



SOCIAL PROBLEMS OF LABOR

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Abstract

As is known, labor is a conscious and physical activity aimed at a person's social life. Due to labor, a person achieves social, physiological and spiritual perfection, and by working on himself, he acquires the key to great success. The article considers that as a result of economic, social, and political reforms in Uzbekistan, theoretical and practical ideas about labor have changed in the thinking of scientists and people, and attention to human labor has become an important economic and social category. Labor is a great force and opportunity in human life, and it has the potential to solve many problems and issues. In addition, by solving the social problems of labor, it is possible to ensure human perfection, achieve high efficiency, and bring great benefits to society.

Keywords: Economic, social, political reforms, man, labor, relations, socio-economic thinking.

Introduction

Today, as a result of economic, social, and political reforms carried out in Uzbekistan based on market relations, theoretical and practical ideas about labor have changed in the thinking of scientists and people. Attention to human labor, which constitutes the essence of the life of society and moves it towards development, is being studied and studied in all respects as an important economic and social category, and is leading to fundamental changes in the content and nature of labor relations. If we consider the concept of labor, we understand that this concept has a complex nature and consists of a type of socio-economic activity that is necessary for the existence and implementation of mutual relations between people. Labor is also a purposeful, socially useful activity of a person, in which he initially determines the purpose of his actions.



A person with a goal, using the gifts given to him by nature, using the physical and mental strength of his body, creates a new product and performs labor actions consciously and consistently. It is known from the history of mankind that labor has always been glorified, and the fact that labor serves the spiritual, physical, and spiritual development of the human race has found expression and confirmation in religious and secular books, in the prose works of scholars and philosophers, in the poems of great poets, and in the practices of researchers.

Research Method

For example, in the Holy Quran, it is stated in the blessed verses that learning a profession and earning a living through honest work is a source of pleasure for every Muslim in both this world and the hereafter. For example, Allah Almighty has blessed in verse 10 of Surah Jumu'ah: "So when the prayer is finished, disperse in the land and seek of Allah's bounty (provision) and remember Allah much, that you may be successful" [1]. Therefore, a person who wants to attain Allah's bounty should work and engage in honest work. After all, our Prophet (peace and blessings of Allah be upon him) also blessed in one of his hadiths: "Allah Almighty loves a servant who is a craftsman." In turn, Muhammad (peace be upon him) also demonstrated goodness, good deeds, and nobility through his personal life, saying, "The best profession is halal trade and the labor of one's own hands" [2], and called everyone to do good and halal work, and to highly evaluate the place of labor in society and to eat halal food through halal work. For example, in a hadith quoted by Imam Bukhari, it is narrated from the companion Abdullah ibn Mas'ud that Muhammad (peace be upon him) said, "Eating halal food is an obligatory duty for every Muslim," and "Do not be ashamed of working. Working is equal to worship," and he encouraged his companions to earn their livelihood through halal work, and everyone followed this. Humanity creates its culture, material wealth, life, and well-being through work. All Islamic scholars also glorify labor and hard work, linking its roots with Islamic teachings. They emphasize that labor is a sacred duty of a Muslim person, a condition for socio-economic well-being, and that through labor, humanity removes all evil from itself and receives not only material, but also spiritual and spiritual nourishment from its honest work. For example,



Muhammad al-Sharani writes in his book “Social Guarantee in Islam”: “Work is a sacred work, and Islam calls for a serious attitude towards it. Human labor is the activity of his mind and body. Often, a person gets pleasure from labor. Labor is a way against social oppression” [3].

Results and Discussion

So, work develops a person both mentally and physically and shapes him as a mature person. A person who enjoys his work has a good mood in his nature, and when interacting with others, he is in a good mental state, everyone benefits from his good mood, which leads to the formation of sincerity between people and the improvement of their relationships with each other. When we get acquainted with the scientific works, treatises, annals and practical experiences of scientists Abu Nasr Al-Farabi, Abu Ali Ibn Sina, Abu Raykhan Al-Biruni, Yusuf Khos Khajib, Imam Bukhari, statesman and minister Nizam-ul-Mulk, Sahibkiran Amir Timur, Mirzo Ulugbek, Zahiriddin Muhammad Babur and other compatriots who lived and worked in the East of Central Asia, which has become one of the centers of advanced thought, they paid great attention to the concept of labor and, in particular, put forward the idea of honest labor. It is known from our past history that they achieved the levels of science and power through tireless mental and physical labor. In particular, Abu Nasr Al-Farabi, in his book “The City of Virtuous People”, paid attention to the issue of needs and emphasized that “the study of the essential needs of each person as an individual and the problems of satisfying them is of great importance.” “In this system of needs, there are also physiological needs that can only be satisfied through movement, labor, and creativity.” He says, “Every person is naturally structured in such a way that he needs many things to survive and achieve a higher level of maturity. He cannot acquire such things alone, and a community of people is needed to possess them. Each of these people achieves happiness through such general and private knowledge and activities.” The longer and better each person engages in activities that lead to happiness, the more perfect and virtuous his mental and spiritual state becomes. Just as a skilled calligrapher, as he continuously practices calligraphy, becomes more and more beautiful, and his pleasure in it increases, so too does the heart of a person who strives to find



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happiness through perfection become more and more pure, and his pleasure in doing good deeds increases.” [4]

So, the most important of human needs is the need for work, creativity, and all other needs are met through it. Through work, people enter into various relationships and help each other to improve their lives without realizing it. Thanks to work, a person grows and matures, improves his skills by working on himself, is satisfied with his profession, and receives spiritual and moral nourishment. If all workers in a work team gain such spiritual satisfaction from their work, they will also contribute to increasing labor efficiency. Therefore, labor problems occupy a central place in Eastern economic thinking. Abu Ali ibn Sina, who considered the current issues of socio-economic thought, said, “The gifts of nature are not enough for man... he needs food, clothing, housing,... man prepares food, clothing, housing for himself with his own labor; for this purpose, man must engage in crafts and agriculture, for this purpose people live together and together produce the necessary means of life.” He deeply understands that in order for people to satisfy their needs, they must communicate, communicate and cooperate, that is, a labor union, known and popular in today's economics, must be implemented between them. Because when each person works separately, no matter how strong and capable he is, he is not able to create a single, unified product. In his work "Kitab al-Isharat wa t-Tanbihat" he says, "Let a man show himself with discipline and decency, the difference between a man and an animal is not in his lifestyle alone, but in acquiring good morals... If a man were to do all the work alone, a very heavy burden would be placed on one person's shoulders, so there should be compromise between people" [5].

Therefore, the scholar calls on people to engage in socially useful work, to acquire the necessary profession and earn a living. In the development of labor economic thinking, Yusuf Khos Hajib's historical work "Kutadgu Bilig" is also of particular importance. It gives great importance to the issues of treating workers well, encouraging them to work in a timely manner, appreciating the work of civil servants, material benefits, acquiring a profession, and providing strong social protection for workers. He says: "The civil servant is hopeful about the results of his labor. The heart of an employee who does not meet his



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expectations is broken... The head of an employee who sees a worthy fate for his service reaches the sky." Therefore, he writes: "If the employee becomes rich, the state and the head of the people become rich, and the power of the head of the people is with the people. Therefore, let the people be satisfied" [6]. Indeed, the root of economic crises, the decline in labor productivity lies in the fact that civil servants do not benefit from their labor. The scientist puts forward the idea that in order for the state, the people and its leader to become rich, to become a powerful state, it should pay attention to the interests of both the working people and employees, and encourage those who have worked well, and pay attention to the well-being of the working people. The scientist's thoughts on labor issues are considered one of the most relevant issues for today's economics and sociology, as well as proof that social mood has a great influence on increasing labor efficiency. The thinker puts forward the thesis that a person can truly develop only in society, in communication with other people, in mutual relations and in socially useful work. "A person who does not benefit others," he emphasizes, "is dead" [7]. He also emphasizes the decisive role played by working people (peasants, cattle breeders, artisans) in society. Yusuf Khos Hajib's idea of interest is particularly significant. He says, "Indeed, every moving soul acts out of desire," he writes, which is based on the verse of the Holy Quran, "There is no creature on earth but its sustenance is upon Allah." [8] Because every living being works to earn a living, and in doing so, it is said to gain interest. This idea is a widely used topic in the theory and practice of labor economics and sociology, and is especially reflected in the idea of "interest at the root of every action," as the famous scientist Adam Smith said in today's market economy. One of the founders of the Naqshbandi school of Sufism, Bahauddin Naqshband, also called for people to actively participate in social life and be hardworking, and encouraged Sufis to combine their moral perfection with work, and set goals for themselves in their personal lives. He said the wise saying "Dil ba yoru, dast ba kor" [9], that is, "When your heart is in the Creator, let your hands be in the work," and called on everyone to engage in honest work throughout their lives and satisfy their own needs. Honest work saves a person from need and dependence on someone else, while dedicating one's heart to work leads to fearing God, avoiding forbidden things, and establishing good



relationships with people. This is certainly one of the factors that leads to increased work efficiency.

Conclusion. In increasing labor productivity, Amir Temur, who paid attention to the human factor, his experience and management skills, writes in “Tuzuklar”: “In my experience, one enterprising, courageous and determined, enterprising and alert person is better than thousands of indolent and indifferent people. Because one experienced person gives work to a thousand people” [10]. In this excerpt, Amir Temur said that labor productivity is primarily associated with knowledge and experience, based on his own life experience. As shown in “Tuzuklar”, he instructed, “If any of the peasants and the people cannot afford to engage in farming, they should be provided with the necessary equipment and help” [11], he knew well that it was impossible to create wealth without the tools of labor. Therefore, we can conclude that in the East, long before European countries, the issues of labor and its social significance were fully resolved. Labor was always glorified and instilled in a person from childhood until death through upbringing and through mastering a profession.

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