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The Role of Alisher Navai's Wisdom in Forming the Worldview of Preschool Students

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A B S T R A C T
The organization of high-quality and effective teaching at all stages of the education system is an urgent and priority task. In the preschool and school education systems, the main attention is paid to ensuring the full physical, spiritual, and intellectual development of the individual. Literature lessons, the literary heritage of great thinkers serve as acceptable didactic material for the teacher in this regard. This article presents opinions on the role of Alisher Navoi's small-volume wisdom in ensuring the fulfillment of the main tasks of preschool education, as well as recommendations for their use in the educational process.

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INTRODUCTION. Attention to education has been one of the important issues of every era. Today, our society is also carrying out a number of works and systematic reforms in the field of upbringing and education of the younger generation. High-quality and effective organization of education at all stages of the education system is an urgent and priority task. In both the preschool and school education systems, the main attention is paid to ensuring the full physical, mental, and intellectual development of the individual. Because excellent education and upbringing are able to change a person, and through them the entire society. Even in the most developed countries, starting education from the lowest level and achieving its quality is the focus of attention. Systematic work is also being carried out in this regard in our country. In particular, the Resolution of the President of the Republic of Uzbekistan No. PQ-4312 dated May 8, 2019 “On approval of the Concept for the development of the preschool education system of the Republic of Uzbekistan until 2030” and the Law No. O'RQ-595 “On Preschool Education and Upbringing” adopted on December 16, as well as the Law “On Education” serve as the legal and regulatory framework regulating the preschool education system and the educational process in it.

Article 11 of the Law of the Republic of Uzbekistan “On Education” states that “Preschool education aims to form a child’s personality in a healthy and mature way, prepared for school. This education is carried out in the family, in preschool educational institutions and in other educational institutions, regardless of their form of ownership, up to the age of six or seven.” Preschool education, as the initial part of continuous education, ensures the formation of a healthy and well-rounded and developed personality in a child, instills a passion for learning, and prepares him or her for regular, systematic education.

LITERATURE ANALYSIS AND METHODOLOGY. The main tasks of preschool education are defined as: 1) intellectual and spiritual-moral upbringing of children based on the rich national, cultural and historical heritage of the people and universal values; 2) formation of national pride and patriotism in children; 3) formation of the need for knowledge and inclinations to study in preschool children,

preparing them for the regular educational process; 4) development of children's thinking, formation of skills for independent and free expression of their thoughts; 5) ensuring the physical and mental health of children. [4: 219]

It should be noted that one of the main tasks in the system of work on the development of children's speech in a preschool educational institution is the formation of correct oral speech by children as a result of their mastering the artistic language of their people. This general task also includes the upbringing of interest in the artistic word. This article uses methods of analysis, commentary, and working with sources based on the principles of historicity and modernity.

DISCUSSION. Uzbek literature is a folk oral art, as well as classical and modern literature, where there are many children's works. Fairy tales and riddles, poems and sayings serve as a unique source in the development of children's speech. Such literary heritage is used in its own way and is important at different stages of preschool education. In particular, if the development of the speech of children from 3 to 5 years old requires an emotional tone, the widespread use of demonstrativeness, game methods and didactic games, then classes on the development of the speech of children from 5 to 7 years old require a responsible approach to education, since they are aimed at preparing children for school, and therefore require a responsible approach to education.

In the development of children's speech in preschool educational institutions, the use of literary sources is of great importance not only in the speech, but also in the mental, emotional, and social development of students. Folk oral works and examples of written literature are an important value that vividly expresses the mentality, traditions, culture, and dreams of the people. Also, these sources are a means of transmitting the teachings of ancestors to generations, educating the younger generation, and serving their formation as active members of society.

Many great geniuses have passed through the history of literature. One of such rare figures is Alisher Navoi. Every member of the Uzbek people knows the name of Navoi, has read about him, and is aware of the colorful images and symbols in his works. Alisher Navoi is taught in all grade programs of secondary schools. This is not without reason. In the works of the thinker, one can read and learn about a person and his socialization, the formation of morality, psyche, spirituality, and personal development - all this. The use of small-scale works of the great scholar with educational value in developing the speech of preschool children is also a very effective method.

In the work of Alisher Navoi, small genres such as fard, rubai, and qu'ta have attracted the attention of the public at all times due to their volume, ability to express a lot of meaning with a few words, and philosophical and didactic value. Therefore, Navoi's verses were also read at literary evenings, their essence was explored, and all strata of the circle drew their own conclusions from such works.

Preschoolers can memorize poems by Navoi in an age-appropriate manner, interpret their meanings, understand their content, and thereby have the opportunity to increase their vocabulary and develop their speech. Some educators may object that Navoi's poems are difficult for adults and difficult for young children. However, we should not forget that in his childhood - at the age of 3-4, Alisher Navoi impressed everyone by memorizing a verse by Qosim Anvar, the meaning of which even adults have difficulty understanding. So, at this age, children have the ability to easily memorize poems of 2-4 lines.

Navoi writes at the end of his work "The History of Prophets and Rulers":

Yigitlig‘da yig‘ ilmning maxzani,

Qarilig‘ chog‘ida xarj qilg‘il ani. [6: 600]

(Meaning: In youth, gathering is the essence of knowledge, In old age, spending is the essence of life.)

It would be appropriate to memorize this fardbayt of the thinker to preschoolers, to acquaint children with its vocabulary, prose description, and content, and to interpret it in relation to the present day. In explaining the content of this verse, one can also use folk proverbs such as “Knowledge acquired in youth is like a pattern carved in stone,” “A strong wrist destroys one, but a strong knowledge destroys a thousand.”

One of the main tasks of intellectual education of preschool children is to form a system of knowledge

about nature and society in children, a scientific worldview. In his fardbayts, rubaiy and qutani, Alisher Navoi expresses wise thoughts about good and bad categories of people, the benefits of staying away from bad people, and the harms of being close to them, so that by memorizing such poems to young children and simply explaining their meanings, they can learn about society. It forms the initial ideas about what the role of man should be. In particular, Navoi writes:

Yuqar yomonlig‘ angakim, kirar yamon el aro,

Ko‘mur aro ilik urg‘an qilur ilkini qaro. [5: 744]

(Meaning: The evil that is above him, the evil one enters among the people, He blackens his hand among the coals.)

Indeed, our people have a proverb that is similar in content to Navoi's wisdom: "If you go near the Kazan, the blackness will rise." The poet's verse clarifies the meaning of this proverb. Bad people are likened to coal, and a warning is given that walking close to them affects a person's behavior, and that bad qualities in him can be transmitted to him. In another rubaiyat, it is discussed what the category of bad people is, what is their dangerous side:

El qochsa birovdin el yamoni bil oni,

Ahvolida idbor nishoni bil oni,

Fe’l ichra ulus baloyi joni bil oni,

Olam elining yamon yamoni bil oni. [8: 62]

(Meaning: When a person flees, he knows the evil of the person, He knows the evil of his condition, He knows the evil of the nation in his actions, He knows the evil of the world.)

The musical rhythm and folk melody of the Rubaiyat make its language juicy and not difficult for a kindergarten child to memorize. By memorizing the Rubaiyat, children learn that being bad makes the people bored, isolated from people, and their presence is a great danger to society. They learn to control their actions in the institution, respect their group members, and be friendly with them.

A person's socialization is also associated with his communication with members of society. First of all, the culture of communication plays a decisive role in this. Therefore, one of the concepts that should be instilled in the minds of young children is kindness. The following Rubaiyat of Navoi concisely describes the benefits of kindness, the harms of rude behavior, and instructions on how to behave in communication:

Har kimki, chuchuk so‘z elga izhor aylar,

Har nechaki ag‘yordurur, yor aylar,

So‘z qattig‘i el ko‘ngliga ozor aylar,

Yumshog‘i ko‘ngullarni giriftor aylar. [8: 76]

(Meaning: Whoever speaks a sweet word to the people, He makes friends with any enemy, A harsh word hurts the hearts of the people, A soft word soothes the hearts.)

Neither the perception of the meaning of this rubai, nor the melody, nor the words and their pronunciation, are difficult for children of kindergarten age and can be easily included in the series of exercises that develop speech. At the same time, children will gain primary knowledge about controlling their actions, thinking, respecting those around them, and being polite to them.

Young children should also gain knowledge about the category of people, their place in their lives, and about evaluating and appreciating their services. First of all, parents should be taught from kindergarten that they are the closest people to the child, and how their gratuitous services will help the child grow up. The following rubaiy of Navoi was created on this topic, and memorizing it for students will help them develop their speech, as well as their intellectual and spiritual upbringing:

Onalarning oyog‘i ostidadur

Ravzai jannatu jinon bog‘i.

Ravza bog‘i visolin istar esang,

Bo‘l onaning oyog‘i tufrog‘i. [8: 588]

(Meaning: Under the feet of mothers lies The garden of paradise. If you want to be the garden of paradise, Be the soil of the mother's feet.)

The category of people who make the most contribution to a child's growth and development is teachers. The child first encounters the word "teacher" in a preschool educational institution, gets acquainted with his/her service activities, and understands his/her status as the third most important person after parents in the field of communication. In our opinion, it would be appropriate to include the following educational and educationally significant individual tasks in the teaching of kindergarten children:

Haq yo‘lida kim senga bir harf o‘qutmish ranj ila,

Aylamak bo‘lmas ado oning haqin yuz ganj ila. [7: 467]

(Meaning: Whoever teaches you a letter on the path of truth with a vengeance,

A reward that cannot be turned away with a hundred shillings.)

It would undoubtedly be beneficial to teach the following poem to students in the preparatory school period:

Xo‘b el bila suhbat tutubon xo‘b o‘lg‘il,

Yaxshini talab qilg‘ilu matlub o‘lg‘il,

Shirin so‘z ila xalqqa marg‘ub o‘lg‘il,

Yumshoq de hadisingniyu mahbub o‘lg‘il. [8: 76]

(Meaning: A good man dies without conversation, A good man dies with a desire for good, A good man dies with a sweet word, A gentle man dies with a beloved.)

This rubai can be a source of practice for the teacher, first of all, in developing the child's speech: in paying attention to the orthoepy of sounds that are more difficult to pronounce, in enriching the vocabulary layer, in forming the expression of thought in larger sentences, in correctly controlling breathing during speech, in developing the expressiveness and expressiveness of speech. Secondly, it develops the skills of perception - working with the text, understanding it, memory - expanding the scope of information and retaining them in memory. Thirdly, it helps to prepare the child for school, form an idea of \u200b\u200bthe lessons of the native language and literature, acquaint him with the linguistic features of classical literature, and correctly explain the need and importance of studying great thinkers and their teachings. Fourth, through the thoughts contained in the rubai, the child's social etiquette - the culture of communication, the habits of politeness and courtesy, the initial skills of interacting with people around him, and the ability to assess what is right and what is wrong - are formed.

To hirs-u havas xirmani barbod o‘lmas,

To nafs-u havo qasri baraftod o‘lmas,

To zulm-u sitam jonig‘a bedod o‘lmas,

El shod o‘lmas, mamlakat obod o‘lmas, [7: 645]-

(Meaning: Until the harvest of greed and lust is destroyed, Until the palace of lust and air is destroyed, Until the soul of oppression and oppression is not destroyed, A happy nation does not die, a prosperous country does not die)

Navoi writes in his next rubaiy. This rubaiy can be a didactic material for a teacher in the field of preschool education, both in terms of language structure (phonetics, orthoepy, lexicon, grammar, rhetoric) and educational significance..

RESULT. Since the purpose of preschool education is to prepare children for school, to form a healthy,

developed, independent personality, to reveal their abilities, to cultivate a passion for reading, systematic education, it follows that the role and importance of the preschool education system, which is considered the most important link in the upbringing of children, in the life of our society is incomparable. Based on the provisions of the Concept for the Development of the Preschool Education System of the Republic of Uzbekistan until 2030 and the tasks of this system to familiarize children with national, universal and cultural values, intellectual development; purposeful and systematic preparation for school, the development of their personal abilities and talents, and the formation of high moral and ethical foundations in them, it can be said that the role of Alisher Navoi's wisdom in shaping the worldview of preschoolers is incomparable.

CONCLUSION. In the preschool education system, it is advisable to take into account the following when teaching Alisher Navoi's wisdom and short poems:

- Attention should be paid to the correct selection of learning materials from Navoi's work for different groups (younger group (three to four years old); middle group (four to five years old); older group (five to six years old); school preparatory group (six to seven years old));
- It is advisable to include Alisher Navoi's wisdom in teaching programs, teach children one wisdom of Navoi as a weekly assignment, and for this purpose it is advisable to develop special textbooks such as "Navoiy bobob deydilar...", "Navoiy bobom hikmatlari", "Alisher bobom o'gitlari", "Alisher Navoi'ning 40 hikmati" and introduce them into preschool education.

As noted, the effectiveness of the stages of the continuous education system in our Republic depends to a certain extent on the quality of preschool education: during this period, the child's worldview and imagination are formed. Giving it the right content and direction is an urgent problem of pedagogical science and educational practice.

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