



Historical Roots of the Formation of Concepts of Professions in Preschool Children

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ABSTRACT

This article describes the historical roots of the formation of ideas about professions among preschoolers. The article also summarizes opinions on the coverage of vocational education in folk oral and written sources.

Keywords:

folklore, written sources, child, profession, value, education

Introduction

In the young generation, it is important to form concepts related to profession from early childhood. After all, early introduction of professions to children will lead to the emergence of interest in a specific profession in the future. After all, a profession chosen correctly by a person guarantees that his life will be meaningful and meaningful. If we look at the history of our people, this problem has been at the centre of their attention.

The main part

A unique interpretation of this issue can be seen in examples of folklore, written sources and works of our scholars. For example, "A mind brings many, Skill is raised to the sky ", "Blessing is in the heart, A skilful hand is in the mouth", "Forty skills are not enough for a man ", " Who holds honey licks his finger, Who has a skill - he eats what he wants ", "If you put your mind to it, your mind will settle down, if you gain skill, you will succeed", "There is no trust in the ignorant, there is no joy in the skillless", "A father's craft is an inheritance for a child", "Knowing one craft, better than knowing a hundred crafts", which states that it is a vital necessity to teach the young generation to the profession [1-9].

It is also mentioned in the written sources that it is important to train young people in the profession from childhood. In particular, in "Avesta" attention is paid to the formation of hard work and professional skills and skills in children from a young age. They are taught by their parents and adults to plant trees, make household items and toys, raise livestock, and make hunting tools.

In the same way, in the teachings of Islam, educating the young generation in the spirit of hard work and teaching them to live honestly through their profession is recognized as the main issue. For example, in the hadiths, admirable thoughts about the greatness of professions and honesty in the profession are revealed: "The purest of what a person eats is from his profession" or "The best of professions is a profession that is done with manual labour if it is impartial" [10-18].

In the hadiths, it is said about the reward from a halal occupation: "If a servant earns a halal occupation and spends it in charity and charity, he will receive reward and blessings." But if he finds wealth from the forbidden and does these things (alms, alms) or leaves it (earned) to those behind him, only the fire of hell will increase for him" [5:11].

In fact, all professions in the world are related to honesty. When a person earns honest

sustenance and fortune through his profession, his sustenance will be full and his life will be prosperous.

In general, the problem of giving decent education to the young generation in Islamic teachings, and encouraging them to live honestly through their profession and craft is also important for the education of today's youth [19-27].

The unique pedagogical interpretation of this issue has not escaped the attention of Central Asian thinkers.

In particular, Abu Nasr al-Farabi believes that in order to become a person worthy of society and the state, everyone should take up a profession and work honestly and wholeheartedly in this profession. Such an alloma, in his view, sets several requirements for every professional.

In his work "The City of Virtuous People", Mutakkir puts forward the idea that "after they inculcate the profession with effort and enthusiasm in their bodies, they gradually acquire it" [28-34].

In fact, as Farabi pointed out, if a person loves his chosen profession and is satisfied with it, if he approaches it with enthusiasm and effort, then habit and belief in this profession will be formed. After all, enthusiasm and effort are needed in any profession.

Yusuf Khos Hajib, who considered the greatness and importance of professions in society and love for them as one of the main qualities of a person, in his historical work "Kutadgu Bilig" appreciates the profession and touches on the types of professions in the society. In his opinion, Art is beauty for a person. Failure to learn various trades is a sign of inferiority. Art is like a swan. Just as a person under the shadow of a hummingbird attains state and happiness, so will the owners of crafts and arts be happy" [35-41].

In fact, as scholars have pointed out, a profession decorates a person's life, and not having a profession is a sign of decline. A downtrodden person cannot find his place in life and will be unhappy as a result. Educators-pedagogues play a big role in helping young people acquire such professions and live happily in life.

The issue of showing high respect to the owners of professions and appreciating their work was also highly recognized by the great entrepreneur Amir Temur. During their period of governing the country, he supported the owners of professions and rewarded them appropriately during his life: "Let professions and enlightened people be given a share in the enterprises of my kingdom..." [39-43]. Alisher Navoi's thoughts about various professions and their role in the development of society, and about the permissibility of respecting the owners of professions, have not lost their value. In his works, he dwells a lot on the fact that honesty and self-sacrifice are the adornments of every profession, and he emphasizes the need to pay attention to the education of hard work in young people.

Alloma's work "Mahbub ul-Qulub" contains opinions about the attitudes, beliefs, and honesty of various professions towards their professions. In particular, in this work, in the chapters dedicated to mudarris and teachers, doctors and mutribs, scribes and storytellers, the duties of professionals are discussed [4].

Abdulla Avloni, one of Jadid's enlighteners, believes that it is necessary to teach young people to learn trades and crafts from childhood, otherwise, they will not be willing to do any work later on, and professions, big and small, low and high, believe: if he does not hesitate, he will definitely remain a black worker. It is not a sin to perform services that are not against the Sharia. If he doesn't give in to this and is lazy, saying that this coal mining and blacksmithing is not a suitable job for me, the biggest fault is lack of enthusiasm".

Mahmudhoja Behbudi, a mature writer of his time, mentions in his works that young people should be knowledgeable and professional. For example, in the drama "Padarkush", the thinker believes that intellectuals in the society must encourage young people to learn some profession or science. Therefore, using the image of a thinker as an intellectual, he urges parents not to be indifferent to the upbringing and education of their children: "Now is a new and different time. At this time, a people without knowledge and skills will lose their wealth, husband and tools day by day, and their

morals and reputation will also be lost, and even their religion will be weak" [43-46]. In such works, Adib shows the zeal of teachers, intellectuals, and teachers to educate young people.

Conclusion

In conclusion, it is worth noting that vocational education has been highly valued by thinkers, scientists, and statesmen in all periods. After all, young people who have a profession in the society will be satisfied with their life, live comfortably and happily, and will have their own place in the society.

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