

## **The Importance of Work in Human Life**

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**Abstract:** In this article, the quality of the specialists, the scientists who ensure the development of the individual, the state, society, science, technology, and the production of technologies, as well as the scientific competence and professional skills of the specialists, the material and technical condition of the educational institutions, depends in many ways on the quality of the educational content presented to the students in general secondary schools. This is one of the factors determining the position and reputation of the Republic of Uzbekistan on the world scale.

**Key words:** Unfulfilling life, talented poet, great talent.

Work glorifies a person, calls to beauty. Life without work is meaningless. The life of a person who does not work is boring. He will be spiritually poor and physically weak. The secret to longevity is also hard work. If you don't work, even great talent fades, work develops any ability. Hard work gives early fruit, talent comes from hard work, talent comes from talent, and genius comes from it. At the heart of it all lies hard work.

It is clear to everyone that work is a symbol of happiness. Man has been engaged in work since creation.

The importance of work in human life has always been in the center of attention of the most original children of all nations, thinkers, scientists and philosophers.

The following line of poetry glorifying hard work by the talented poet of the past, Abu Shukur Balkhi, can be quoted:

The path of desire is under work,  
Under Khazi's abundant labor.

Tajik poet Nasir Khusrav describes the result of human labor as follows:

The joy of the world is a farmer,  
He has a garden and a garden.  
There is nothing better than this job for a person,  
This work is a monument to the human race.

Uzbek poets and writers Alisher Navoi, Furqat, Muqumi, Hamza give great importance to mehat as a spiritual beautifier of a person, education of diligence and appreciation of hardworking people. Our people also express about work in their songs, and they performed every job effectively with songs.

In the work of the President of the Republic of Uzbekistan I.Karimov, "High Spirituality is an Irresistible Force", special attention is paid to the history of our national singing, as well as to the issues of its development today, along with all types of art. As our head of state noted, "... love for music, art, music culture in our nation is formed from childhood in the family

environment. It is not an exaggeration to say that it is difficult to find a person in our country who does not have a dutor, circle or other musical instrument at home, and who lives without feeling the life-giving effect of music in his life" (p. 141).

The song is soulful. If you pay attention, our people express their feelings through these songs from the birth of a person to the ceremony of leaving the world. Today, folklore ensembles operating in different regions of our republic are actively working on reviving their own regional songs, giving them new colors, and enriching them. Among these songs, there are many children's songs.

For example: Boychechagim got rich,

The cauldron was full.  
If you don't give your buttermilk,  
Your pots are ruined.

A little boy that came out of the hard ground,  
A small tree that grew out of the soft ground.

They caught smallpox,  
They hung it on a mulberry tree.  
They ran with swords,  
They covered it with velvet.

A little boy that came out of the hard ground,  
A little boy that rolled out of the soft ground.

Boychechak is a positive image, it is a symbol of youth and enthusiasm. It is considered the first song of children in the spring season. This song is sung loudly. It is known that the mulberry tree is considered sacred in our people. The people love to eat the fruit of the mulberry tree. From his body, they make a comb and a cradle for the child. Smallpox has a symbolic value among the people, and it has a deep meaning. Therefore, in the process of labor education, such children's folklore serves to make the lesson more meaningful.

Naturally, students do not develop love for work and profession by themselves. In labor education lessons, in various extracurricular activities and group activities, content can be gained by providing a broader understanding of the traditions of hard work and professional skills of the peoples of the world, including the peoples of the East, which have been honored for centuries.

Among the innumerable masterpieces created by our people over the centuries, proverbs on the subject of hard work and professional learning occupy a significant place. In these, the people encourage young people to love work with the help of various parables and similes.

Among the riches of Uzbek folk art are lessons, riddles, fairy tales, songs and labor songs that are passed down from adults to children.

For example: My scythe is agile,

I like you  
My soul is agile  
Dependent on work.

My sickle is a diamond  
Must be reaped  
Sira can't wait  
I'm sorry.

Topishmoqar: He is inanimate, a wrestler. (hoe)

we stand here  
If there is a service, we will do it.  
At the beginning of two owners,  
We will divide into two lines. (saw)

The hard work of the Uzbek people has withstood the storms and upheavals of history, successfully passed the trials, persevered, improved its activities in every period, and played a decisive role in the education of generations. Below we give examples of folk proverbs used in elementary schools.

The fault is not in the year, but in the work.

Guarantee of occupational health.

Work for nothing until you sit idle.

He who works, does not feel pain.

If you sow with one hand, you will reap with two hands.

Spring carries the water of the river,  
Work increases the value of a person.

If the earth is the mother of wealth,  
His father is labor.

Work brings happiness to a young man. There are sayings that work brings happiness. The proverbs of our people are commendable for how deeply they think about the situation and reality. Today, if we use these proverbs during the lesson depending on the situation, it will be appropriate and the children will also learn from lack of interest and laziness.

Folk art differs from literary written literature in several features:

Traditionalism. Tradition means an event or action that has become a habit after a long period of people's experience. Traditionalism in folklore is manifested in several forms. Including: creation of folklore works in Ogeaki style, text of Ogeaki creative works, performance of these works.

Orality. Works of speech art in folk art were created and performed even before the writing culture was discovered. Each performer has imbibed his life experience, worldview, and relations with his compatriots in the sample of his work.

Community. A certain group of people is expected to carry out an action together.

Variability and versions. The fact that a work has several copies with significant changes in plot and composition creates the characteristic of variability. Versional speech is a broader concept than variant. If the description of characters, the system of events, and the method of narration are different in the version, the name of the works and the development of events will change dramatically in the version.

Anonymity. It implies that the name of the creator of the work is unknown.

These characteristics of folk art are concentrated in each song, so it is appropriate for the growing youth to embody these values in a collective performance of traditional songs.

For example: Work, ceremony, traditional songs.

### **"Khoshshimo' - milking a cow"**

(milk songs about livestock)

Govmishginam hoshshimo' - hoshshimo',  
Govmishginram khoshshima' - khoshshima'.

Ola says take a cow - it's good,  
He says put it in a warm place - it's good.  
Ola cow's milk is good,  
Says honey, says honey - good luck.

Govmishginam hoshshimo' - hoshshimo',  
Govmishginam hoshshimo' - hoshshimo'.

My great-grandfather raised me - hoshshimo,  
The fresh air is pleasant.  
Your milk is good - it's good.  
The owner is rich with you.

### **"Kupiginam"**

(from the series of songs of Sogym)

Kupim is originally apricot - apricot,  
Kupim let it pass, let's see - let's see.  
Kupiginam shoshmasino - fast machine,  
Ayonali tashamasino - tashamasino.

Let Opkela cook a cup,  
Let the girls play.

Let the milk be poured into the cup, let the pumpkins be poured.  
Let the white ram in the fold be slaughtered for their wedding.

Let Opkela cook a cup,  
Let the girls play.

Let it be the moon in the sky, let it be a reed.  
A mature girl, may her son-in-law be rich.

Let Opkela cook a cup,  
Let the girls play.

### **«Mirkhaidarim, my dear brother”**

(in folklore, a humorous song was sung to the shepherd of the winds Mirhaidar Baba)

Mirkhaidarim is my good brother, my brother who shepherds the winds.  
If he's fat, he's puffy and puffy.

If he climbs the mountain, he will be my brother, and my brother will have two horns.  
If he gets angry, he breaks the threshing floor, my brother is as rough as a stone.

If it goes out on the sand, brother, it is difficult for insects.  
If he is angry, he will turn around, if he sleeps, he will be a brother of water.

My gentle brother, my gentle brother, my brother in the perfect sky,  
A piece of wheat is a piece of straw, my brother.

### **"Fox Wedding"**

(when it rains freely in the summer, there is a saying that "the fox is having a wedding", and a humorous song called this was also created. This phrase is used in Togay Murad's work "Fields left by my father" with sadness)

The fox had a baby - what?  
He had ten aunts- ex xe...  
The shepherd became the sheep - what, what?  
He married his child- ex xe...

It rained at the wedding, the pot overflowed,  
The weather came in fog, the fox ran away in fog.

It's okay, it's amazing,  
It's okay, it's amazing.

The tent rope was stretched, the fox's wedding was broken.  
There was soup in the garden, I was sick to my stomach.

It's okay, it's amazing,  
It's okay, it's amazing.

**"They say play and play"**  
(Festive song. It is sung by the team)

They say play-play, they say play together.  
Today is a big wedding in the country, they say play to your heart's content.

Grandfather Yallachi raised his voice.  
If you love it, raise it, your girls' love.

There will be a dance dressed in alacha, a song and a melody.  
The one who dances in a circle, wishes for a wedding.

They say play together, they say play together.  
Today is a big wedding in the country, they say play to your heart's content.

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