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**MILITARY-PATRIOTIC EDUCATION OF STUDENT YOUTH-ON THE  
BASIS OF COMBAT AND LABOR TRADITIONS OF THE PEOPLE AND  
ARMED FORCES OF UZBEKISTAN**

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**ANATATION**

In this article, our independent Uzbekistan is one of the most peaceful countries of the planet. Our main goal is to build an economically strong, politically independent, legally Democratic state.

Trying to prioritize the laws in the domestic life of the country, to further increase the well-being of the people's way of life, the Republic of Uzbekistan is boldly moving towards its future, striving for good neighborly, mutual cooperation with other countries in the external sphere as well.

**Keywords**

Combat and labor traditions, the formation of traditions, the socio-political system, the ideological basis, the National idea and national ideology, loyalty to the motherland, motherland, loyalty to the oath to the motherland, loyalty to the combat flag, constant shaylik to the protection of the motherland, the military duty of the warrior.

The experience and traditions of the older generations are an invaluable legacy for us. Our president calls on our government to keep these legacies as we see them, to enrich them even more from Creative Humor. So what is the tradition itself? Questions arise in the content that have an impact on the upbringing of the growing younger generation, on their formation.

**Don't forget !**

When it is said that traditions, it is accepted to understand the habits, worldviews and rules of human behavior that have historically arisen. The basis of traditions is repeatedly repeated factors.

Over the centuries, they have accumulated and developed, passed down from generation to generation, and are formed in the purposes of certain community groups, classes, peoples, as patterns of conduct, as moral rules.

Naturally, at each time of historical development, different traditions arose, and they fully corresponded to the requirements and conditions of their time.

Some sources give a different definition of tradition, but in this way its general content and essence remain the same. For example, tradition is elements of social and cultural heritage that persist in certain situations that have been passed down



from generation to generation. Here come the rules of conduct as traditions, values, beliefs, habits, etc. One or another tradition is also in any society, which is found in all manifestations of social life. Traditions are especially common in religion. Religious traditions are generally cultural and educational, teaching people to respect and honor human and religious values, folk customs, customs, in respect of the elderly and the memory of our ancestors. But, again, there are also extremist religious traditions, the content and essence of which lie completely for us, for our society. For such religious currents in a militant mood, human values are not and cannot be.

In addition to the aforementioned traditions, there are also the Martial and labor traditions of our people, which make it possible to develop public and cultural relations, to educate the younger generation in the spirit of loyalty to these glorious traditions.

Traditions are variable, and they are never eternal. They arise and develop under certain historical conditions. This change or loss of conditions in turn leads to a change or disappearance of traditions as well. In such a situation, they may be replaced by other traditions, sometimes completely opposite in content.

The formation of traditions can take place differently in different peoples. This is explained by the fact that each nation, unlike the others, has only a unique path of historical development, its own customs and lifestyle. However, the nature of traditions and their direction will always depend on the socio-political system.

The entire history of our country consists of the struggle of the Uzbek people for their freedom and independence. If we scroll through the pages of history, we will witness the heroic struggle of our people against the invasion of foreign invaders, Arabs, Mongol-Tatars, Tsarist Russia. This struggle did not stop at all even during the reign of the Shawnee. The mature, enlightened intellectuals of our people, the Sons of the original patriots, have always fought for independence, for the realization of the centuries-old dreams of our people. This outstanding quality of our people is considered to be its national distinctive quality and from its beautiful traditions.

### **COMBAT TRADITIONS OF THE PEOPLE AND ARMED FORCES OF UZBEKISTAN**

A constituent part of any state, its Armed Forces, is formed. Any army with a certain combat history creates its own traditions. Traditions are an important element of the upbringing of the personal composition of troops, which find their reflection in vows, statutes, manuals to the motherland and, in most cases, determine the movement of the warrior on the battlefield and in peacetime.

The power of the martial tradition lies in their ideological basis.



Combat traditions-encourage fighters of the Armed Forces of Uzbekistan to perform their military duties in an exemplary manner, to serve their people and Homeland conscientiously and faithfully.

**Remember:**

Important combat traditions are considered to be:

loyalty to the motherland oath;

love for motherland;

firm confidence in victory over any enemies of our homeland;

constant shyness to the defense of the motherland, loyalty to the oath to the motherland, military duty, examples of mass heroism remain the norm of action for the fighters of our armed forces even today, as in our past ancestors. This wonderful martial tradition, which arose in the troops of sahibqiron Amir Temur, Khwarazmshah Jalaliddin Manguberdi, is currently being continued on the side of the fighters of the Armed Forces of Uzbekistan and enriched with new content, new features.

Within the martial tradition, the oath to the motherland occupies a special place. He is considered a military man, a sacred oath to the loyalty of a young warrior to his homeland. Each word of the oath to the motherland reminds the warrior that he is qualified to reliably protect his independent homeland, its sovereignty and territorial integrity before his native land, people and President. The oath to the homeland has existed for many centuries as a warrior's oath. If we look at our history, we will witness that the basis of the oath to the motherland goes back to the distant past. For example, in the army of Amur Temur, the Great Prince, such a udum was followed: every military chief at the time of the army's survey lined up his subordinates in the presence of Jahangir and swore allegiance to him. Such military oaths were in the armies of Babur, Manguberdi, as well as in other historical periods.

Oath to the motherland-the warrior's own independent Motherland is harmonized with his love for the Republic of Uzbekistan, his native land and people. This love for the motherland, the people and the president always accompanies the warrior and is considered his unquenchable Roadster star.

There will be a date, an event in the life of each person that will leave a bright mark for life, a date that will leave a great impression and remain in memory. One such event in the life of a warrior is his acceptance of the oath to the motherland.

Taking the oath to the motherland is an unforgettable event. While the warrior swears before his homeland, he drinks ont to defend his honor, freedom and independence. Before the spirit of the ancestors, he vows to be a devoted son of the motherland, people, holy Uzbek soil until the last drop of blood remains.



From the wonderful martial traditions of our armed forces, again, love for its military part and the combat flag, respect its commander and protect him in battle, improve the military skills of fighters, strengthen military discipline, strive to increase socio-political awareness. Since these traditions are very important, necessary, they are included in the requirements of the all-military regulations of the Armed Forces of Uzbekistan. It is well known to us that military regulations have the power of law.

The multinational people of Uzbekistan, along with all the progressive humanity, took an active part in the Second World War in 1941-1945, making a worthy contribution to ensuring the great victory over fascism. The courage and heroism that has shown our country during the war years is a huge School of courage, a source of pride for us, and as time passes, the importance of these immortal values is growing. Therefore, every year may 9 is widely celebrated in our country as the day of memory and appreciation. Paying deep tribute to the memory of our ancestors who died in the Second World War and paying special attention and respect to our veterans who fought in the battles against fascism, on the Labor Front, became a noble tradition in our country.

The Second World War was a war of unprecedented size and horror in world history, which put heavy calamities on the head of all mankind.

Uzbekistan's economic and labor resources were mobilized to the front. During this period, a new labor regime was introduced in Uzbekistan, that is, the working day was extended, weekends and labor holidays were canceled. The industrialists of Uzbekistan rebuilt about 300 enterprises until the end of 1941, adapting them to the production of combat equipment, weapons, ammunition. In these enterprises, men mobilized to the front were replaced by the elderly, women.

As early as the beginning of the war, about 20,000 women from Tashkent went to work in industrial enterprises and construction, about 1,700 women from the Republic went to work in coal mine mines. Measures were taken to provide the production with workers and specialists. The activities of higher and secondary specialized educational institutions of the Republic, vocational and technical educational institutions, factory and factory education schools were directed to the training of personnel in accordance with the requirements of the war period. Work was carried out to teach the craft individually and as a brigade. The inhabitants of the villages of our republic stood on their feet to supply the front and the rear of the front with food, industry raw materials.

Each worker worked selflessly to fulfill the norm of two to three jobs. Work began on the urgent relocation and settlement of important industrial enterprises to Uzbekistan from the war-torn and enemy-approaching regions. About 100 industrial enterprises were transplanted, including 48 machine tools,

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metalworking, chemical and other equipment of large factories producing military equipment and products. In the cities of Uzbekistan, equipment hastily emptied or transplanted into newly built buildings was immediately placed and installed. They were provided with labor, raw materials, instruments, and the production of products for the front was established. Industrial enterprises were briefly put on the Military Trail and began to produce mortars and machine guns, spare parts for aircraft and tanks and other military weapons. At the Tashkent agricultural machine-building plant, military weapons began to be produced.

Uzbekistan's industrialists added the work of putting the enterprises on the Military Trail to the heavier work of placing and launching the transplanted enterprises. The plant "Rostselmash", which was immediately deployed in Tashkent, began to supply military communications products "Katyusha" and mortar shells, the aviation plant combat aircraft, the cable plant brought from Kolchuginsk.

According to the Republic, by the end of 1941, 300 industrial enterprises began to produce only military products.

The plenum of the Central Committee of the Uzbekistan compartmentalization put an end to the work in the field of military tracing of the industry of the Republic, placement of transplanted equipment, and the task of broadening the production of weapons at Enterprises was promoted. To do this, the organization of the production of metal shearing stations and precision measuring instruments, strengthening the extraction of rare metals and the creation of a ferrous and non-ferrous metallurgical industry, expanding the power base, increasing oil production by 2-3 times, strengthening coal mining, building large construction materials production enterprises, training activities for 30 thousand skilled workers in the short term were determined. The transplanted enterprises were completed in 4-5 months for short periods unprecedented in history, some even for 1-2 months, and began to provide military products for the front.

During the war years, oil production in the Republic increased 4 times and increased from 478 thousand tons in 1945. The growth of the energy and fuel industry has provided a favorable base for the development of the mechanical engineering industry. At the base of the factories moved from the West, 16 factories, textile and machine-building enterprises were established. Most of the factories in our pre-war Republic were also rebuilt to accommodate the production of various tools, machines, combat equipment. Since the main raw material of these enterprises was metal, the demand for it began to grow more and more.



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