

USE OF HISTORICAL MATERIALS IN ECONOMIC EDUCATION OF PRESCHOOL EDUCATIONAL STUDENTS

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ANNOTATION

It is aimed at the formation of positive qualities in children, such as kindness, honesty, generosity, greatness, purity, aimed at the formation of economic knowledge and understanding.

Keywords: market economy, values, division of labor, laws of development, economic education.

Introduction

It is known from our distant past that our ancestors established trade and barter by discovering the Great Silk Road. As a result, production has developed, material prosperity has increased, and innovations have taken place in science, literature, and culture.

Effective use of the historical experience of the Uzbek people in the formation of a system of educational materials aimed at enriching the talents and skills of children in preschool education is very helpful. Because positive qualities such as kindness, honesty, generosity, glory, purity play an important role in education. Therefore, since ancient times, special attention has been paid to Uzbek spirituality and values in the Pandu exhortations, morals, proverbs and sayings about morality. This is because the views of the Qur'an, al-Bukhari, Abu Nasr al-Farabi, Beruni, Kaikovus, Mahmud Qashqari, Amir Temur, Alisher Navoi and other thinkers, poets and scholars on economics are examples of this.

Because the Holy Quran, al-Bukhari's work "Al-Jame'i as-sahih" plays an important role in the formation and development of the spiritual and moral foundations of the transition to a market economy in students.

Hadiths have a long history as a great gift of Eastern culture, they have rich philosophical content in the spiritual, economic, cultural formation of people and a wide range of opportunities in educating today's youth, so I developed recommendations to show them ways to educate kindergarten children in economics. it is permissible to leave.

It is worthwhile to show that the use of the vast historical wealth of the Uzbek people will help in the creation of a system of educational materials aimed at the formation of economic knowledge and concepts in children. Because the positive qualities called goodness, generosity, glory, honesty, purity, which are

encouraged in the hadiths, are very helpful in education, in the formation of socio-economic, spiritual and enlightenment relations between members of the community.

Imam Ismail al-Bukhari's "Al-Jami as-Sahih" (Reliable Collection) helps students to make recommendations to kindergarten teachers on the composition and development of the spiritual and moral foundations of the transition to a market economy. To show them how hard work and honesty are glorified in the hadiths, how delicious the food earned by one's own labor, to convey to the children of kindergarten in the form of advice and demand by strengthening the noble ideas expressed in the hadiths based on the age and individual characteristics of kindergarten children. It is permissible to instruct educators in figuratively exaggerating conflicting habits and warning children of the bad consequences.

Abu Rayhan Beruni, along with his great discoveries in the field of natural sciences, expressed his unique views on economic relations. In particular, his views on the emergence of society, the laws of life and development, the division of labor and the emergence of money are important in the process of understanding the identity and values of our nation today.

The great thinker Abu Rayhan Beruni explains that the reason for the emergence of human society is one of the natural needs of conscious beings to live together. Because people needed to live as a team to meet their needs, as well as to survive in the struggle with the forces of nature. The scholar sees their desire to cooperate and help each other spiritually and materially as a legitimate process. The great thinker wrote in his work Geodesy that the emergence of another need with the multiplicity, inequality, and satisfaction of one need, and that the satisfied needs become the norm, but that the scarcity and scarcity of the means of satisfying these needs led people to coexist with other conscious beings. is coming. Begins to engage in a particular type of labor that is different in terms of mutual satisfaction of needs. That is, the first labor, the result of one's own labor, is measured by the amount of living means necessary to satisfy one's labor. It was in order to clearly define the value of this labor and the measure of the need for the means of subsistence that the people agreed to evaluate both and to determine its corresponding equivalent. Such agreements included various metals and stones, as well as a means of fair distribution and exchange as a measure of the means of labor and livelihood. Introducing these comments by Abu Rayhan Beruni to MTM educators will have a positive impact on economic education in kindergarten.

The great thinker notes that money has emerged as an essential necessary equivalent to replace the product of labor produced to meet different needs. The reason for this is the emergence of cities, where trade and handicrafts are developed. It points to a new type of natural exchange that prevailed in the early days of human society - money. According to the scholar, in the early days there was no concept of rich and poor in

a society where equality prevailed. One of the main reasons for the emergence of such social inequality in society is the emergence of money and the emergence of commodity-money relations. Money and commodity-money relations have ruined people's lifestyles and made their souls sick with various vices - greed, ambition, ambition. All this has caused people to have a passion for wealth, power and a passion for power.

Abu Rayhan al-Biruni said, "I wasted a minute of my time." He only rests twice a year. The first one was on the day of "Navruz alam" and the second one was when the first harvest fell on wheat ... On the day of "Navruz alam", he got up early in the morning, washed himself, put on his new clothes, visited his relatives and friends. as long as they. They talked with them, joked and asked questions. Then, until dark, they take part in the first plowing of the ground and plant seedlings. The great scholar used to say, "I rest and gather my food, even if I don't go." The great scholar considered it a holiday to plow from dawn to dusk, spending only two days on activities such as reading and writing experiments. ekanlar.

Mahmud Kashgari, in his wise and exemplary words in his "Devoni lug'atit turk", along with free ideas about education, behavior, science, encourages people to work and do good in it, and respects the masters of the profession, encourages people to learn from them. He opposes the vices of society - greed, the pursuit of wealth, envy, and so on. His humanitarily irrigated ideas were given specific recommendations for use in the economic upbringing of children. Therefore, it is necessary to analyze the essence of the content of the lines on economics in the work "Devoni lug'atit turk". Below are examples of such fragments. "The lips of the diligent are fat, and the head of the sluggard is bloody." Because the hard worker works hard and finds good food, meat, fats. With that he lives rich. The lazy man runs away from his work with his laziness, hits his head in frustration, and makes him fly.

"The lender is a lion, the borrower is a mouse" This article suggests that the lender is a lion to attack, and the borrower is a mouse out of fear.

"Have something empty" This proverb is about keeping your property in good condition.

"A dry spoon is not pleasing to the mouth, a dry word is not pleasing to the ear." This proverb is used in the sense that in order to ask someone for help, one must also give him some benefit.

A proverb that encourages the fight against waste and the need to think carefully at the beginning; "The Chinese governor has a lot of silk, but it can't be cut without measuring."

Taking into account that agriculture is the source of livelihood, the kingdom, the main branch of the country's economy, an important factor of socio-economic stability, the great commander Amir Temur took

measures to rationally use and respect the land. This is what our great-grandfather wrote about. If the owner of the ruined lands is ownerless, let them rehabilitate from the pure side. If he is the owner and cannot afford to build, give him various tools and necessities so that he can rebuild his land, repair sewers, pipes, broken bridges in ruined lands, and build new bridges over canals and rivers. If the farmers are unable to cultivate, they should be provided with seeds and tools for free.

It is historically known that our ancestor, who did great things to make the land prosperous and unite the scattered lands, gave the land to people as a reward when the time came. For example, Mir Said gave Baraka a plot of land near the city of Anhui.

The Great Teacher, on the other hand, made those lands prosperous and fertile. To this day, those lands associated with the name of Mir Said Baraka are revered as sacred shrines.

In addition, the views of our great ancestor on economics, expressed in his Statutes, are of particular importance. His views on public administration, such as labor discipline, accounting, statistics, control, are still relevant today.

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