

STAGES OF THE FORMATION OF LABOR AND ATTITUDES TOWARDS IT IN THE HISTORY OF PHILOSOPHICAL TEACHINGS

Mukhtarov Utkirjon Mutalibjanovich

Associate Professor at Andijan State Pedagogical Institute

Doctor of Philosophy (PhD) in Philosophical Sciences.

<https://doi.org/10.5281/zenodo.17208602>

Human perfection, first of all, formed a chain of labor and warm relations with it, and in the development of nature and society, elevated it to the level of the owner of reason and perception, the ruler of existence. In the religious and philosophical teachings of Zoroastrianism, which embodied such views in our ancient lands, great attention was paid to man, his moral principles, labor, and social relations, and the "Avesta" was a product of the religious and cultural knowledge of our ancient ancestors. The Avesta, which reflects many conceptual views on man and labor, is considered an ancient source that philosophically substantiated the relationship between man and labor.

In Zoroastrianism, the division of labor in society is considered an important issue. Every person should work according to their profession and contribute to the well-being of society. In the book "Yasna," a person is called to be faithful to their profession and to work honestly.

The Avesta emphasizes that human life is closely connected with professional activity. In it, labor is interpreted as an important tool for the spiritual development of a person. In the book "Vendidad," people are called upon to work honestly and contribute to the development of society¹. Through labor, a person strengthens their moral purity, and their sense of creativity encourages them to fight against the forces of evil.

According to Zoroastrian teachings, a person should adhere to three basic principles: thinking well (humata), speaking well (hukhta), and performing good deeds (huvarshta). These principles are also reflected in labor activity, and are formed, in particular, in the third action - huvarshta. Through honest work, a person forms and develops their spiritual qualities.

The Avesta emphasizes respect for land and the sanctity of agricultural labor. The Vendidad states that farming and animal husbandry are among the highest human duties. It is also a moral duty of a person to treat the land with care and cultivate it.

The relationship between man and labor in the Avesta is considered one of the main aspects of the ancient Zoroastrian worldview, and labor is considered the main factor in the moral and spiritual development of man. Moreover, the

¹ "Vendidad", Avesto matnlari tarjimasini. Tehran: Mazdayasna Research Center, 2001.

Avesta interprets labor not only as an economic opportunity and a process of activity, but also as a sacred duty that spiritually elevates a person, as a being forced to work, to work.

Another doctrine in the East is Islam, a perfect doctrine that encompasses all aspects of human life, and labor and honesty are embedded in it as one of the main principles. In the Quran and Hadiths, work, earning honest income, and contributing to the well-being of society are interpreted as important values. In Islam, the principles of attitude to work, profession, morality, and earning honest living are considered an axiom that does not require proof.

Especially in Islam, it is noted that the moral and social essence of labor is to work, to search for one's sustenance through labor is a human duty: "And for man there is only what he strives for"². It is this doctrine that emphasizes that unemployment is not a virtue of a Muslim person. In the hadiths, the Prophet Muhammad (peace be upon him) gave many teachings about the virtues of earning a living through honest work. For example, "The best food is the food that a person finds with their own hands"³.

Indeed, in Islam, the principles of profession and halal sustenance teach that a person should work according to their capabilities and abilities. Sharia values all lawful professions and calls for abstaining from unlawful earnings. This attitude indicates the need to develop modern principles that establish fair principles for existing companies and jobs in developed societies. In a hadith narrated by Abu Dawud, it is said: "Allah loves the servant who earns honestly"⁴. This principle serves to ensure stability and justice in the Islamic economic system, eliminating unemployment.

In Islamic teachings, it is emphasized that labor is necessary not only for personal benefit, but also for the well-being of society. In the Quran, Allah the Almighty says: "Help one another in righteousness and piety"⁵, he says graciously. This call implies the necessity of benefiting society through labor activity and adhering to the principles of justice.

Business status condemns laziness and parasitism. In Islamic teachings, laziness and the acquisition of wealth without labor are also strongly criticized. Our Prophet (peace be upon him): "Lazy people are doomed to destruction"⁶ they said. Such a doctrine places the motives of diligence and action on a natural

² Qur'oni Karim. Najm surasi, 39-oyat

³ Imom Buxoriy. "Sahih al-Buxoriy". Riyoz: "Darussalam", 1997. –B.54.

⁴ Abu Dovud. "Sunan Abu Dovud". Qohira: "Al-Maktaba al-Asriya", 2005. –B.42.

⁵ Qur'oni Karim. Moida surasi, 2-oyat.

⁶ Imom Muslim. "Sahih Muslim". Bayrut: "Dorul al-Kutub al-Ilmiyya", 1998. –B.77.

basis and teaches that the consequences of unemployment are catastrophic for the individual and society.

In our view, work, diligence manifests itself as a human duty, an integral part of life, and a means of moral purification. The Quran and hadiths emphasize that earning honest sustenance, working selflessly, and benefiting society are human virtues. Diligence is valued not only as a means of achieving worldly success, but also happiness in the hereafter.

The medieval thinker Abu Rayhan Beruni, with his scientific heritage, was one of the scholars who had a great influence on the philosophical thought of the East and West. In his scientific works, along with natural science, mathematics, astronomy, history, and philosophy, important ideas are also expressed about economic relations, especially the role of labor in society. It is emphasized that Beruni's views on labor, economic justice, the importance of science and profession are the scales of human spirituality, which possesses physical and mental harmony.

Regarding the role of labor in society, Beruni considered labor to be one of the main elements of human life. He emphasized the need to improve the process of creating labor and material wealth based on science and experience. In his work "India," he writes about various branches of the national economy and types of professions, emphasizing that every person should contribute to the well-being of society through their diligence⁷.

The connection between labor and science forms the basis of Beruni's teachings, and he views science and labor as inseparable concepts. He emphasizes that scientific knowledge serves to improve production processes, develop agriculture, crafts, and trade. In his work "Geodesy," he noted the need for a scientific approach to increasing labor productivity. As a thinker, Biruni recognizes the workforce, armed with modern knowledge, and its successes as the main principles of his time.

References:

1. "Vendidad", Avesto matnlari tarjiması. Tehran: Mazdayasna Research Center, 2001.
2. Dhalla, Maneckji Nusservanji. History of Zoroastrianism. Oxford: Oxford University Press, 1938.
3. Qur'oni Karim. Najm surasi, 39-oyat
4. Imom Buxoriy. "Sahih al-Buxoriy". Riyoz: "Darussalam", 1997. –B.54.

⁷ Abu Rayhon Beruniy "Hindiston". Toshkent: "Fan", 1965. –B. 38.

5. Abu Dovud. "Sunan Abu Dovud". Qohira: "Al-Maktaba al-Asriya", 2005. – B.42.
6. Qur'oni Karim. Moida surasi, 2-oyat.
7. Imom Muslim. "Sahih Muslim". Bayrut: "Dorul al-Kutub al-Ilmiyya", 1998. – B.77.
8. Abu Rayhon Beruniy. "Hindiston". Toshkent: "Fan", 1965. –B. 38.
9. Abu Rayhon Beruniy. "Geodeziya". Tehron: "Ilm" Nashriyot, 1973. –B.24..