

**IN YOUNG PEOPLE, THE FORMATION OF SUCH QUALITIES AS LOVE
FOR THE MOTHERLAND, DEDICATION, KINDNESS.**

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Ishmatova Nargis Murtazokulovna

teacher

*of the National Guard of the Republic of Uzbekistan,
Tashkent "Temurbek School" military academic lyceum*

Abstract

The use of the heritage of our thinkers forms qualities such as love for the Motherland, selflessness and kindness in young people. The pedagogical possibilities of forming such qualities are highlighted in this article.

Basic phrases

artistic-aesthetic, artistic culture, universal, artistic wealth, art, humanitarianism, perspective, ideological maturity, commonality of life, culture, aesthetic, intellectual, moral, love for the country, dedication, kindness.

In the scientific literature, a number of laws of intellectual heritage are identified and substantiated. These include such as the development of artistic culture in connection with the character of the socio-economic system, the increase in its national character, independence, position in the process of development of society, the complex interaction of the individual with other aspects of spiritual cultures in the spiritual world. The content of artistic culture is assessed by its nationality and generality, the co - existence of artistic assets, the humanity, perspective, ideological ripeness, vital cohesion of works of Fine Art. Artistic culture, as an important component of spiritual culture, performs specific aesthetic, mental, moral, ideological communication functions.

Through the means of an artistic image of events in society, Nature, Human Life, the reader will have the opportunity to know his life, get acquainted with Universal and national values, the lifestyle of the people, his creative heritage, expand the circle of knowledge, form his own worldview.

Without political culture, which is considered a component of spiritual culture, it is impossible for the reader to fully understand the essence of spiritual values. Political culture is a criterion in the reader that determines political thinking, social activity, a sense of responsibility to society, social and spiritual

responsibility, fighting for truth, loyalty to duty, friendship and cooperation between nations, elates, ensuring unity of speech and activity, understanding masculinity, peace, equality, freedom and self.

Political knowledge can fully manifest itself only in the conditions of freedom, freedom, independence. The reader's current political culture leans on universal values, including humanity, democracy, the legal state and transparency, which are the four pillars of the culture. Each student must comply with the rules of humanism in this activity, that is, this activity should be aimed at protecting a person, glorifying him.

Humanity presupposes that for the modern intellectual reader, the day-to-day spiritual quality will remain, and secondly, the reader's consciousness and activity will be aimed at creating a democratic society, and thirdly, he will be ready to contribute to the creation of a legal state. Fourth, each spiritual-scientific worldview is necessary for the reader to fight for transparency in his activities. The reader, able to embody such characteristics in his behavior, seeks to solve the problems that arise even in any difficult situation in his activity through negotiation, discussion, observation.

In the formation of such qualities in students as love for the motherland, self-sacrifice, kindness, its mental, moral, aesthetic, artistic and other aspects have a holistic, interrelated effect. The effectiveness of this effect depends on the compliance with such important pedagogical requirements as taking into account the scientific interest, demand and need of the student in the educational process, compatibility of these features with the requirements of the spiritual development of society, effective use of spiritual and cultural resources in accordance with the age and mental characteristics of the student, organization of the educational process

As well as a thorough assimilation of mental Culture – National Knowledge, holistic perception, repetition, imagination and thinking, moral culture – moral knowledge, moral consciousness, moral decency, moral confidence, moral activity; aesthetic culture – aesthetic sense, aesthetic taste, aesthetic perception, aesthetic views, Trust, demand, idea.

With the advent of religion due to historical necessity, the moral and spiritual laws that it promoted gradually became a component of the cultural life of society, deeply affecting the life, lifestyle, mind, worldview, interaction in society and other edges of people. On the basis of Islamic doctrine, humanism, morality, science, compassion, loyalty, kindness, patience, honesty and other universal qualities were promoted within the framework of faith, and in sacred religious sources (Quran,

Hadith) such high human qualities were defined in the manner of a moral rule. In the work of the figures of the science of mysticism, which promotes Islamic ideas, “spirit” and “desire”, “lust” and “morality” are the main points. The belief in the existence and uniqueness of Allah, the Botanic love for him, the Nasheed of life in this world, the abstinence from all kinds of tribulations, as well as the call for purity of heart and the perfection of spirit constitute the essence of mysticism. In the science of mysticism, the idea is put forward that God can be achieved not only with full prayer, but also with spiritual purity, innocence, sincerity (Ahmad Yassawi, Suleiman The Magnificent, Sheikh Najmiddin Kubro, Bahawuddin Naqshbandi, Sofi Olloyor, Khoja Ahror).

In his educational views, Muhammad al-Khwarazmi advanced the idea that in order for a person to achieve a higher goal, build a fair community, it is necessary to form his thinking by means of scientific heritage, to develop his logical thinking. In his opinion, it is necessary to act in human activities, relying on reason, the power of thought.

Abu Nasr Farabi’s enlightened views came to the field without a spine with visions of spiritual and philosophical problems that existed in the Middle Ages—body and soul, being, Movement, space and time, cause and effect, opportunity and reality, spiritual processes. In his opinion, the key to solving all problems is a higher target community, a person who embodies all scientific spiritual qualities is a guarantee of a Just Society, a prosperous life.

The basis of the universal and didactic ideas of Abu Ali ibn Sina, a mature thinker of the Renaissance, is the problem of spiritual maturation through the external environment and the physical wellness of a person. In a number of his works, he put forward the idea that the spiritual culture of each member of the educated community should be formed through his physical and mental intellect.

In the educational vision of Abu Rayhan Beruni, the idea of spiritual maturation of the individual on the basis of belief in Universal and national values, love is extremely important. Scientist considers the highest humanitarian among all human values.

Yusuf Khos Hajib Monandically attributed the creation of the material world to spiritual power to the philosophy of Ibn Sina with Farabi, noting that the development of this world depends on the higher criterion of spiritual evolution, on knowledgeable people, “wherever there is intelligence, glory, prosperity in that place, whoever is knowledgeable, that person is great, inclined to any noble deeds”, comes to the conclusion that maturity, prosperity, enlightenment, will prevail.

In the pedagogical philosophy of Alisher Navoi, the quality that determines

the spiritual world of people is humanism. In the classification of scientist, an enlightened, just person, free from any unorthodox qualities, with high thinking, is a spiritual maturity.

The greatest contribution of Central Asian thinkers was that during a period when Islam, its rules and regulations, did not deny the moral and spiritual creeds of religion, they had the opportunity to create a humanitarian idea of upbringing, to develop the national foundations for the formation of national culture.

The use of the heritage of our thinkers the pedagogical possibilities of the formation of such qualities in young people as love for the motherland, self-sacrifice kindness open the door to a wide range of opportunities in the educational process, both for the teacher and for the parent, which forms an effective system of interaction.