

## **Labor Education is the Foundation of Spiritual Education**

***Ilimjon Abduhamjonovich Abdumalikov***

*Andijan State University, Faculty of Social Economics*

*Department of National Idea,*

*Foundations of Spirituality and Legal Education, PhD.*

**Abstract.** *In this scientific article, it is noted that in the past, children from families that owned horses began to learn horsemanship from a young age. In the books of some pre-revolutionary authors, it was mentioned that Uzbeks put boys on horseback from the age of five, and by the age of ten, they participated in combat games and horse races. Written sources indicate that not only Uzbek men but also women were skilled in horse riding.*

**Key words:** *acquaintances, friends, relatives, spiritual, intellectual and physical abilities, labor education.*

### **Introduction**

As written in historical sources, horse races in Uzbek villages were held on various occasions, even in connection with the construction of a new house. People prepared diligently for such competitions, training their horses, and many tasks in this process were assigned to teenagers and young people. Some individuals devoted their entire lives to the profession of preparing racehorses. Fathers or grandfathers passed on their experience in this field and their love for horsemanship to the younger generation. Some of the games played by Uzbek children were military in nature,

due to the need to prepare defenders of the homeland and successfully repel frequent external attacks.

"Archery," "Spear fighting," "War," and others were included in military games. Among Uzbek children, archery became a very popular game starting from 5-6 years of age. The community approved of this game, and adults constantly encouraged children to practice archery. The importance that people placed on archery in education can be understood from the fact that mothers in their lullabies sang about their wishes for their sons to be strong and skilled in archery. In the distant past, Uzbeks even buried their deceased with an arrow in the grave. In other words, for an Uzbek, the arrow was a companion until the cemetery. Archery cultivated courage and was a good school for training skilled archers and warriors. Folk pedagogy considered children's participation in work within their capabilities as one of the effective means of comprehensive education. Collective forms of labor were of particular importance in the upbringing of the younger generation, and among the Uzbek people, there were several forms of collective work such as mutual assistance and communal labor (hashar).

Hashar plays an important role in the labor traditions of the Uzbek people. It is one of our people's wonderful traditions, passed down from generation to generation. Hashar is the mutual assistance of close people, acquaintances, friends, relatives, and colleagues in building structures, organizing weddings and celebrations, and rapidly harvesting agricultural crops.

During such activities, young people not only learn to work but also acquire high moral qualities such as team organization, shared interest in common work, and understanding the necessity of mutual assistance. It should be emphasized that since ancient times, impartial collective mutual assistance, used in necessary, responsible, and labor-intensive tasks, has played a crucial role in people's lives as a generally recognized and reliable form of cooperation. These forms represented a vivid manifestation of workers' cooperation and expressed the people's ideas of community, friendship, camaraderie, mutual support, and solidarity, thus acquiring great educational significance.

In ancient times, our wise people skillfully used proverbs they created to develop children's curiosity about the creative power of human hands and mind, aiming to form ideas and acquire knowledge about the secrets of animal husbandry, gardening, and irrigation in intellectual and labor education.

In folk pedagogy, special attention was paid to cultivating a sense of diligence and passion for professions among young men and women from an early age. Parents, grandparents, who were masters of various professions, diligently taught their children their knowledge and experience, helping them become skilled in agriculture, animal husbandry, horticulture, hunting, blacksmithing, coppersmithing, carpentry, carving, jewelry making, weaving, sewing, medicine, and other fields as apprentices. Folk proverbs such as "If you work honestly, you will enjoy the fruits," "Not life, but only effort and labor save from difficulties," "Happiness is loving work and finding joy in it," "Your work is your adornment," "Father's profession is a state profession," "An apprentice without a master dances to every tune," "First learn, then teach," "Mind leads to hand, skill leads to the sky," "An apprentice without a master is like lifeless clay" served as the main means of education for young people.

In the tale "Faithfulness," it is said: "The old man gradually taught Gulshod medicine, how to prepare various medicines from herbs, and how to diagnose patients' illnesses. After a year, Gulshod had learned a lot from the old man.

Gradually, Gulshod's medical skills became known throughout the land, and patients came to her from all directions..."

In the fairy tale "Oygul and Bakhtiyor": "In ancient times, a king was rich, and he had a daughter. She's a clever girl, she's smart. A word is a slogan, a song is a song, a clay is a stone, and a painting is a prayer. In short, there are forty professions..."

As is quoted in the story of "Makkara Üstle Ayyor Kal," the son of Kempim, who lived by spinning shawls, sent his mother to marry the daughter of the king without leaving her. To the mother of the young king:

"Tell your boy, let him learn forty different crafts, all the crafts he learned will be different, they will not be similar to each other." The young man carefully studied forty professions and married the king's daughter. The famous book "O'z-o'z o'rganib

don'o bo'lur" by Shorasul Zunnun contains such a story about the honor of the profession. "According to the ancient Arab rulers, the caliph Harun al-Rashid, tells the story of a city's mayor:

"My father used to call me out to teach him a craft, saying, 'If my son learns a craft, knowing that he is young, and believes in your honor and state, one day everything may go wrong, but the craft will always be with you, it will not diminish you.'

I accepted my father's advice with all my heart and decided to learn a craft. Among the crafts, the craft of carpet weaving became very popular with me. I became a student of the most skilled craftsman and began to learn this craft with enthusiasm. Finally, I became a skilled clay weaver.

After the death of the caliph Harun al-Rashid, he appointed me governor of the city. After a while, I went with two of my companions to the capital, Baghdad, to visit the caliph Khan al-Rashid. After a few days' journey, we drove to Baghdad. We were hungry. We went into a very decorated and comfortable kitchen. As soon as the owner of the kitchen saw us, he came up to us and asked how we were doing:

"You're like people who come from other cities, and it's your fault that you eat at the market. I have a room near the kitchen, and you can eat there." We accepted his offer. He ordered an employee to take us there. The servant took us to a very decorated room and opened the door of the house:

"Take it here, I'll go and get some food," he said. We went in, and the servant closed the door and went away. It was not long before we were divided into two parts, and all of us went down to the ground, into a hut in a cellar. The floor of the upper house, divided into two parts, was once more joined together. We were frightened, and some servants of the kitchen-keeper came up to us with knives in their hands, and when we saw them, we all lost hope. The host of the dining-room had murdered his son by such a trick that he served his son's meat, cooked it, and sold it. And then I had an idea and I said to them:

"We know how to weave good clay, and why should you kill us?" Go and tell your boss to send us the necessary tools to make carpets, they will make a lot of profit by selling ready-made carpets, - I said to them, they approve of my proposal and are offended.

My offer was approved by the owner of the kitchen. The employee who had sent us the next day brought us tools and other tools for weaving carpets. We began weaving clay. The servant came and took away the clay that was ready. We lived like this for a while. One day I knitted a very pretty guide-carpet and stamped it with my name on one of its sheets. Shouting to the host of the kitchen:

"See how beautifully this clay is made, it's a special clay for kings, take it to the Caliph Harun al-Rashid in the marketplace, it will give you a lot of presents," I said. The owner of the kitchen liked this word, and tomorrow he took the clay to Khoron ar-Rashid. Horun admired the beauty of the carpet, saw that it was missing, his eyes fell on the seal of the carpet on one line, suspiciously, the owner of the kitchen asked where he got this carpet, he said that he bought a merchant. Harun al-Rashid showed him my seal and arrested him, and after torturing him for some time, he confessed his guilt to the owner of the kitchen.

On that day, the men sent by Harun al-Rashid came to liberate us and brought us to the caliph. "The guards of the kitchen, Horun ar-Rashid, gave us many compliments. The owner of the kitchen and his servants grew. After staying a few days near the Caliph Harun al-Rashid, we returned to our town. In this way, thanks to my profession, I, my two companions, and death were saved."

In this story, the idea of the need for each person to learn a profession and the clay that a young man wears are expressed in his intellect, intelligence, and love for the profession.

The effective use of methods of self-service, persuasion, interest, advice, advice, practical demonstration, and encouragement in the labor education of a child in Uzbek folk pedagogy has yielded good results. These methods were used in relation to the boys and girls who worked modestly: with the words "Barakalla," "Judas word," "Rahmat," "Umringdan baraka top," "Happy be," the boys and girls were cheered, smiled, and so on. Also, in labor education, a method of punishment is applied in relation to those who do not want to work socially useful work, do not fulfill the task, and are criminally responsible. In Uzbek folk pedagogy, economic thinking and commercial activity form an inseparable unity. Knowing the importance and essence of economic education, the people attract their children to

trade (trade) from a young age. Children are the parents of children, they learn how to calculate, determine the weight of goods on the scale, how to communicate with customers, and how to deal with them, and in this way, they can learn how to independently conduct their own commercial (sales) activities. As a result, the involvement of children in trade from a young age helps their economic upbringing: children acquire the ability to determine the quality of assets, distinguish one asset from another asset.

Labor education is an important type of education, a pedagogical process that is one of the necessary conditions for the formation of an individual. Labor education contributes to the development of such qualities in a person as an internal need for socially useful work, discipline, orderliness, organizational skills, initiative, diligence, and understanding the essence of work. Since labor was the first and main means of meeting human needs, labor education emerged before all other types of education. Labor education is a very broad philosophical and pedagogical category, encompassing concepts such as "labor training," "career guidance," "polytechnic education," and "vocational education." Labor education has always been the foundation of societal development in all times, serving as the most important means of preparing young people for life. Therefore, great attention is paid to labor education in all sacred books and writings created by thinkers. However, unlike materialists, when referring to labor education, it does not only mean the formation of skills and abilities related to physical labor. Labor education begins primarily in the family as soon as a child starts to become self-aware. Specifically, as infants transition to the toddler stage, they begin to receive initial labor education. If this is not done, the child may become merely a consumer, and as a result, may develop not only as lazy and incompetent but also as a person lacking in spirituality. Social pedagogical institutions such as kindergartens and schools play a significant role in providing labor education to children. The main aspect of organizing labor education is that it should be in accordance with children's age characteristics, mental, intellectual, and physical abilities. Labor education that is too easy for a child's capabilities can make them bored, while tasks that are too difficult can discourage them. It is necessary to strictly adhere to the principles of systematicity

and consistency in the implementation of labor education. Otherwise, even a capable child may not receive adequate labor education. The school period is the most convenient time for labor education. First and foremost, the learning process itself is hard intellectual work. Students need labor education to arrive at school on time, learn to read and write, and acquire the knowledge they are given. This is because to complete educational assignments, master lessons, review material, complete written work, memorize necessary texts, take notes, and work with dictionaries, students must adhere to a certain discipline, develop organizational skills and work habits, and be able to understand the essence of the task. As mentioned earlier, labor training and career guidance processes play a significant role in labor education. This is because these processes directly involve students acquiring relevant work skills and applying them independently. They will also be able to determine which direction of work is more suitable for them. Therefore, labor education should be as diverse as possible and in accordance with the mental and physical abilities and gender characteristics of students. Therefore, labor education should be as diverse as possible and in accordance with the mental and physical abilities and sexual characteristics of students.

## Reference

1. Imom Buxoriy. Jome' as-sahih. 1-4 jildlar. - T.: 1995 yil.
2. "Ma'naviyat va ma'rifat" jamoatchilik markazi faoliyatini yanada takomillashtirish va samaradorligini oshirish to'g'risida O'zbekiston respublikasi 'rezidentining farmoni. - T.: 1996 yil.
3. O'zbekiston Respublikasi prezidentining "Ma'naviyat va ma'rifat" jamoatchilik markazi faoliyatini yanada takomillashtirish va samaradorligini oshirish to'g'risida"gi farmonini bajarish vazifalari haqida. - T.: 1996 yil.
4. Alisher Navoiy. Mukammal asarlar to'plami. 20 jild. - T.: 1997-2003 yil.
5. Komil ma'naviyat - mustaqillik tayanchi. - T.: 1997 yil.
6. Ma'naviyat – mas'ullik. - T.: 1997 yil.
7. Ma'naviyatning oydin yo'li. - T.: 1997 yil.