

## **A Spiritually Competent Military Man is a Symbol of Pride and Loyalty in the National Army**

**Kucharov Ilxamjon Ruzimuradovich**

*Polpovnik, Armed Forces Academy of the Republic of Uzbekistan*

**Abstract:** This article explores the profound significance of spiritual and moral development in military personnel, positioning it as a crucial element in fostering loyalty and pride within the national army. It delves into the interconnected concepts of patriotism, homeland, and spiritual harmony, highlighting how a spiritually competent soldier embodies the values of integrity, loyalty, and commitment to duty. The author emphasizes that a spiritually harmonious individual, aligned with the ideals of a perfect person, is essential for the defense of the motherland. Such individuals are not only committed to their professional responsibilities but also deeply connected to their homeland and comrades, exhibiting qualities like bravery, valor, and mutual support. The article underscores that the protection of the motherland is not limited to battlefield valor but extends to everyday actions and attitudes. The spiritual and moral education of soldiers is portrayed as vital to their effectiveness and the overall security of the nation. The article concludes by stressing the importance of nurturing these qualities within military personnel to ensure the continued safety, stability, and progress of an independent Uzbekistan.

**Keywords:** Homeland, patriotism, national army, defense of the motherland, military man, combat comrade, military heroism, valor, military duty.

First of all, it should be said that the concept of a spiritually harmonious person itself is a comprehensive, lush concept. A spiritually harmonious person is in harmony with the concept of a perfect person. At the same time, the concept of a spiritually harmonious person is also associated with the concept of a healthy generation. Although in the scientific literature these concepts are used separately, in essence they all cover human morality and decency, all the positive qualities that have formed in them, from their relationship to people, society and the motherland, to all aspects of their relationship to family, parents and others.

Every harmonious person does not spare everything, even a sweet soul, for the perfection and prospect of the homeland, for the freedom and independence of el-yurt. About this mavlono Fuzuli. I have one life, I would have spent it all for the fatherland, even in my destiny, where I had a thousand lives, and his words are an invaluable turning point for each of us. Only when a military man who has set out to protect each of our countries can first think carefully in his mind Who and what he is protecting, feel from the heart that his mother, motherland, motherland are behind him, is he able to show a true spiritual perfection, a symbol of loyalty to his profession and duty, Toti who drank. The perfect man is the supreme embodiment of faith and faith, honesty and purity. We must all strive for it. On the way to preserve the peaceful and peaceful life of an independent Uzbekistan, we are all required to be faithful, to be honest and purity, to be conscientious and diarist, to be faithful to one's duty. Common qualities of a perfect person: loyalty to one's duty, ugliness, attractiveness, salinity, respectability, poetess, grandeur, originality, maturity, seriousness, culturality, upbringing, etc.; The moral qualities of a perfect

person: humanity, friendship, care, diligence, sincerity, humanity, dignity, faithfulness, self-sacrifice, politeness, boadab-lik, favoritism, forgiveness, hospitality, halalness, correctness, dionysism, banishment, hard work, patriotism and other;

Although his spiritual and moral upbringing puts the life of a perfect soldier at risk, he does not spare his help from a fellow soldier, grieving for him as if he were his own born brother. Military duty is the honorable duty of every citizen of the Republic of Uzbekistan. Article 64 of our Constitution states that "the protection of the Republic of Uzbekistan is the duty of every citizen of the Republic of Uzbekistan. Citizens are obliged to perform military or alternative service in the manner prescribed by law". Military kahramanism is a high manifestation of Valor, manifested in the manner of high combat activity and spiritual responsibility of a warrior in an armed struggle with enemies of the Fatherland. Valor is the spiritual-martial quality of a person, which characterizes the ability to endurance, endurance, perseverance. Combat comradeship is a spiritual-hukukiy norm that affects the ripeness and combativity of the Combat Team. Its main characteristic aspects are manifested in the likes of mutual shoulderedness, mutual support in training and service. The Grand Commander, Amir Temur, held a high regard for the friendship of Warriors in battles, their mutual assistance and support. "When you die, save your comrade!" slogan. The motto remained the motto of the defenders of the Fatherland both during that time and later. Military discipline is the strict and clear observance by all military personnel of the procedures and regulations established by laws and military regulations. The Zamir of military discipline expresses the will of the people, enshrined in the laws of our state, the statutes of our Armed Forces. The most known and popular principle is patriotism It is a moral concept that symbolizes a person's love for his homeland, his passion for preserving it. it is often interpreted only as a spiritual-ideological weapon against the enemies of the motherland.

In fact, the scope of this tamoiel is much wider-it is a relatively defined form of humanism. He is above all a struggle to preserve the free of his compatriots, behavior from the path of human liberation. Protection of the motherland, this is human protection, protection of the nation. But this protection, as we said above, is manifested not only in the battlefield, but in all areas. In each area, the homeland is joy from the achievements in the land, the feeling of sadness from the inconveniences, pride in the Motherland, a loving look at every brick, ancient monuments, achievements in science and art of its Karch land building, preserving them as an eyeball these are all patriotism. The morality of military personnel is characterized by such a feature as patriotism, valor, courage, knowledge of the most modern weapons and tools of combat, ability to apply under any circumstances, adherence to the rules of combat comradeship, not to abandon the battlefield, remaining faithful to the military oath and fulfilling military duty until the last moments of his life. The moral code of military personnel is embodied in the military oath and Universal statutes. The role of the morality of military personnel in the development of society is determined by creating comprehensive conditions for the peaceful coexistence of the population of this country, that is, protecting them from external danger-enemy aggression. The love, spiritual responsibility, dignity, pride and other aspects of the military personnel of the motherland determine the conditions, organization, legal foundations and guidance of professional activities and are clearly and clearly visible in the process of their daily activities. The social function of professional ethics is to create a spiritual and moral condition for the fulfillment of military duties and obligations. Military personnel of our Armed Forces enrich their morality with the spiritual heritage and values of the Uzbek people, friendship, comradeship, humanity, moral acumen, courage, sincerity, dishonesty, honesty, honor, purity, restraint, respect for parents and adults, hard work, respect for the past, faithfulness and other moral qualities. Spirituality, enlightenment, decency, discipline, patriotism, soldier friend-Brotherhood. It is spiritual wellness, moral cleanliness that opens a wide path to renewal and progress. In such a society, the Armed Forces will continue to be the soul of the people, the independence of the country, its territorial integrity, a guarantee of a peaceful life and creative work, a large school of spiritual and moral education of young people. The duty of the warrior of Uzbekistan is to honor, deservedly continue and enrich the traditions of ancestors, to feel a sense of personal responsibility for the safety of our independent homeland, to honor the High title of

defender of the Fatherland, to strictly comply with the requirements of military oath and Universal statutes.

Therefore, it is difficult to imagine the process of reforms carried out in our republic, its further development without a patriot, a lover of his profession diligently, faithful to duty, faith-faithful, benevolent, high professional skills and intellectual potential, and people of high culture. Today, military personnel are required of all of us to improve their professional skills, intellectual potential and patriotism, strengthen universal values in them, their non-deviant fulfillment.

**Used literature:**

1. Ибрахимов, Б. (2023). НИ ВЕСЕЛОВСКИЙ КАК ИССЛЕДОВАТЕЛЬ СРЕДНЕЙ АЗИИ. *Interpretation and researches*, 1(4).
2. Абдуллаев, А. Н. (2020). SOCIAL AND ECONOMIC FACTORS OF COUVOLUTION PROBLEMS. *Scientific Bulletin of Namangan State University*, 2(8), 150-155.
3. Tolibjonovich, M. T., & Rahimjon o'g'li, G. O. (2021). PREREQUISITES FOR THE DEVELOPMENT OF A LEASING MECHANISM IN PUBLIC-PRIVATE PARTNERSHIP. *International Engineering SCIENTIFIC PROGRESS*, 3, 2181-1601.
4. Burgutovich, S. B. (2023). CREATIVE PEDAGOGY IN HIGHER MILITARY EDUCATION BASICS OF USE. *Western European Journal of Linguistics and Education*, 1(4), 1-4.
5. Fry, L. W., Vitucci, S., & Cedillo, M. (2005). Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline. *The leadership quarterly*, 16(5), 835-862.
6. Savio, A. (2020). *Values that define the military vocation of Army officers* (Doctoral dissertation, Fort Leavenworth, KS: US Army Command and General Staff College).
7. Snyder, R. C. (1999). *Citizen-soldiers and manly warriors: Military service and gender in the civic republican tradition*. Rowman & Littlefield.