

Abu Nasr Farooobi's Views on Education

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Abstract

Among the thinkers of Central Asia, the bright star of his time, several scientific achievements of the Middle Ages, the development of advanced socio-philosophical thinking in the Near and Middle East are associated with the name of Abu Nasr Farabi. Al-Farabi wrote treatises in almost all the fields of science known in his time. In particular, Farabi gave a logical interpretation of the philosophical interpretation of education and upbringing from a specific religious, secular, philosophical point of view. This article analyzes Al-Farabi's views on education and upbringing.

Key words: Al-Farabi, ideal, pedagogy, view, philosophy, scientific achievement, socio-philosophical thinking

Introduction

When we talk about Eastern philosophy, our great ancestor Abu Nasr Al-Farabi is mentioned with special respect. Among the thinkers of Central Asia, the bright star of his time, many scientific achievements of the Middle Ages, the development of advanced socio-philosophical thinking in the Middle East.

Al-Farabi wrote treatises in almost all the fields of science known in his time. In particular, the philosophical interpretation of education and upbringing was logically interpreted by Al-Farabi from a specific religious, secular, philosophical point of view. Al-Farabi's views on education are based on the principles of his general worldview and are directly and consistently derived from his teachings on man, his views on psychology. In Al-Farabi's works, there are many ideas about the social nature of man, the need to educate him and what should be the basis for this, the methods of education and the purpose of it. We do not find a single work of Al-Farabi on education, but we have tried to systematically interpret the views on education from the works of the scholar "Thoughts of the people of the noble city", "Ihsa al-Ulum", "On the meanings of the mind". [1]

Since the creation of the human race, he has been trying to explore the whole universe, as if the mysteries of space, the mysteries of existence, are forever trying to solve puzzles, but sometimes the mind that tries to unravel the mysteries of the universe perishes without understanding its secrets. The question of what man is, how he differs from other created creatures in nature and the universe, and what his task is has not lost its relevance at all times. These questions are also reflected in Al-Farabi's views. In the teachings of the thinker, man is the most perfect and mature end of world development. In his pamphlet *On the Achievement of Happiness*, "... we begin to study man, and we learn the purpose and purpose of man's being human, and as a result we know what man is and what he is like."

The doctrine of human morality-Ethics occupies one of the most important and fundamental places in Al-Farabi's social doctrine. According to Al-Farabi, the intellect and the soul, with their infinite perfection, are embodied as human beings. But these beginnings are these natural beginnings of humanity. It is not enough for him to find perfection under his influence and become a human being, because man is a human being and needs speech and profession in order to achieve human perfection

[2]. It should also be noted that speech is not the only reason for a person to mature. It is also not appropriate for a person to be alone in order to reach maturity.

In the spiritual life of man, Al-Farabi focuses mainly on his two sides, the mind, consciousness, and morality. Education, in his opinion, should be aimed at cultivating a person as a mature, perfect person, both mentally and morally. So, the only task of education is to prepare the ideal person who can meet the requirements of society, keep it in unity, peace and prosperity. In all the works of the scholar, he concludes by describing the tasks of cultivating intellectually and morally mature, ideal people and creating an ideal society of mature, ideal people. The answer to the question of what are the positive qualities of a person and how they are created by cultivating positive qualities is as follows.

When Al-Farabi speaks of good qualities, he includes desire, will, ability, goodness and evil among such qualities, because he emphasizes that it is not possible to start the work of upbringing without knowing and determining what qualities and abilities a person has. Given this view of the thinker, it seems to me that in some sense the reasons for the negative turn of human education today have been identified [3].

Al-Farabi's pamphlet "On the Achievement of Happiness" contains a lot of valuable ideas, in particular, on pedagogy, the tasks and methods of education. This play describes Al-Farabi's socio-political ideas, state structure and views on the perfect man. Al-Farabi considers a perfect man to be "a wise man, a philosopher, an independent thinker." Although the mind is a natural, innate quality of man, but its development, its spiritual maturity, is the product of education and upbringing. This is because, according to Al-Farabi, moral qualities or vices are not innate qualities, but a process that arises in the process of life. As a result of good deeds, virtues emerge, while evils lead to various moral vices.

Al-Farabi's views on education stem from his teachings about man, his worldview. In Al-Farabi's works, there are many ideas about the social nature of man, what to pay attention to in teaching him, methods of teaching and education, and the purpose of education. It is found in the works "The City of Noble People", "Ihsa al-Ulum", "On the Meanings of the Mind". We have tried to organize and explain these ideas. The booklet "On the Achievement of Happiness" lists the order of learning; The sciences of nature are the sciences of the foundations of the universe, then the natural sciences, that is, the structure, shape, celestial bodies of nature, and then the sciences of living nature, plants, and animals, and then the things and phenomena that lead to man and his perfection. continues to need to start learning.

Al-Farabi, in his Ihsa al-Ulum (The Order of Sciences), enumerates all the sciences known to his time, analyzes the cultural sciences, that is, the sciences of human social life, after all other sciences, such as grammar, logic, philosophy, and mathematics. describes. The doctrine of human ethics is one of the most important and fundamental places in Al-Farabi's social teachings. Therefore, researchers studying Al-Farabi's social views focus primarily on his ethics. Al-Farabi pays great attention to education and upbringing, achieving human qualities, higher goals and perfection [4]. Education plays a responsible and important role in upbringing. From the above, it is clear that education is necessary for a person to be able to use natural phenomena for their own purposes and to interact with others in this way, to become a real member of society, to study its internal procedures and meet the requirements of society.

Al-Farabi focuses on the two sides of man's spiritual life, mainly his mind and morals. Education, therefore, in his view, must be directed to the cultivation of man, both intellectually and morally mature, perfect; Therefore, the only task of education is to prepare a morally mature person who can fully meet the needs of society and serve to maintain it in unity, peace and prosperity. , his views on

physical education, mental and intellectual education, aesthetic and moral education are also noteworthy. Although Al-Farabi's thoughts are up to his time and about his time, the philosopher's thoughts are still very relevant today. In particular, just as it is impossible to develop the mind and leave behind physical training, so it is scientifically proven that only physical training and not developing human knowledge can hinder the path to perfection. The philosopher shows that it is necessary to know the personal qualities of people and to take them into account in the process of teaching and upbringing before starting the educational work.

Al-Farabi's pamphlet "On the Achievement of Happiness" contains a lot of valuable ideas, especially on pedagogy, the tasks and methods of education. Before drawing any definite conclusions from these ideas, we will cite some of them in order to have a somewhat consistent understanding of Al-Farabi's pedagogy [5].

Al-Farabi writes about human forces and their formation, and the importance of education in this:

“What is needed is the power of the mind to create and discover with the help of the will. Al-Farabi also divides the intellectual powers into several stages and describes the qualities of the positive and negative phases that arise from it. Describes the intellectual qualities and innate qualities to the most precise parts.

As young people acquire the above-mentioned skills: profession, experience, determination and enthusiasm, and gradually acquire them, they become accustomed to using the way of logical thinking in all theoretical knowledge. All these qualities are identified and nurtured until maturity.

References

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