

¹Kenjayeva Dildora Terkashevna, ²Khalikova Dilafruz Shuhratovna, ³Mirzayeva Manzura Ahmadjanovna, ⁴Botirova Latofat Luftullayevna, ⁵Rajabova Mukhayyo Yusupovna, ⁶Muhammadiyeva Durdoni Odil qizi

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Ways to use the national-spiritual heritage of Eastern thinkers in the development of independent thinking of preschool children

¹Kenjayeva Dildora Terkashevna, ²Khalikova Dilafruz Shuhratovna, ³Mirzayeva Manzura Ahmadjanovna, ⁴Botirova Latofat Luftullayevna, ⁵Rajabova Mukhayyo Yusupovna, ⁶Muhammadiyeva Durdoni Odil qizi

¹Associate Professor, Karshi State University, Uzbekistan.

²Senior Teacher, Karshi State University, Uzbekistan.

³Teacher, Karshi State University, Uzbekistan.

⁴Teacher, Karshi State University, Uzbekistan.

⁵Teacher, Karshi State University,

⁶Karshi State University 3rd year student, Uzbekistan.

Abstract:

In this article is described about the ideas which put forward in the national-spiritual heritage of Eastern thinkers in the development of independent thinking of preschool children. It is very important at the age of preschoolers to increase adaptation to rapid changes in the development of independent thinking, vital activities, as well as the ability to apply their knowledge in solving existing problems, the ability to think independently and critically, to understand the essence of real existence and emerging problems, to overcome them using modern technology, to find ways to achieve this, to find effective ways to apply the acquired knowledge in practice, to absorb new ideas and think creatively, to use information technology in a timely and effective manner and to be able to apply it. Famous thinkers have emphasized that in order to improve one's mental ability, scientific strength, and talent, one must develop intelligence, speed of understanding, sharpness of mind, quick acquisition of knowledge, quick comprehension of a problem, remembering and imagining everything that one has felt and imagined before.

Hence, it is important that they have the ability to think independently in the comprehensive development of preschool children. Therefore, system it is necessary to teach students to think, to observe the acquired knowledge in the education.

It also contains ideas about the content and essence of the formation of independent thinking of preschool children, their role in personal life. It was noted that the use of the views expressed in the folklore of the Uzbek people and the works of oriental thinkers in accordance with modern requirements is important in the development of independent thinking of preschool children.

Key words: acmeolia, preschool education, independent thinking, form, method, tool

1.Introduction

In our country, to educate an independent and free person, free of thought, free from muteness and cowardice, confident in their knowledge and strength, has become one of the urgent problems of today. One of our main goals is to bring up the young generation, who has great hopes for our country, as educated, independent-minded people who love their country, people and family.

In all periods of development of society, the comprehensive education of the individual has been a pressing problem. The Uzbek people have a rich historical experience in educating young people as perfect individuals.

“The education of thought - said the great thinker Abdullah Avloni, - is a sacred virtue, a zeal, which has been studied for a long time, and which is based on the attention of teachers and on their consciences.”

The use of the educational views of Eastern thinkers in the development of independent thinking of preschool children is one of the important tasks of today.

Modern education sets the following tasks for students:

- ability to adapt to rapid changes, vital activities, as well as to skillfully apply the acquired knowledge in solving existing problems;

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- to be able to think independently and critically, to understand the essence of real existence and emerging problems, to find ways to solve them using modern technologies;
- to find effective ways to apply the acquired knowledge in practice, to absorb new ideas and think creatively;
- to be able to use information technologies in a timely and effective manner.

Hence, it is important that they have the ability to think independently in the comprehensive development of preschool children. Therefore, it is necessary to teach students to think, to observe the acquired knowledge in the education system.

2. Materials and Methods

The works of Eastern thinkers reflect the pedagogical ideas on the formation of high spiritual and moral qualities in the younger generation, their upbringing as a harmoniously developed person, the content, form and methods of personal education, which have important pedagogical value today. In these works, the issues of the development of human thinking, mental and moral maturity and physical perfection, the formation of aesthetic culture were addressed both scientifically and practically.

The pedagogical views of Yusuf Khas Hajib, Kaykovus, Ahmad Yugnaki, Muslihiddin Saadi, Abdurahmon Jami, Alisher Navoi, Hussein Voiz Kashifi and other thinkers are still relevant in folk epics, fairy tales, proverbs and folk songs.

While getting acquainted with the examples of Uzbek folklore, we can see that from time immemorial, special attention has been paid to the upbringing of harmoniously developed personality traits in the younger generation.

Educational teachings can be found in many genres of folklore, such as fairy tales, epics, sayings, riddles. The method of exhortation has been effectively used in educational and moral works, as well as in folklore.

Yusuf Khas Hajib's work "Kutadgu Bilig" is a work written in the style of edification, in which he also effectively used the method of comparison in the structure of edification. In the play, their essence is revealed on the basis of comparing good and evil, truth and falsehood, light and darkness, sincerity and persecution, humility and arrogance, knowledge and ignorance, generosity and greed.

Yusuf Khas Hajib advises people to be moderate and says, "If you treat people moderately, a friend will not become an enemy."

One of the defining aspects of the pedagogical value of the work "Kutadgu bilig" is the purposeful use of the problem method. In the national pedagogical heritage, a special place is given to puzzle-problem education, which has a special significance. In didactic works there is a wide space for discussion, and on the basis of discussion the puzzle is solved. For example, in "Kutadgu Bilig", the discussion between Kuntugmish (Elig) and Aituldi has the following meaning: Elig called Aituldi and asked him to sit next to him. But Aituldi did not sit. When Elig looked at him and was surprised, Aituldi closed her eyes and hid her face. Instead of sitting next to the khan, she put a ball on the floor and sat on it.

When Elig got angry and asked the reason, she explained to him: When Elig gave Aituldi a seat, she said that she did not sit next to him, "I have no place next to Khan"; putting a ball on the ground and sitting on it - the state is not as stable as a ball, means it gets out of hand, the fact that she closes his eyes when Elig looks - the state is like a blind man, whoever works to him clings to him; and she hid his face, saying that the state was misfortune, and that means not to be proud of it.[6]

It is clear that Yusuf Khas Hajib used three methods at once in this passage of the work - discussion, problem-based learning, and admonition. So, it is clear that in his time the thinker effectively used the elements of modern pedagogical technology in his works.

One of the pandnoma used for centuries in the successful organization of the upbringing of the younger generation is the work "Kobusnoma" [6] by Unsurul-Maoli Kaikovus. "Kobusnoma" is a work of instruction from beginning to end. In particular, the eighth chapter, "Remembering the teachings of Anushiravan," is a good example of this. Advice is conducted through comparative analysis.

In his work "Kobusnoma", Kaikovus paid special attention to the organization of physical education, expressing his views on the education of a harmoniously developed person (human). This can be seen in such chapters as "Shikorga chiqmoq zikrida", "Chavgon o'ynamoq zikrida", and "Sipohsolarlik shartlari va odatlari zikrida". In them, the thinker emphasized that a perfect person must first be healthy, as well as to observe the acquisition of knowledge, to express an opinion on the basis of evidence. In particular, the chapter "Ilm talabi va qozichilik zikrida" emphasized the following: "If you are master of knowledge among all professions speak little and think long ... If you want to argue, look at the enemy, if you have the strength to argue with him, and argue with arguments and examples. If not, abbreviate the word and be satisfied with an example, stand up with a proof, do not reject, be careful that the next word does not contradict the previous one.

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In the method of debate, there is no guilt if there is reason and inconsistency, possibility and impossibility. Be specific about the end goal, and don't overdo it. Don't say too short or too long, don't say too stupid "[6, 99-100].

This example shows that the effective use of debate in learning, and the expression of personal opinions in the process, creates diversity of opinion. Discussion also develops the ability to make assumptions, arguments, conclusions, and arguments.

Reflecting on education and upbringing, Muslihiddin Saadi, one of the great figures of the East, acknowledges the innate ability of children:

Ability, in fact

Education is a work that makes him.

No matter how hard you try,

Iron is actually an ore without it [, 143].

The scholar advises to be strict in upbringing, but never to be rude:

Do not speak harshly to a person of good character,

If you want peace, do not call for war.

Compassion is the highest virtue to man, however

An ointment for heartburn.

Circle mercy to the serpent-scorpion

The child who suffers from this is a human being [7, 160-161].

Hardness and gentleness should always be in moderation, but it is necessary to be kind to the wicked and gentle to the good.

Muslihiddin Saadi, like other thinkers, recommends using the method of debate in science. But the organization of the debate must be based on certain rules, which must be followed. In particular, when arguing with the learned and the ignorant, it is always necessary to know the norm: "A scientist who argues with the ignorant is an honor, let him not despair. It is not surprising if an ignorant scientist wins the competition, because he always breaks a stone "[7, 143-146].

The great thinker Alisher Navoi became a great poet and statesman of his time because of his love for science from a young age. The scientist says that the study of all available sciences is very useful for human beings, and organizes practical actions in this regard. For example, he opened a school near the Ikhlosiya madrasah, which he founded, and financed it from his own foundation. Students are required to be disciplined in their studies. Also, not educating a talented person, not developing his abilities, is equated with oppression: "Not educating a talented person is oppression, educating the incompetent is a pity. Do not destroy him by not educating him, do not destroy your upbringing by doing so "[12, 243].

The scholar approved of the model method in education. Although the example of teachers and parents is paramount in this regard, it condemns corporal punishment in education. He emphasized that being polite to a child is the norm, both in terms of harshness and politeness.

The great thinker Alisher Navoi encouraged teachers to be demanding and knowledgeable in their profession, and paid close attention to the issue of education. According to the thinker, continuity in learning requires that educators themselves be well-educated and well-versed in teaching methods. He condemns ignorant, fanatical, ignorant teachers and emphasizes the hard work of a teacher. He wants the madrasah teachers to be virtuous, wise, humble, and spiritually pure, and he strives to be that way.

Well-known thinkers use their intelligence, speed of understanding, sharpness of mind, quick acquisition of knowledge, quick understanding of the problem, remembering everything they felt and imagined before, to improve human mental ability, scientific strength, talent, and so on.

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3. Results and Discussion

In order to achieve the effectiveness of education in schools and madrasahs, such requirements as «Educational Thought», «Educational Thought», «Educational Devotion» were used to educate students in the

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above-mentioned aspects. taught them to think, developed their thinking, and increased their interest in the acquisition of knowledge. Techniques such as scientific discussion, commentary, problem solving, observation, question and answer, knowledge testing, and visual experimentation were also used to develop thinking.

In the past, teaching methods have helped to show the abilities of each student, sharpen their minds and develop their thinking. As a result, excellent, good, and average students were selected, and classes with them were conducted 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 study of literature. Gifted students have the opportunity to graduate early after passing a certain test, having mastered the required amount of knowledge in schools or madrassas.

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

In the past, teachers and madrassa teachers have held more discussions and debates, focusing on methods of interpreting the text.

Discussions involve first judging certain events and then discussing unknown events. Students are given information first and then have the ability to distinguish between right and wrong information.

There is a tradition of inviting well-known scholars to teach in madrassas. This tradition was used in Samarkand madrassas in the XIV-XV centuries.

The students of the madrasah were introduced to the previously presented problems and created conditions for in-depth study of the problem under discussion.

Techniques such as solving puzzles, writing riddles, interpreting and interpreting the problem being studied were used to train students' minds, strengthen their knowledge, strengthen their thinking skills, and make them remember information for a long time.

These methods stimulated students and increased their interest in reading and learning. For example, the famous poet and teacher Uvaysi (World Horse) effectively used the following tricks in educating the minds of girls in the lessons he organized:

I can't see a bird, dawn, bolu pari,
For example, if you know a shelf shelf, you don't know it,
Waqif erur four slaves in the night service,
The blood-snake-melting heritage is the abode of the Chiyistan.

(Heart, four slaves - eyes, mouth, ears, nose)

It's a little green, it's summer on a tree,
Winter is naked in front of all the people,
Inside all the birds,
He's the last bird on the rock.
(Walnut)

I saw two lovers who didn't see each other,
Between the two, friends, there is no room.
(Day and night)

He has no legs, he walks with his head,
He is very good at walking.
(Water)

She's a bride, isn't she?
It is as free as seven layers of curtains.
(Corn) [5, 16-117].

The use of such works in the genres of chiston, problem, muvashshah in the educational process today increases the intelligence, thinking skills and helps to show the talents of students.

Dilshod Otin, who lived and worked in the 19th century, was an accomplished pedagogue as well as writing highly artistic poems in Uzbek and Tajik. In her History of Immigrants, the poet states: "... I went to school for 51 years. The school always had 20 or 30 girls from excellent and middle school students. I made 891 girls literate. About a quarter of them were poetesses, intelligent girls ... As a result, a number of intelligent and eloquent people made double oppression: absolute domination and the hypocrisy of Islamic scholars a special theme in their works. In the process of creation, most scholars studied the ghazals of the great emir and king of literature Navoi, and considered Nizami, Fuzuli, Hafiz, Bedil, and Umar Khayyam as their teachers. Of the two hundred and twenty poets, 24 were advanced and sharp ... of them, the girls named Khayriniso, Bahriniso, Anbaroy and Tutiqiz were good students and fell in love with Hafiz, Navoi, Bedil, Fuzuli" [3, 85].

Anbar Atin, in his Philosophy of Black, criticizes the socio-political situation of the time and the lives of women. The poet's works also include a series of 160 verses called «Single Bytes» - a series of poems, which testify to the breadth of the poet's work. In this work, the poet dedicates a separate byte to each of the 27 letters

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of the Arabic alphabet. The last word of each byte must end with a single letter in Arabic. For example: The letter «Alif»:

If you are a man, know the meaning one by one,
Vatan erur sanga is the second mother!
Try your word before you speak,
Every word is a test in your life.
Or to the letter «k-kof»:
If you are human, your heart is pure,
Sandin is very clean.
Every breath must pass with meaning,
I wish you all the best
For the people, the tremor is always the wrist [3, 140].

This poem is pedagogical in content. In it, the poet encourages young people to learn, to love the country, to be polite and hardworking, to be creative, to speak useful words in their native language. The most important part of the work is that the child learns each letter with interest through instructive verses, so that he can learn faster and more accurately. Through this work, the student enjoys art on the one hand, develops aesthetic taste, and on the other hand sharpens the mind. As well as memorizing the poem, he also masters the letters [2, 140-141].

It is known that in the second half of the XIX century and the beginning of the XX century the advanced intellectuals (jadids) in Bukhara demanded to teach secular lessons in madrasas along with religious lessons.

Jadidism aimed to develop society through reform, not coup. The services of such enlighteners as Ishakhon Ibrat, Abduqodir Abdurashidhon ogli, Mahmudhoja Behbudi, Siddiqi-Ajzi, Muhammadsharif Sofizoda, Abdurauf Fitrat, Mashriq Yunusov (Elbek) in the implementation of the ideas of the Jadid movement in Turkestan schools are invaluable. Igan. They have created new textbooks to reform education in schools. These sources describe new forms and methods of teaching .

Elbek emphasizes the essence of the mother tongue, emphasizing that it is a comprehensive science that affects all sciences, conquering them by its own rules. «Teaching from a book alone will not solve the problem, » Elbek wrote in his book, Mother Tongue in Elementary School. «Maybe we should do what is written in that book. » Of course, for this work, it is necessary for teachers to have a work that shows the ways of teaching, even if there are few, like these books ...», or «Let's be literate in language teaching The main task of primary education is to work with the organization of education through the use of native language materials in the study of geography, nature, history, arithmetic, painting, etc. The thing that sustains a school is the mother tongue of the people. I'm looking for a language school. The school of a nation is the foundation of that nation's language. The language of the hand is the mother of the school. That's the way it is. However, in the history of a nation, for various reasons, a school may at one time lose its mother and become an orphan. That was the beginning of the school for us Uzbeks. In fact, it is happening now» [3, 16-18].

The main task of the Jadid movement was, first of all, to enlighten the people, and for this purpose to reform the education system. Life itself required the establishment of new schools of thought. Dozens of enlighteners, such as Abdullah Avloni, Abdurauf Fitrat, Munavvarqori, have been instrumental in establishing new methodological schools and creating new textbooks and manuals for them. The schools they set up introduced new teaching methods, with the goal of educating young people to be the best of their time.

Abdullah Avloni's textbooks such as «The First Teacher», «The Second Teacher», «Turkish Gulistan or Morality», and «Maktabi Gulistan» were published several times and became an important guide for many schools in Turkestan opened at that time. I di.

Taking into account the current problems of his time, the scholar in his work «Turkish Gulistan or Morality» paid special attention to «Physical Education», «Mental Education», «Moral Education» in the education of a harmoniously developed person, the system of qualities that a harmoniously developed person should possess. creates.

An important aspect of the teaching methods used by Abdullah Avloni was not to rely on theoretical ideas in the educational process, but to ensure that the material studied on the basis of reinforcement of each teaching and advice with evidence, real-life examples.

When thinking about physical education, the pedagogue says: «Alcohol, poppy, cannabis, opium, tariq, cigarettes, nas, popirus are harmful to the health of the body, they are poisonous, some are unclean, some are disgusting, it is necessary to avoid things that are wasted, according to the Shari'ah, reason, and wisdom ...

Health care needs work,
Save your body from sin, summer is winter.
If you're sick, the world is dark,
Life is bitter and sad.
Cleanse yourself of filthy doubts,

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This world is a denial of luxury.
All the drunkards left in exile,
It is to work in this world" [1, 15].

Abdurauf Fitrat was a scholar, educator, writer and playwright who was especially concerned about nationalism and the comprehensive development of the nation. The scholar recognized the language as the honor and dignity of the nation.

Focusing on preserving, enriching, and developing the language like the apple of an eye, the scholar emphasizes that it is expedient to enrich and develop the mother tongue not on the basis of foreign words, but on the basis of its own capabilities.

The second part of Fitrat's Family or Family Management Procedures is devoted to the upbringing of children. In it, he thinks about physical education, mental education, moral education in the upbringing of a harmoniously developed person.

In physical education, the child is fed from infancy, sleep, cleanliness, and the importance of exercise in the development of the child. At the same time, he emphasizes the importance of effective organization of mental education, in the process of memorizing external and internal information and strengthening memory, discussion.

In moral education, human actions and inclinations are: happiness, activity, honor, communication, love for others, example, attention, knowledge, beauty, virtue. focuses on love, will, and will.

Abdurauf Fitrat believes that the following conditions should be observed in the effective organization of family upbringing:

- 1) not to delay the physical and mental upbringing of children;
- 2) parents do not inform their children about their shortcomings;
- 3) tell children stories about role models;
- 4) giving children the freedom to act according to their own will and mind [4, 91-92].

This means that the educational views of Eastern thinkers are important in developing the independent thinking of preschool children, and their use at the level of today's requirements is extremely important.

4. Conclusions

To sum up, the ideas put forward in the national-spiritual heritage of Eastern thinkers have a rich experience in developing the independent thinking of preschool children, and its content, form and methods are relevant to today's requirements.

In particular, the centuries-old traditions of harmonious upbringing have not lost their relevance to this day. The purposeful use of them in the educational process in accordance with the most modern methods and techniques is even more important in improving the effectiveness of education.

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