

Using the Pedagogical Views of Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirazi in the Teaching Process in Higher Education

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Abstract: *This article illustrates the results of scientific research aimed at determining the knowledge and skills of students and young people on the life and work of Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirazi, and on this basis, determining the effectiveness of the "Integrative Thinking" method in forming mental and moral education in them within the framework of new pedagogical knowledge. The effectiveness of the "Integrative Thinking" method proposed in the pedagogical research was proven by mutual comparison of the indicators recorded at the end of the experimental work.*

Keywords: Integrated Thinking, Young Generation, Learning, Money, Water and Land, Human, Material Needs, Mind, Science And Knowledge

I. INTRODUCTION

It is important to launch advanced scientific and practical researches and create methodical and educational manuals for the purpose of spiritual and educational formation of a person and raising him as a complete human being.

In the process of education, it is important to apply the spiritual heritage of Abu Abdullah Rudaki, Abulqasim Firdavsi, and Saadi Shirazi to the students, to develop their knowledge and cognition, to make them aware of the national identity and the heritage of their ancestors. For this reason, experiments were conducted to determine the effectiveness of the "Integrative Thinking" method, which aims to introduce the pedagogical views of these three thinkers into the educational process.

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 Shirazi, 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.

Educational paradigms regarding the possibilities of using the pedagogical views of Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirazi in higher education institutions are determined by the presence of the following number of tasks:

- To determine the branches of science in which the pedagogical views of Abu Abdullah Rudaki, Abulqasim Firdavsi, and Saadi Shirazi can be used in higher education;

- Revealing the existing methods and methodologies of applying the pedagogical views of Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirazi to the pedagogical process;
- Selection of test subjects and planning the time and place of lessons, as well as conducting the first stage of the test;
- Development of the principle of teaching Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirazi's pedagogical views through the method of "Integrative thinking", formation of lesson plans;
- Selection of test subjects and planning the time and place of lessons, as well as holding the second stage of the test;
- Processing, analysis of the results obtained from the experimental test, and formation of the main conclusions.

Based on the first task, we tried to determine the educational subjects that create knowledge and skills in students based on the pedagogical views of Abu Abdullah Rudaki, Abulqasim Firdavsi, and Saadi Shirazi. As a result, it was known that it is important to use the educational views of thinkers like Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirozi in the teaching of "History of Pedagogy", "Philosophy", "Social Philosophy", "Fundamentals of Globalization", "Religious Studies", "Person and Society", "Spiritual-Educational Foundations of the Fight Against Corruption". The educational process organized in the higher education system, in particular, in the context of teaching subjects such as "Philosophy", "History of Pedagogy", "Social Philosophy", "Person and Society", "Fundamentals of Globalization", providing students with information about the spiritual heritage and pedagogical views of Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirazi, and the opportunities to further improve students' knowledge, thinking, and worldview will expand.

Based on our second task, the life of thinkers such as Abu Abdulla Rudaki, Abulqasim Firdavsi, Saadi Shirozi and the introduction of their pedagogical views into the lessons and the analysis of the existing methods of pedagogical modeling revealed that now traditional methods (lecture, question-and-answer, test) are used in the introduction of pedagogical innovations. In our opinion, achieving effectiveness in teaching the pedagogical views of thinkers depends on various factors, which can be divided into the following 3 groups:

1. Use of new methods in the course of the lesson ("Reserve of knowledge", "Smart book", "We and you", "Source of comments");
2. Introducing the use of information technologies (multimedia, electronic textbook, electronic manual, presentation) into the teaching process;
3. Encouraging students to think independently (working on themselves, encouraging creative thinking, using logical methods to form a worldview).

The method of "Integrative thinking" that we present belongs to the first category mentioned above and is distinguished by its effectiveness and does not require excessive time.

Not only students, but also pedagogical personnel, teachers, tutors and professors took part in our research, and it turned out that pedagogues are divided into the following categories for the introduction of modern pedagogical and innovative pedagogical technologies in lectures:

1. Innovators-adventurers (risk-takers) - they constantly work on themselves, introduce new materials into the lesson, conduct each lesson based on innovations;
2. Quick and early adopters of innovation - they follow in the footsteps of innovators and apply new materials and information quickly and briefly;
3. Timely implementers of innovation - the process of finding and learning new pedagogical technologies and innovative technologies takes a certain amount of time. Taking this into account, pedagogues belonging to this category first thoroughly study the innovation, and then apply it to the educational process;
4. Late adopters of innovation - these are pedagogues who are hesitant or suspicious of any innovation. They only search when they need it and apply certain innovations to the pedagogical process;
5. Skeptics - they often prefer traditional technologies, adopt new things too late, and are skeptical of new things.

II. THEORETICAL ANALYSIS

Scientific research aimed at studying the work of Abu Abdullah Rudaki, Abulqasim Firdawsi, and Saadi Shirazi has been conducted at universities in a number of countries around the world, including the University of Malaysia [1],

Cambridge University, Leiden University, Boston University and Allameh Tabatabai University[2]. In particular, among the foreign scientists who studied the spiritual and moral aspects of their mystical worldview, M. Bahraman, A. Aniswal, Ch. Melville, M. Khoshnamvand, L. Uluch and others can be included.

As M. Bahraman and A. Aniswal noted: "Shahnoma consists of more than 50,000 rhythmic clauses, which is three times larger than Homer's Iliad and 12 times larger than the German Nibelungenlied" [1]. According to Lale Uluch, "Firdawsi's Shahnoma has two main functions for the Turks, the first is that it served as a model for the Shahnoma of the Ottoman Turks. Secondly, Shahnoma served as a source of historical information about Anatolian Turks" [3]. 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"[2].

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 [14]. 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[10]. 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" [11], 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.

Sh. Ibrahimi et.al, while analyzing Saadi's work "Gulistan", found out that 31 paragraphs of this work contain sentences related to the Qur'an. This shows how perfect and at the same time complex this treasure is. In the research carried out at Smithsonian Research Institute of the USA, it is emphasized that the artistic and historical significance of Saadi's work "Gulistan" is determined by the fact that it was created during the 3 dynasties of the Timurids, Safavids and Mongols.

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 Uzbekistan, 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[6, 7, 8, 13, 23, 27, 28, 19, 18, 21, 26].

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.

III. METHODOLOGY

In introducing the pedagogical ideas of Abu Abdulla Rudaki, Abulqasim Firdavsi, Saadi Shirazi to teaching in higher education, we worked on the application of the "Integrative Thinking" method.

The method of integrative thinking is one of the interactive methods of thinking, and it is one of the non-traditional, interactive teaching methods based on the understanding of the interrelationship of rules, phenomena and features. Integrative thinking develops in students the ability to approach the studied problem in a new, non-traditional way. The

method of integrative thinking consists in gathering information, analyzing similarities, comparing, summarizing, synthesizing, connecting concepts between topics. The application of this method to the educational process consists of two stages. In the first stage, based on the purpose of the method, the teacher provides students with handouts on the pedagogical views of Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Shirazy, and additionally invites students to collect information on the topic. In the second stage, the teacher explains the pedagogical views of Abu Abdulla Rudaki, Abulqasim Firdavsi, and Saadi Shirazi in a taxonomic manner and explains the ideas in a sequence, connecting their similarities and differences.

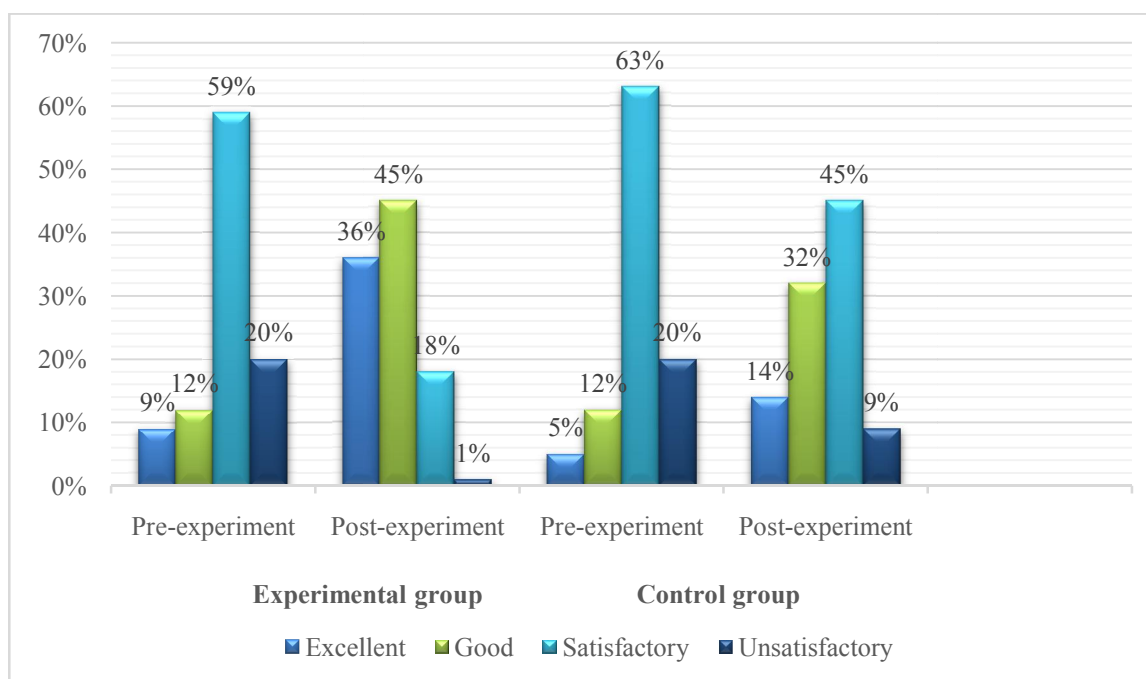
A total of 1180 subjects participated in our study, 158 in the experimental group, 143 in the control group from Bukhara State University, 146 and 143 respectively in the Navoi State Pedagogical Institute, 138 and 132 respectively in the Nukus Pedagogical Institute named after Ajinyoz, and 164 and 156 respectively in the Urganch State University, total 606 students in experimental groups and 574 in control groups.

According to the idea advanced in the mathematical-statistical methods of re-analysis of the results, the re-analysis was evaluated by determining the difference between the results of the students participating in the experimental test of the experimental and control groups at the end of the experiment. For this purpose, according to K. Pearson's criterion, the first stage final indicators of the students of the experimental and control groups and the indicators of the second, third and final stages were compared.

IV. RESEARCH RESULTS

The theoretical and empirical status of the students of higher education institutions about the life and work of Abu Abdullah Rudaki, Abulqasim Firdavsi, Saadi Sherazi and their pedagogical views was divided into excellent, good, satisfactory and unsatisfactory levels based on mathematical and statistical methods and evaluated accordingly.

Figure 1.



General results of students of higher education institutions on experimental work (%)

The experiment revealed that before the experiment, in the control group, the number of respondents in the "excellent" category was 5% and the number of respondents in the "good" category was 12%, but after the experiment, this value increased to 14% and 32%, respectively. However, in the experimental group, before the experiment, the number of respondents belonging to the "excellent" category was 9% and the number of respondents belonging to the "good" category was 12%, after the experiment, this value increased to 36% and 45%, respectively. This proves that the method of "Integrative thinking" is more effective than traditional methods.

We can see that the value of the "satisfactory" and "unsatisfactory" categories in the control group were 63% and 20% respectively before the experiment, while after the experiment the results dropped to 45% and 9%. Although the values of "satisfactory" and "unsatisfactory" categories in the experimental group were 59% and 20%, respectively, before the experiment, the results dropped to 18% and 1% after the experiment, which indicates that the effectiveness of this method is much higher.

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