

THE ANALYSIS OF AL-FARABI'S THEORETICAL PEDAGOGICAL VIEWS

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Abstract:

This article analyzes the pedagogical views of the Muslim Renaissance. The historical truth is that the land of Transoxiana was considered a place of enlightenment and culture in the medieval Muslim East. The scientific heritage of al-Khwarizmi, al-Farghani, al-Farabi, Ibn Sina, Beruni, Zamakhshari and other great scholars and encyclopedists who came from our country has rightfully become a universal property. If in the former Soviet era a one-sided attitude towards the scientific heritage of these scientists was formed, then by the years of independence a comprehensive and in-depth study of the activities and scientific heritage of these great people began.

Keywords: Renaissance, Spirituality, Quran, Hadith, moral views, Caliphate, pedagogical processes.

Introduction

The ancient history and culture of Central Asia, along with the immense contributions made by the Eastern thinkers and philosophers who lived here to the development of world culture, have had a significant impact on all aspects of the lives of the people living in this region. The priceless legacy of past scholars has shaped and continues to shape the spiritual and moral consciousness and way of life of many generations. This influence is most notably expressed through a scientific-philosophical interpretation in the works of Abu Nasr al-Farabi related to humanism. The scholar emphasizes that moral qualities in a person are developed not only through traditions but also through knowledge and education. According to him, education is necessary for a person to be able to use natural phenomena for their own purposes, to maintain proper relationships with others, to become a true member of society, and to correctly study its internal rules so that they can meet the demands of society.

Main Part:

In a person's spiritual life, attention is primarily given to two aspects: their intellect and their morals (behavior). Therefore, according to Al-Farabi, education and upbringing must aim to develop a person into a mature, perfect individual both intellectually and morally. Thus, the primary goal of education is to prepare an ideal person who can fully meet the demands of society



and serve to maintain it as a whole, in peace and prosperity. According to Al-Farabi's teachings, a person cannot achieve perfection and happiness alone, as they need the help and support of others. Furthermore, education must be conducted in a way that aligns with a specific goal.

Abu Nasr al-Farabi, as the founder of social and political sciences in the Near and Middle East, worked extensively on the issue of human ethics and human perfection. "A person's goodness," says Al-Farabi, "lies in the powers, abilities, and learned actions that help them achieve their set goals. The badness of a person lies in the powers, abilities, and learned voluntary actions that hinder the achievement of their goals." Al-Farabi emphasizes that anyone who embarks on the study of theoretical knowledge must also be morally and ethically pure. In his treatise "On What Should Be Known Before Studying Philosophy," he writes: "Before studying philosophy, you must cleanse yourself of desires and passions so that you are left with the desire for perfection, not base desires like greed and sensuality. This cleansing of character should not be just in words but also in practice. Only after that, it is necessary to purify the soul, spirit, and self to avoid mistakes and misguidance and to begin following the path of truth."

The famous Greek philosopher Aristotle (Aristotle) spoke about human ethics, and Al-Farabi interprets his views as follows: "Aristotle explains that there are four goals that are considered noble and should be pursued, based on a point of view that sees them as superior to other desires, and these goals are: physical health, the health of the senses (organs), the ability to perceive various things (which exists because of this health), and the health of the ability to strive (this health also exists because of this ability)..." If a person achieves kindness, beauty, nobility, and greatness not through other people, but through themselves and the connection between their soul and what exists between them, then that person has truly achieved kindness and perfection." Al-Farabi also comments on the moral teachings of another Greek philosopher, Plato (Plato), as follows: "If a person is superior to any animal, that superiority lies in a power that helps differentiate between things and actions. Using this power, a person uses things and actions according to their own will. The person observes which actions are beneficial and which are harmful until they clearly understand them, then chooses what is beneficial and adopts it, while rejecting what is harmful and avoiding it. The transformation of powers into action occurs through experience. The essence of experience is thinking about specific types of things and reflecting on the generalities that correspond to those things. Through experience, a person reflects on the opposite state of the true nature of things, and anyone who is confused about this is not perfect. Rather, the person who gains the most experience in this matter is the most perfect person."

When analyzing social ethics, Al-Farabi sought to ground his views on improving social morality, the formation of ethics, the relationship between humans and society, human virtues, justice, the education of an ideal community, and the upbringing of a perfect individual. He emphasized in his works that a person is not naturally good, morally pure, or evil, but these qualities and characteristics are formed under the influence of social environment and upbringing.

As researcher N.S. Kiraboyev writes, "The highest happiness is the ultimate degree of perfection, and Al-Farabi explains that it can be achieved through intellectual virtues, intellectual perfection, theoretical knowledge, and philosophical truth." In other words, happiness is attained not by



following one's desires, but through reason guiding the human soul. Al-Farabi's views on this are extensively elaborated in his work *The Treatise on Happiness*.

Al-Farabi was the first scholar to create a systematic teaching on the principles of social reconstruction. His humanism-oriented teachings became one of the greatest achievements of Eastern social and philosophical knowledge.

Al-Farabi understands ethical virtues as wisdom, knowledge, and being thoughtful; conscientiousness, humility, prioritizing the common good, truth, striving for spiritual excellence, and justice. However, the most important of these virtues is that every person should be knowledgeable and enlightened. For this reason, he views ethics as being intrinsically connected with reason, considering it as a form of ethics based on reason. From this, we can see that Al-Farabi interprets ethics not only as a set of behavioral norms but also as the result of individuals' intellectual activity.

The famous Egyptian scholar Osman Amin, in his book *Islamic Philosophy*, states that "The worldview of Islamic thinkers—al-Kindi, al-Farabi, Ibn Sina, Ghazali, ar-Razi, Ibn Miskawayh, and Ibn Rushd—was influenced by Epicureanism and Aristotelianism, which entered through the works of ancient Greek scholars such as Galen, Hippocrates, and Aphrodite" [333:29]. Throughout his life, Al-Farabi sought to shape the ethics of a perfect person, while also creating several works aimed at enriching the intellectual level of individuals. In his *Book on the Classification of Sciences and Their Order*, he writes: "With the help of this book, a person can compare different sciences and gain an understanding of which ones are more worthy of attention, beneficial, perfect, truthful, and powerful, and which are of lesser importance."

According to scholar S.K. Satibekova, "For Al-Farabi, the problem of searching for the 'Human Element' in science was the essence of his life." For this reason, Al-Farabi explored aspects related to humans, their ethics, and their perfection in all the sciences he studied. For instance, in medicine, Al-Farabi was interested in the causes of diseases and the general principles of healthcare; in mathematics, he explored the nature of mathematical concepts and their role in human life; in music, he focused on the laws of harmony, proportion, and the effect of music on the human psyche. Al-Farabi's main goal as a philosopher was to study the existence of the human world and its multifaceted aspects. He writes: "There is no more sound, useful, and definite evidence than the testimony of various kinds of knowledge about that one thing (i.e., 'human')." Al-Farabi considered all sciences to have an equally significant role in studying and understanding the issues of human society, ethics, and education, which are key factors in societal development.

According to Al-Farabi's teachings, the formation of a person involves their behavior, morals, innate qualities, character, and psychology. While researching human problems, he expanded the scope of his studies to include the issue of "happiness." As a successor to ancient philosophers' teachings, Al-Farabi views humans as social beings and focuses on the issue of educating them to become perfect individuals. He believes that the primary duty of leaders and rulers is to create the conditions for the proper development of each individual and social groups. According to Al-Farabi's philosophy, humans are intelligent beings in the world under the moon, possessing a desire to strive towards beings similar to themselves (other humans). He explains that the reason for this is that humans are unable to find alone all the things necessary for their survival.



When studying the causes that unite people, Al-Farabi comes to the following conclusions: Firstly, every person feels the need for another, and they are equal in status; Secondly, the activities of all people united in a community serve as a foundation for fulfilling each individual's needs and achieving perfection.

According to this, Al-Farabi believes that in order to satisfy material needs, voluntary unions—cities—are initially formed. "Indeed, Al-Farabi recognized that development moves from the bottom up, and the emergence of humans is the highest perfection, acknowledging their complex path of formation."

The unification of all humanity into a single alliance was the dream of the philosopher Al-Farabi, who had no doubt that humanity was created for happiness. Therefore, Al-Farabi created his own doctrine about society to lead people to happiness and prosperity. According to this doctrine, the means that unite people include natural qualities, ethics, and linguistic unity. Each nation embodies these characteristics in its unique way, which is why it is called a nation. Peoples differ from one another in terms of their natural traits, characters, languages, and national identity in upbringing.

In Al-Farabi's teachings, several factors play a crucial role in the formation of human ethics. For example, it is characterized by the differences in the physical nature of individuals and their interactions with each other. It should be emphasized that if a person consumes intoxicating substances, they are inevitably led to immoral behavior. Additionally, a person's ethics will change depending on their relationships with different people. All of this indicates that Al-Farabi had his own doctrine on ethical education.

The Orientalist scholar Adam Mes describes the people who lived in the Middle Ages as follows:

1. Kings (Muluk), whose rights demand that they be the first;
2. Ministers, distinguished by their wisdom and humorous situations;
3. High-ranking individuals (Ilya), whose wealth elevates their status;
4. The middle class (Ausat), who are granted their position due to the knowledge they have acquired (ta'addub).

Conclusion:

All the remaining people are considered to be the filthy foam, the lowest creatures in the swamp, each concerned only with food and sleep. However, Al-Farabi does not make a strict judgment over such individuals. On the contrary, he promotes the idea that any person can elevate themselves to the level of virtue through education and upbringing, and he attempts to scientifically substantiate this view. Al-Farabi, in agreement with Plato's ideas, writes, "Since the soul is the noblest realm, a person must first perfect their soul. Honoring the soul is not about satisfying its desires, because if it were so, the desire to fulfill the passions of children and ignorant people would seem like honoring the soul. What they consider good and pleasurable, their souls would also desire, yet satisfying these passions would bring great harm to a person. In reality, the value of the soul must lie in its purification and the fulfillment of desires that are considered praiseworthy according to divine laws."

In this context, Al-Farabi emphasizes that a person can only achieve perfection by controlling their desires and passions, and that religious faith assists in this process. He also warns that in the cultivation of human nature, it is crucial to eliminate bad behaviors.



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