



IMPLEMENTING PEDAGOGICAL VIEWS OF THINKERS TO THE TEACHING PROCESS

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ABSTRACT

The paper provides information on using the pedagogical views of Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirazi in teaching process in the higher education.

KEY WORDS: *integrated thinking, young generation, learning, money, water and land, human, material needs, mind, science and knowledge, spiritual needs, money, land, leisure, generosity, patriotism, kindness, honesty, justice, respect for parents, love, dedication, wisdom, truth and wisdom, school and madrasa, education and training, courage.*

Scientific research aimed at studying the work of Abu Abdullah Rudaki, Abulqasim Firdavsi, and Saadi Shirazi has been conducted at universities in a number of countries around the world. M. Khoshnamvand and others say, "In Firdavsi's Shokhnama, special attention is paid to epic upbringing. The purpose of epic education includes righteousness and devotion to God, justice, struggle against oppression, courage and justice. Epic principles of education include self-respect, self-sacrifice, leadership, and God-centeredness. Epic education includes methods such as hard work, caring for others, and trust in God [1]".

As noted by Said Nafisi and A. Mirzoev, although the main source of knowledge about Rudaki until the nineteenth century is quotations, the information they contain is mostly mythological and repetitive [2]. The process of collecting and publishing Rudaki's works mainly dates back to the 17th century. S. Amir continued his research in the field of studies on Rudaki and in 2015 published the work "Ustad Rudaki the first national and world poet". In the articles "Amnesty of Bukhara and the recognition of Master Rudaki", "Relation to some errors in the recognition of Master Rudaki", "Rudaki was born blind" or "Blind", "Another opinion on breaking the legend of Nasiri Khusrav" and "Confession of Master Rudaki", "Rudakiy was a world poet", "Ishki Rudakiy" are new discoveries of the author and solve several problems of the poet's situation and work. Later, many articles written by Central Asian scientists were published in scientific magazines, collections and newspapers, devoted to various aspects of Rudaki's life and work. It is necessary to raise social and spiritual factors in the society and to develop all spheres of social, economic, political and cultural fronts in order to educate young people today as highly educated and thoughtful individuals.

A.E. Madji carried out a number of scientific researches and conducted research on the life and work of Abu Abdullah Rudaki [3]. From the materials of the scientist's personal archive, which is currently being processed, we can conclude that the main period of Madji's work on the legacy of A. Rudaki dates back to the 1950s. Of great interest is A.E. Madji's "Some Features of the Rudaki's Lexic"[4], which we believe dates back to the early 1950s. A mixture of handwritten and typewritten text stored on single-sided A4 sheets totals 32 pages. In the archive of the scientist, the manuscript text of that article also consists of 45 pages in the same format, which is partially double-sided.

The concept of national education defines today's policy and perspectives of the state in the field of national education of the young generation, education and upbringing of children. It regulates the essence, goals and tasks of national education at a new historical stage, and determines its place and position in the formation of a perfect human personality, which is one of the most important tasks of the state and society today and in the future. Educating teenagers and young people is the duty of every person of society and social institutions.

In our country A. Bobokhanov [5], A. Zunnunov [6], N. Komilov [7], U. Mahkamov [8], U. Uvatov [9], Sh.M. Shomuhamedo [10], E. Yusupov [11], G. Navrozova [12], O. Musurmonova [13], S. Nishonova [14], S.U. Khodzhanizayov [15] and other scientists have revealed that the pedagogical views of Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirazy have played an important role in the development of the ethno-pedagogical heritage of the peoples of Central Asia.

But none of these works mentions the use of the pedagogical ideas of Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirazi in teaching in higher education.

Pedagogical ideas have a great influence on the formation of a person's worldview. While briefly analyzing the work of Abu Abdulla Rudaki, Abulqasim Firdavsi, Saadi Sherazi, it became clear that their ideas of promoting high human qualities such as selflessness, humanitarianism, patriotism, knowledge, and courage are of great importance in educating young people. Many works of these thinkers, aimed at educating the young generation on the basis of love for the Motherland and high human qualities, serve the education of today's and future generations, raising their high spirituality.



The main reasons for applying the pedagogical views of Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirazi to the educational process are as follows. First of all, today, in the formation and development of the spirituality of young people, it is becoming an urgent issue to research the problems of using the views of Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirazi on social, cultural and moral-ethical education in the educational system. Secondly, various events and evenings aimed at using the spiritual heritage of Abu Abdullah Rudaki, Abul Qasim Firdavsi, Saadi Shirazi in education and moral activities are considered an integral continuation of the educational process, they help to further strengthen the theoretical knowledge acquired by students and expand the possibilities of empirical application. Thirdly, the types and forms of various spiritual activities conducted in the course of spiritual-ethical, educational work outside the classroom and the auditorium, the modern methodology used in them, help to strengthen the interest of students in researching the content and essence of the ideas of Muslim Renaissance thinkers.

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