



**IMPROVING THE METHODOLOGY OF DEVELOPING INDEPENDENT  
THINKING OF PRESCHOOL CHILDREN**

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**ABSTRACT**

This article describes the ideas put forward in the national - spiritual heritage of Eastern thinkers in the cultivation of independent thinking of preschool children. Getting used to rapid changes in the cultivation of independent thinking of preschool children, being able to skillfully apply vital activity, as well as acquired knowledge in solving existing problems, be able to independently and critically think, be able to understand the essence of real existence and emerging problems, seek ways to eliminate them using modern technologies, find effective ways to apply the acquired knowledge in, it is considered important to be able to use information technologies effectively in time and be able to apply them.

**KEYWORDS**

Acmeolia, preschool education, independent thinking, form, method, medium.

**Introduction**

In our country, education of free-thinking, independent and free person, who is free from stupidity and lack of courage, who lives by trusting in his knowledge and strength, has become one of the urgent problems of today. One of our original goals is to educate the young generation, which is the great hope of our country, to be knowledgeable, independent thinkers, people who love their country, people, and family.

Comprehensive education of the individual has been an urgent problem in all periods of society's development. The Uzbek people have a rich historical experience in educating young people to become well-rounded individuals

“Education of thought”, noted the great enlightener Abdulla Avloni, “is the reason for the existence of a holy virtue and enthusiasm, which has been studied for many times, relied on the attention of teachers, and imposed on their consciences”.

Using the educational views of Eastern thinkers to develop independent thinking of preschool children is one of the important tasks of today.

Modern education sets the following tasks for learners:

- to get used to rapid changes, to be able to skillfully apply the acquired knowledge in life activities, as well as in solving existing problems;
- to have the ability to think independently and critically, to be able to understand the essence of real existence and emerging problems, to find ways to eliminate them using modern technologies;

- finding effective ways of applying acquired knowledge in practice, learning new ideas and creative thinking;
- to be able to effectively use information technologies in a timely manner and know how to apply them.

Therefore, in the comprehensive development of preschool children, it is important for them to have the ability to think independently. Therefore, in the educational system, it is necessary to teach students to think and observe the acquired knowledge.

Materials and Methods. In the works of Eastern thinkers, pedagogical ideas about forming high spiritual and moral qualities in the young generation, bringing them to adulthood as well-rounded individuals, the content, forms and methods of personal education are reflected, and they are still important pedagogical tools today. has value. In these works, the issues of development of human thinking, intellectual and moral maturity and physical maturity, formation of aesthetic culture have their solutions both scientifically and practically.

In epics, fairy tales, proverbs and folk songs, which are examples of folklore, as well as pedagogical views of Yusuf Khos Hajib, Kaikovus, Ahmed Yugnaki, Muslihiddin Sa'di, Abdurahman Jami, Alisher Navoi, Husain Vaiz Koshifi and other thinkers. has not lost its importance even today.

When getting acquainted with the examples of Uzbek folk art, one can witness that from a very long time, special attention has been paid to the education of the qualities of a well-rounded person in the young generation.

You can find a lot of advices with educational content in the genres of folklore such as fairy tales, epics, sayings, and riddles. Pand-nasihath method was effectively used in educational and moral works as well as examples of folk art.

Yusuf Khos Hajib's work "Kutadgu bilig" is considered a work written in the style of preaching, in which he effectively used the method of comparison in the composition of preaching. In the work, their essence is revealed on the basis of mutual comparison of good and bad, truth and falsehood, light and darkness, sincerity and greed, humility and arrogance, knowledge and ignorance, generosity and stinginess.

One of the pandnoms that have been used in the successful organization of the education of the young generation for centuries is the work "Nightmare" [2] by Unsurul-Maoliy Kaikovus. "Nightmare" is a work of advice from beginning to end. Especially the eighth chapter "In the zikr of remembering Anushiravan's teachings" is a good example of this. Counseling is conducted through comparative analysis.

In the method of discussion, if there is a positive (reason) and negative, possibility and impossibility, there is no blame. Make the end goal clear and don't mince words. Do not say too short or too long words, don't say meaningless words" [2, 99-100].

As can be seen from this example, the effective use of discussion in learning, the expression of personal opinion in this process creates a diversity of opinions. Also, during the discussion, a person develops the skills of hypothesis, proof, conclusion, argumentation.

Muslihiddin Sa'di, like other thinkers, recommends using the discussion method in science. But the organization of the discussion should be based on certain rules and should be followed. In particular, it is necessary to always know the standard when debating with the learned and the ignorant: "A scholar who argues with an ignorant person should not lose hope and honor. It's no wonder if a fool beats an ignorant scientist in a competition, because a stone always breaks a gem" [3, 143-146].

The great thinker Alisher Navoi became a great poet and statesman of his time due to his love for learning from his youth. Alloma emphasizes that the study of all available sciences is extremely useful for a person and organizes practical actions in this regard. For example, he opens a school next to the "Ikhlosiya" madrasa, which he founded, and provides it with funds from his foundation. Students are required to be disciplined in learning science. Also, failure to educate a capable person, failure to develop his abilities is equated with oppression: "Not to educate the capable is oppression, education to the incapable is a shame. Do not destroy him by not educating him, do not destroy your education because of it" [4, 243].

In this regard, the example of a teacher and a parent was prioritized, but condemned physical punishment in upbringing. The child was treated politely, but singled out for meior, both in severity and in politeness.

The great thinker Alisher Navoi encouraged teachers to be demanding and knowledgeable in their profession, paying serious attention to the issue of upbringing. According to The Thinker, continuity in knowledge acquisition is welcomed, requiring the knowledgeable mentor – mentors themselves to be educated, deep in their teaching methods. The ignorant, the fanatical, the ignorant condemn the domla, singling out the severity of the teacher's labor. The Madrasa wants the Mudarris to be fozil, wise, humble, spiritually pure people and struggles to be so. Famous thinkers have made a special emphasis on the fact that in order to improve a person's mental ability, scientific power, talent, he must develop in himself the likes of ingenuity, speed of understanding, sharpness of mind, quick acquisition of knowledge, quick perception of the problem posed, remembering everything that he felt and imagined before, memory.

## Results and Discussion

In order to achieve the effectiveness of education, schools and madrasahs follow these requirements, and to educate students in the above-mentioned aspects, methods such as "Educational Thought", "Educational Thought", "Educational Ikhlosiya" are used. taught to think, developed their thinking and increased their interest in acquiring knowledge. Also, techniques such as scientific discussion, interpretative study, problem solving, observation, question-and-answer, knowledge testing, and demonstration experiments, which are effective in developing thinking, were used.

In the past educational experience, educational methods have helped to show the abilities of each student, sharpen his mind, and develop his thinking. As a result, excellent, good, and average students were separated, and training was conducted with them in a unique individual way.

The amount of knowledge given to gifted children has been increased, and more attention has been paid to their independent engagement with literature. Talented students have the opportunity to graduate early after mastering the amount of knowledge required in schools or madrasahs and passing a certain test.

In addition to providing students with general knowledge, each teacher introduced them to art and the secrets of problem solving.

In the past, teachers and madrasa mudarris organized more discussions and debates and paid much attention to the methods of studying the text.

In the discussions, it is planned to make judgments about known events first, and then to discuss unknown events and incidents. Students are first given information, and then the ability to distinguish between true and false information is developed.

Madrasas have a tradition of inviting famous scientists to teach. This tradition was also used in Samarkand madrasas in the 14th-15th centuries.

Madrasa students were introduced to the problems given in advance, and conditions were created for them to master the discussed problem in depth on the basis of an intense discussion.

In order to educate students, to strengthen their knowledge, to strengthen their thinking skills, to make them retain information for a long time, such methods as solving chistons (riddles), writing muvashshahs, commenting and explaining the studied problem were used.

Dilshod Otin, who lived and created in the 19th century, was a skilled pedagogue as well as writing highly artistic poems in Uzbek and Tajik languages. In her book "History of Immigrants", the poet states the following about this: "... I was a school teacher for 51 years. There were always 20 to 30 girls from excellent and average students studying at the school. I made 891 girls literate. About a quarter of them were poets and clever girls with tab' nazm... As a result, some intellectuals and eloquent people took two-sided oppression: absolute rulership and the hypocrisy of Islamic scholars as a special subject of their works. In the path of creation, most of the tab's studied the great amir and king of literature Navoi's ghazals and considered Nizami, Fuzuli, Hafiz, Bedil, Omar Khayyam as their teachers. Out of two hundred and twenty poets, 24 were advanced and sharp... Among them, the girls named Khairinisa, Bahrinisa, Anbaroy and Totiqiz were good students and were in love with Hafiz, Navoi, Bedil, Fuzuli" [6, 85 ].

In his work "Philosophy of Darkness", Anbar Atin makes critical comments about the social and political situation of that time, the life of women. Also, among the works of the poetess, there is a series of verses called "Yakka Baytlar" consisting of 160 verses, which indicates the breadth of the poetess's creativity. In this work, the poet dedicates a separate verse to each of the 27 letters of the Arabic alphabet. The last word of each stanza must end with one letter in Arabic script.

It is known that in the second half of the 19th century, at the beginning of the 20th century, advanced intellectuals (jadids) made it mandatory to teach religious classes as well as secular classes in madrasas in Bukhara.

The representatives of Jadidism set themselves the goal of developing the society not by revolution, but by reform. The services of enlighteners such as Iskhakhan Ibrat, Abduqadir Abdurashidkhan oglu, Mahmudhoja Behbudi, Siddiqi-Ajziy, Muhammadsharif Sofizoda, Abdurauf Fitrat, Mashriq Yunusov (Elbek) are invaluable in implementing the ideas of the Jadidism movement in the schools of Turkestan. They created new training manuals and textbooks aimed at reforming education in schools. New forms and methods of teaching were described in these sources.

Elbek touches on the essence of the mother tongue and emphasizes that it is a comprehensive science that affects all sciences and conquers them with its laws. "Teaching from a book alone will not solve the problem," Elbek wrote in his work "Mother language in elementary school", "perhaps it is necessary to implement what is written in the book." Of course, for this work, it is a touch that teachers, although there are few, should forgive a work that shows the ways of teaching like these books..., or "Let's be literate in language teaching" " in the article entitled "... the basic task of primary education... is to deal with the organization of education through the materials of the mother tongue during the study of geography, nature, history, arithmetic, painting, etc. .. The mainstay of a country's school is its mother tongue. People with different languages are looking for a different school. The school of a country is based on the language of that country. The El language is the touch of the mother tongue to the El school. Indeed, it will be so. However, in the history of a nation, due to various reasons, a

nation's school may lose its mother and become an orphan. Such a period has passed since the beginning of the school of Uzbeks. Actually, it's getting better now" [7, 16-18].

The main issue of the Jadidism movement was first of all to enlighten the people, and for this, to reform the field of education. Life itself required the establishment of new method schools. Dozens of enlighteners such as Abdulla Avloni, Abdurauf Fitrat, Munavvarqori were effective in establishing new method schools and creating new teaching manuals and textbooks for them. New educational methods were used in the schools established by them, the goal was to educate young people as advanced people of their time.

Abdulla Avloni's textbooks such as "The First Teacher", "The Second Teacher", "Turkish Gulistan and Ethics", "School of Gulistan" were published several times, and these textbooks were an important guide for many schools of Turkestan opened at that time. Idi

Taking into account the current problems of his time, Alloma paid serious attention to "Body education", "Thought education", "Ethical education" in the work "Turkish culture and morals", and the system of qualities that a good person should acquire. creates.

An important aspect of the educational methods used by Abdulla Avloni was not to rely on theoretical ideas during the educational process, but to ensure that the studied material is kept in the student's memory for a long time, based on strengthening each lesson and advice with the help of evidence and real life examples.

The pedagogue scientist, while thinking about physical education, emphasizes the following: "Alcohol, poppy, cannabis, opium, taryok, chilim, nos, papyrus are harmful to the health of the body, poisons, some are haram, some are makruh, some of which are wasteful things, it is necessary to avoid them for the sake of Sharia, reason, and wisdom...

Abdurauf Fitrat worked as a scientist, pedagogue, writer and dramatist, especially concerned about nationalism and the all-round development of the representatives of the nation. Alloma recognized the language as the glory and honor of the nation.

Alloma pays attention to preserving, enriching and developing the language, and emphasizes that it is desirable to enrich and develop the native language not at the expense of foreign words, but rather on the basis of one's own capabilities.

The second part of Fitrat's work "Family or family management procedures" is devoted to child education. In it, he thinks about physical education, mental education, and moral education in the education of a well-rounded person.

In physical education, he thinks about the importance of nutrition, sleep, cleanliness, and movement in the child's maturity. At the same time, he emphasizes that the effective organization of mental education, the retention of external and internal information, the strengthening of memory, and discussions are of particular importance in this process.

In moral education, human behavior and actions, inclinations: inclination to happiness, inclination to activity, inclination to self-esteem, inclination to communication, inclination to love others, inclination to follow examples, inclination to knowledge, inclination to beauty, to virtue focuses on things like love, will and discretion.

Abdurauf Fitrat believes that it is necessary to follow the following conditions in the effective organization of family education:

- 1) not slacking off in the physical and intellectual education of children;
- 2) parents do not tell their children about their defects;

- 3) telling children stories about exemplary people;
- 4) giving children freedom to act according to their will and mind [9, 91-92].

Therefore, it is extremely important to use the educational views of Eastern thinkers in the development of independent thinking of preschool children and use them at the level of today's requirements.

## Conclusions

In short, the ideas advanced in the national-spiritual heritage of Eastern thinkers have a rich experience in developing independent thinking of preschool children, and its content, form and methods correspond to today's requirements.

In particular, the traditions of perfect personality education formed over the centuries have not lost their importance to this day. Appropriate use of them in the educational process in harmony with the most modern methods and methods becomes more important in increasing the effectiveness of education.

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