generation, and it has been shown as an ideal template in educational practice.

For example, the ideal symbol of education in the Muslim world is Muhammad (peace and blessings of Allaah be upon him), whose words, manners and way of life have served as a symbol of activity for Muslims for fifteen centuries.

Student students, on the other hand, are more likely to rely on information from a book, TV, newspaper, or magazine, or personal life experiences, than given logos.

The scale of imitation in a person's activity, its characteristics in terms of quantity and quality, should be taken into account in the educational process. School children can usually see a specific aspect of a legitimate

person's activity (the player's physical strength, the goalkeeper's ability to hold the ball, the attacker's ability to hit the ball, etc.) to imitate. Imitating the spiritual qualities of the athlete, such as the spiritual world, patriotic pride, duty, is a feature that is completely incompatible with the readiness of the student's age.

Therefore, in order to show our nation to the wider world, it is necessary to educate great people, to ensure that today's talented young people can directly participate in this process. "Set. Its main qualities:

1. A person who knows his rights and duties and strictly adheres to them in practice;
2. Always relying on his own strength and ability;
3. A side - an event that takes place around - an independent approach to events;
4. Able to see personal interests in harmony with the interests of the country, nation and people;
5. Integrates and is committed to national and universal values;
6. The spiritual world and worldview are wide;
7. A person who knows the history of his homeland, the language, customs and traditions of his nation, and can be truly proud of them;
8. Can be a well-rounded person in every way.

The spiritual qualities we have identified can be a guiding program guide in educating young people.

Thirdly, in the examples that serve as a role model for young people in spiritual education, first of all, it is necessary to embody the spiritual qualities that play a leading, key role in the life of the individual.

For example, the ideal symbol of the education of the Muslim world is Muhammad (peace be upon him), whose words, behavior and way of life have served as a symbol of activity for Muslims for fifteen centuries.

At the heart of the model is the way of life, which is given as an ideal symbol in the process of upbringing, the character of the person (pupils) to imitate the behavior. The nature of the imitation process is determined by whether the trainees have a conscious or unconscious (blind) attitude towards the given image.

Conscious imitation is an expression of a person's attitude towards a given image, which is manifested as a result of his full understanding of his spiritual qualities and attributes.

Unconscious imitation is the expression of a person's attitude towards a given image, superficially, without understanding, without full understanding.

In pedagogy and psychology, the tradition is based on the fact that as a person's age increases his life experiences, knowledge and skills, his imitative characteristics change. In particular, young schoolchildren tend to blindly imitate the educational symbols around them. (My teacher said, "That's what the book says," "That's what I saw on TV," and so on.) Middle and high school students, on the other hand, tend to base their attitudes toward the surrounding educational symbols on the basis of "evidence", "opinion", and conclusions.

It can be observed that the criteria for selecting and using logos that serve as a template, ideal for human activity, especially for the younger generation, have changed. Nevertheless, some general criteria can be observed in this case as well. It is known that the social order of society, the dominant ideological ideas, the purpose of education played an important role in choosing the ideal emblems for the activities of the individual.

In his teaching career, it was alien to the nature of the sheikhs to take on a certain image in the eyes of the students of science, not to adhere to the ethical and pedagogical norms on the basis of mandatory requirements, to act in himself, to follow artificial discipline. Talib could have seen him in his original state, in a torn tonda janda, suffering severe mental anguish, witnessing various mental states, gestures and movements. At the same

time, the most important thing was that the teacher and the student were as close as if they were parents, and that the teacher had important aspects of maturity: spiritual purity, asceticism and piety, and closeness to God.

As you study the relationship between mystical murids, murids, and seekers of knowledge, the teacher is highly respected, has a strong influence on his student's lifestyle, behavior, thinking, has become the most important person in his life, and even closer to his parents. can be observed. Najmiddin Kubro was also one of the lucky teachers to have such a great career with the Taliban. His educational path, based on the path of "sahw" (vigilance) founded by Junaid Baghdadi, is very different from the "sukra" (stupidity, intoxication) of Boyazid Bistomi.

While Bayazid Bistami chose the path of attaining divine enlightenment, the complete renunciation of self, mainly through ignorance, in order to know God, and educated the Taliban in this way, Najmiddin Kubro agreed with Junaid Baghdadi that enlightenment achieved in vain was not suitable for educating others. Najmiddin Kamilov said that Junaid's theory was suitable for Islam and would allow Sufis to connect with the world, religion and sharia. It is known that in today's complex globalization, the current problems in the field of national, spiritual and ideological education, the preservation and enhancement of the spirituality of our people, especially the protection of the heart and mind of the younger generation from various harmful ideas - is one of the pedagogical problems. After all, our people have set noble and great goals, live in peace, rely on their own strength and capabilities, rely on our age-old values to build a democratic state and civil society, and at the same time, have developed.

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In the context of building a free, free and prosperous life, taking into account the experience of states, the urgency of this issue remains known to all.

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