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Title: **REPRESENTATION OF FOLK CRAFTS IN THE INTERPRETATION OF HISTORICAL HERITAGE**

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Paper Authors

S.S. Igamov



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REPRESENTATION OF FOLK CRAFTS IN THE INTERPRETATION OF HISTORICAL HERITAGE

S.S. Igamov

teacher at the Department of General Technical Sciences and Technologies of SamSU

Abstract. This article provides an interpretation and description of theories of historical heritage, scientific and literary values, the ideas of sages and scholars that glorify the fields of folk crafts, professions, honest work.

Keywords. historical, literary heritage, cultural monuments, sages, theories and ideas, professions, folk crafts, labor.

I. Introduction.

The development of folk handicrafts in harmony with the spiritual heritage has been mastered in the written and literary heritage of many thinkers and sages, and has made an eternal contribution to the world's cultural treasury. Thoughts about the benefits of education and vocational training in the form of pandnoma, narration, story, epic, proverb, ghazal, rubai, masnavi and other forms, created in different socio-economic systems, the need to live by honest labor have survived to the present day. The development of a people and a nation in historical development is described in various literary and cultural writings.

Main part: Such written sources include The Nightmare by Kaikovus in the 11th century, Abu Nasr Farobi's Achievement of Happiness, Kalila and Dimna by the Indian philosopher Beydabo (Bedpoy), Al-Khwarizmi's Admonitions by Abu Rayhan Beruni's Mineralogy. Yusuf Khas Hajib's Qutadg'u Bilig, Mahmud Qashqari's Devonu lug'atit turk, Ahmad Yugnaki's Hibbat-ul Haqayiq, Pahlavon Mahmud's Rubaiyat, Hadiths collected by Abu Abdullah Muhammad ibn Ismail al-Bukhari, Lutfi's Gul and Navruz ", Alisher Navoi's " Khamsa ", " Mahbub ul-qulub ", Aruz Samarkandi's " Rare stories ", Zahiriddin Muhammad Babur's " Boburnoma " and many other examples of literary, historical, cultural and enlightenment

heritage. The "Nightmare" consists of 44 chapters and is irrigated from beginning to end by the rising generation to be moral, educated, to find their place in life, to be able to organize their personal and social life for everyone and to illuminate and analyze other aspects of life. Article 6, entitled "On the Advantages and Values of a Profession, and Being of a High Nature," and Article 43, "On Agriculture and Market Crafts," (121b), are extremely important for directing the younger generation to work and study professions. For example, Article 6 reads: "O my child, beware, a person without a profession will always be useless and will not benefit anyone ... If a person has a high lineage, originality, but no profession, he is not deprived of the honor and respect of the people. it will be worse"(121.b).

The advice given in both this article and the play is based on various narrations and is supported by real-life examples. When it is said, "It will be useless, it will not benefit anyone," of course, the author wants the interests of society, the people, the future, and then the individual to be his own interests. Especially at the present time, President Sh. The first of the five initiatives put forward by Mirziyoyev is to increase the interest of young people in music, painting, literature, theater and other arts, to reveal talents. In our opinion, it would be more effective to carry out this process on the basis of the study of historical heritage.

This means that the acquisition of a profession, first of all, creates material or spiritual wealth for the society, while the artisans themselves live tirelessly and abstain from unclean deeds. "When it is said that a noble lineage, even if it is original, everyone, including princes, is not limited to their past, their generation, their dry pride, do not turn the face of this generation to the ground. You will protect yourself, your family and your brothers and sisters, as well as your descendants, from all kinds of ridicule through your profession," he said. So, the contribution of the story is that everyone, regardless of position, knowledge, wealth, who and what the lineage of his generation, should have a profession, so that he will be free from all kinds of wrongdoing in life.

The great scholar of the Middle East, Abu Nasr al-Farabi, in a number of his works put forward philosophical, scientific ideas about the sanctity of science and education, kindness, devotion, humanity, upbringing, labor, and professional study. M: In his *Risala fi-t tanbih instrument as-saodat* (The Treatise on the Ways to Achieve Happiness), he details his dreams of a good, perfect, happy society. In his first work, which bears his name, he writes: "A good society and a good city will be such that everyone from the population of this country will be engaged in a profession. People will be truly free ... " (p. 39). In his treatise on the attainment of happiness, Farabi thinks about the qualities of a man of education, labor and profession: "Education is only through words and learning. Education, on the other hand, is the study of practical work, of experience, that is, of action, which consists of the practical skills of this people, of this nation, of devotion to the profession. If they are devoted to this profession, if they are interested in the profession, if this interest attracts them to the profession, then they will be a true lover of the profession. Thus, the thinker understands and emphasizes the need for professional training and honest work in building a wise society, in educating well-rounded people, and in the development of the

nation and the people. The great scholar of Central Asia, the East, the world-famous encyclopedic thinker Abu Rayhan Beruni left a scientific legacy that has a great place in the world of science, in the treasury of thought. His works, such as *Mineralogy* (Knowledge of Precious Stones), *India*, and *Relics of Ancient Peoples*, express his views on the importance of thinking, science, philosophy, education, labor, and the acquisition of professions.

Abu Rayhan al-Biruni's *Mineralogy*, in particular, states: "Is a person who has achieved fame and career without work worthy of respect? He who attains a high position without hard work lives in the shadow of rest, is well dressed, but is naked, deprived of the garment of glory" (p. 27). So, the bottom line of work is pleasant, however, that a hardworking person may not be a great official, may not be very rich, may be naked, but will be at peace.

Yusuf Khas Hajib, one of the great scholars of the East, in his story "Qutadg'u bilig" ("Knowledge that leads to happiness"), in his story "The son of Aituldi says that he will teach Ogdulmish", teaches about vocational training: "Boys and girls should be taught skills and knowledge So that one of the duties of parents is to make their children, whether boys or girls, first of all, to inform them of the knowledge of the profession, so that in the future, when they learn these things, their character and morals will be beautiful. is achieved. He also tells the story "When a boy or a girl is born, he tells them how to bring them up":

"Teach boys and girls knowledge and manners,

The two worlds are his, his interest will be enough,

Teach your son all the arts,

With these arts and crafts he gives to the world of goods.

(Ibid., P. 164).



Conclusion: Teaching the younger generation to work honestly, to acquire various professions has become a sacred belief and tradition in the history of the development of our people and in different periods.

Thinkers, scholars, scholars, theorists and practitioners, scientists have conducted various researches and observations in this field and expressed their thoughts and opinions in their works.

In the process of observations, attempts were made to determine the level of research in the process of vocational training of the younger generation, their preparation for honest, productive work and to study (analyze) the importance of historical heritage in this process, as well as to partially record the results.

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