



EFFECTIVE METHODOLOGICAL ASPECTS OF TEACHING THE PEDAGOGICAL HERITAGE OF THE EASTERN RENAISSANCE PERIOD BASED ON MODERN CREATIVE METHODS

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Annotation: This article analyzes the issues of integrating the pedagogical views of the thinkers of the Eastern Renaissance - Al-Farabi, Ibn Sina and Yusuf Khos Hajib with modern creative pedagogy (project-based education, case-method, interactive module). The study scientifically substantiates the methodological significance of the historical pedagogical heritage in developing students' critical and creative thinking and its role in improving the quality of education.

Keywords: Eastern Renaissance, Al-Farabi, Ibn Sina, Yusuf Khos Hajib, creative pedagogy, project-based education, case-method, humanistic education, methodological system.

Introduction. Today, the main problem in the educational practice of Uzbekistan is the imbalance between content and method in teaching the pedagogical heritage of the scholars of the Eastern Renaissance. In the curricula, the views of thinkers are often limited to a reproductive approach based only on biographical chronology and memorization of the titles of works. However, it is an urgent strategic task to connect the moral and philosophical teachings of scholars with the lives of today's youth, to influence their personal and social development through a creative approach [1]. This approach serves not only to strengthen the sense of understanding of national values and historical heritage in young people, but also to develop their creative, critical and logical thinking, and to form them as competitive individuals in modern society.

Main part. The pedagogical heritage of the Eastern Renaissance - the views of Al-Farabi, Ibn Sina, Yusuf Khos Hajib and other scholars on science and education provide a theoretical basis for modern creative pedagogy. While Al-Farabi assessed education as a means leading a person to happiness, Ibn Sina saw education and upbringing as a process related to the spiritual and physical development of a person, emphasizing the harmonization of scientific and moral aspects[2]. According to our analysis, the most effective methodological approach is to integrate these humanistic foundations with modern project-based learning. In the process of project-based learning, students become not just recipients of information, but project authors who explore the ideas of scholars about the perfect person in the context of today's social problems. For example, preparing a project based on a comparative analysis of the principles of social management in Al-Farabi's "City of Virtues" with modern corporate culture or public management models forms both historical knowledge and practical skills in students. The use of the case method in the pedagogical process helps to understand and critically analyze the heritage of scholars through real-life examples. Presenting Yusuf Khos Hajib's moral wisdom as problem situations (cases) in lessons forms students' independent decision-making skills. Research shows that by asking students critical questions and complex problem situations in the learning process, they are taught to develop creative solutions[3]. The use of interactive

modules and digital didactic tools in this process visualizes the study of the heritage of scholars. Using digital didactic methods, presenting Ibn Sina's "Canons of Medicine" or moral teachings in the form of an interactive module is fully consistent with the students' ways of receiving information. This, in turn, frees the views of thinkers in curricula from dry chronology and turns them into a personal development strategy for young people.

The theoretical significance of creative pedagogy is also manifested in connecting young people with practice. Eastern thinkers paid special attention to the harmony of science and practice. For example, Al-Farabi considered education as a means leading a person to happiness, and this principle is fully consistent with the principle of forming life skills in today's creative pedagogy[4]. Foreign experience shows that teaching using project-based learning, case methods, and digital tools significantly increases students' logical thinking and creative abilities[5]. In the Uzbek education system, by synthesizing the humanistic and ethical foundations of the pedagogical heritage of the Eastern Renaissance with these creative methods, it is possible to develop not only scientific knowledge in students, but also independent and critical thinking. This approach allows students to actively learn and apply knowledge in the process of independent research, rather than passively receiving it. It should be noted that creative pedagogy is theoretically considered one of the most effective means of developing the thinking of young people. The views of thinkers of the Eastern Renaissance on science and education theoretically support these creative processes. For example, Ibn Sina saw education as a continuous process related to the spiritual and physical development of a person, which is the historical basis of the concept of "L-L-L" (Life Long Learning) today. Thus, through creative methods (project, case study, interactive module), young people not only learn historical heritage, but also have the opportunity to apply it to practical life, create innovative ideas and become competitive specialists in society.

Conclusion. Combining the pedagogical views of the scholars of the Eastern Renaissance with modern creative methods (project, case study, interactive module) is the most effective methodological system in developing the thinking of young people. Through this integration, students not only gain a deep understanding of historical and national values, but also develop critical thinking, creative approach and independent decision-making skills. When the pedagogical views of Al-Farabi, Ibn Sina and Yusuf Khos Hajib are combined with modern creative methods, the educational process is enriched not only scientifically, but also morally and humanistically and serves to form young people as competitive individuals in modern society.

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