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<https://doi.org/10.26577/JOS-2019-3-o13>**Suleimenov P.M.¹, Turar A.²**¹Candidate of Political Science, Associate Professor,
Al-Farabi Kazakh National University, Kazakhstan, Almaty, e-mail: spirimbek@mail.ru²Teacher, doctoral student,
Al-Farabi Kazakh National University, Kazakhstan, Almaty, e-mail: aidanaturar1995@gmail.com**AL-FARABI'S THOUGHTS OF IMPORTANCE
OF TEACHING AND KNOWLEDGE**

On this article, Al-Farabi is widely considered the problem of education and pedagogy in the philosophical system as the social phenomenon. This phenomenon is closely related to the human body, as well as confirms that each individual can be the member of society, can achieve the level of his own personality, on the result to achieve their main goals prepares from the earliest age. Whole activities directed to education on Al-Farabi's view, formulated on certain stage and values in society, teaching and practical possibilities as the personal development. The main goal of education to achieve the level of personality, but the main goals of people living in this world absolute goodness- defined as achieving the highest level of happiness. On these explanations edited the importance of scientific works of ancient authors, repaired and explained, formed to the methodical type as most pupil will be able to read and understand.

Al-Farabi united the learning and experience as the importance of education: every theoretical knowledge must be practiced in practice.

Key words: Education, theory, experience, political leader, moral, an individual, pedagogical, intellectual knowledge, didactics.

Сүлейменов П.М.¹, Турар А.²¹саяси ғылымдарының кандидаты, доцент, әл-Фараби атындағы Қазақ ұлттық университеті,
Қазақстан, Алматы қ., e-mail: spirimbek@mail.ru²докторант, әл-Фараби атындағы Қазақ ұлттық университеті,
Қазақстан, Алматы қ., e-mail: aidanaturar1995@gmail.com**Шығыстың ұлы ойшылы әл-Фарабидің
оқу мен білім берудің маңыздылығы туралы ойлары**

Бұл мақалада әл-Фарабидің философиялық жүйесіндегі білім мен педагогика мәселесі әлеуметтік феномен ретінде жан-жақты қарастырылады. Бұл феномен тікелей адам жанымен тығыз байланысты, сонымен қатар, әрбір жеке тұлға қоғамның мүшесі болуға, өзінің жеке кемелінің деңгейіне жетуге, соның нәтижесінде өзіне қойылған басты мақсатқа жетуге ерте жастан бастап дайындалатынын растайды. Білімге бағытталған іс-әрекеттердің барлығы әл-Фарабидің ойынша, белгілі бір кезеңде және қоғамда құндылықтар, ілім мен тәжірибелік мүмкіншіліктерді тұлғаның игеруі деп тұжырымдайды. Білім алудың басты мақсаты жеке тұлғаны кемеліне жеткізу болса, ал әлемде адамзаттың өмір сүруінің басты мақсаты абсолюттік жақсылық – жоғарғы деңгей деп танылатын бақытқа жету деп анықталады. Бұл түсініктемелерде ежелгі авторлардың ғылыми еңбектерінің маңызын өңдеп, жөндеп ықшамдап түсіндіріп, көпшілік оқушы қауымға оқып түсінуге ыңғайлы методикалық түрге келтіреді.

Әл-Фараби, білім алу мақсаттарының барлығы үйрену мен тәжірибені бірдей деңгейде біріктерді: кез келген алынған теориялық білім тәжірибе жүзінде іске асырылуы тиіс деп тұжырымдайды.

Түйін сөздер: білім беру, теория, тәжірибе, саяси көшбасшы, моральдық, жеке тұлға, педагогикалық, интеллектуалды білім, дидактика.

Сулейменов П.М.¹, Турар А.²

¹кандидат политических наук, доцент, Казахский национальный университет имени аль-Фараби, Казахстан, г. Алматы, e-mail: spirimbek@mail.ru

²докторант, Казахский национальный университет имени аль-Фараби, Казахстан, г. Алматы, e-mail: aidanaturar1995@gmail.com

Значимость образования и обучения по взглядам аль-Фараби

В этой статье в качестве социального феномена разносторонне рассматриваются проблемы образования и педагогики в философской системе Аль-Фараби. Этот феномен тесно связан с душой человека, а также подтверждает, что каждый человек с ранних лет готовится стать членом общества, хочет достичь совершенства, а в результате добиться поставленной перед собой цели. По мнению Аль-Фараби, вся деятельность, направленная на образование, является осваиванием человеком ценностей, знаний и практических возможностей в обществе, в каком-то периоде времени. Если главной целью получения образования является достижение личностью совершенства, то цель жизни человека в мире – добиться высшего уровня счастья, абсолютного добра.

Аль-Фараби объединяет все уровни познания и практики с целью получения знания: любое полученное теоретическое знание должно применяться на практике.

Ключевые слова: образование, теория, практика, политический лидер, моральный, личность, педагогический, интеллектуальное знание, дидактика.

Introduction

All the centuries thinkers have questioned what must be learned in order to be in harmony with the age at which they live, to find their places in society and eventually to become a citizen of the community. After that it is clear that there is a need for knowledge.

However, there is a wide variety of ideas about education and scientific knowledge, even contradictory to each other. Among the thinkers, thoughts and teaching one of the philosopher Abu Nasr Al-Farabi are great of importance, who contributed to the formation and development of science. Several scientists think that this philosopher focuses on logic, metaphysics and political science, although we cannot deny his eagerness to knowledge on the basis of Plato's impressive works.

General, Abu Nasir Al-Farabi (870-950 years) – was born in the soldiers family a great world renowned thinker, philosopher, sociologist, mathematician, astronomer, physicist, botanist, linguist, logic, musician. Al-Farabi studied in Otrar madrasah, Shash, Samarqand, Bukhara, after Harran, Egypt, Haleb (Aleppo), Baghdad. On the result of this knowledge, Al-Farabi became “Second world teacher” (Kul-Mukhammed M., 2007:96).

Alfarabi's intentions was great to understand the world and humanity, to determine the place of last in the world, and to achieve a full and intuitive image of the world and society.

The intellectual heritage of an ancestor as many works of science is filled with direct antique philosophy, including philosophical doctrines and

translations of Plato and Aristotle. As the scientists conclusion, there are from seventy to hundred and sixty tracts of Al-Farabi. (Tazhibayeva T.L., 2011:89).

In the philosophical system of Al-Farabi education and pedagogic were one of the phenomenon of society. This phenomenon is closely related to the human body as well as confirms that each individual can be the member of society, can achieve the level of his own personality, on the result to achieve their main goals prepares from the earliest age. Despite the fact that Al-Farabi has no specific work on direct education and pedagogy, he has mastered his philosophical thoughts about “The path to happiness”, “The meaning of the word” Intelligence “,” The Pre-Trial Pre-Learning “,” Civil Policy “ a person can make sure that they can clearly identify elements of pedagogical doctrine.

Whole activities directed to education on Al-Farabi's view, formulated on certain stage and values in society, teaching and practical possibilities as the personal development. . The main goal of education to achieve the level of personality, but the main goals of people living in this world absolute goodness- defined as achieving the highest level of happiness.

Research methods:

On this article we use the comparative theoretical methods of research as a scientific instrument on the basis of the philosophical foundations and theoretical significance of Al-Farabi's importance in education and knowledge.

In the process of research .we use the researches of foreign and domestic authors whose works are

related to our theme. To the themes we will use hermeneutic and comparative, stylistic methods of research.

The ideas of Al-Farabi about the importance of education and knowledge in the process of philosophical research, in accordance with the basis of the study, will be used Phenomenological analysis methods.

Main part:

Ideal person, According to Al-Farabi, the person who has achieved the perfection of theoretical goodness and mercy, the perfection of moral education, which summarizes the intellectual knowledge. This theoretical and practical goodwill is acknowledged to have a leading role in the political leadership of the other members of society. Al-Farabi united the moral and esthetic values: goodness is beauty, beauty is the image of goodness; beauty is value measured with smartness. The works of Al-Farabi have contributed to the rise of the European Renaissance

Farabi played an important role in promoting the science and ancient culture of the East and the West, contributed to the development of education at that time (Audanbek Kobesov, 2004:13).

This perfect education, which is expected of knowledge, combines knowledge and moral education; it is both good and happiness at the same time.

Theoretical and practical perfection can only be achieved in society. If the person will live out of society, he only can learn to be a wild animal. Therefore, one of the main aim of knowledge "The creation of a united ideal society for the sake of finding happiness in all cities" (Al-Farabi. Social and ethical treatises, 1975:352-353).

Al Farabi determined upbringing of political leader as one of the main goal of knowledge, because any community needs leader who will guide itself and demand to the right way.

Beside the goals above, Al-Farabi promotes creativity and concluded as the main reason of this maturity in theoretical and practical creativity is a sign of nobility.

Al-Farabi united the learning and experience as the importance of education: every theoretical knowledge must be practiced in practice (Altayev Zh., 1997:67). If science is not put into practice, it will mean no value.

To achieve these goals on the basis of knowledge and teaching, Al-Farabi added to Plato's thought

What the teaching means?

Al-Farabi used many thoughts to explain this concept: discipline (ta'dib), correction (taqwim), teaching (tahdhib), direct (tasdid), practice or learn (irtiyad), orient and bring up (tarbiya).

One of tracts of Al-Farabi "to reach happiness", Al-Farabi identifies education as teaching the people and cities theoretical goodness. Good discipline, in his thoughts, a set of good qualities, and discipline is the way to create moral qualities (Abu-Nasir Al-Farabi, 2014:504).

Al-Farabi determines the difference between instruction and discipline. The previous one teaches theoretical culture, the last one teaches to absorb the practical and technical qualities. Therefore two of them are different. Al-Farabi differs from Plato by giving special importance to sensuality. He explained the bodies of sensuality as the way of taking knowledge. The conclusion is Al-Farabi defines knowledge as the conception begins with sensual perceptions. He also drew attention to the idea that Aristotle's "The Book of Demonstrations" (Interpretations), in which he wrote: "Whoever loses his belongings is deprived of knowledge" (Kobesov A., 2002:87).

Despite the fact that al-Farabi's emphasis on education is closely related to sensuality, great other philosophers think that sensuality is only instruments of consciousness and consciousness in its turn, is aimed at understanding. He explained on the basis of idea Platon that the basic nature of learning is to remember.

Education is acknowledged to be necessary for all members of society in the Al-Farabi mentality aimed at achieving perfection and happiness. Therefore, the educational methods should be adapted to what community group orientation.

There are two basic methods on teaching: the first of which was a belief for the general public and the other was recognized as an action for the elite community. If the method of expression is achieved by word, the convincing method is guided by the word together.

Based on Plato's educational model, al-Farabi formulated the dialogue and word delivery methods as important parts of education.

The general education of the people is also thought to be based on their level of consciousness. One of the methods to teach the members of such a community- it is deemed necessary to explain the phenomena that are difficult to understand through imagination with metaphor and other similar images.

Beside the methods above, Al-Farabi noted memorization and repeat as an important role of education.. Philosopher divided to two section last one: the first to repeat words until pupil will memorize it, second is d-oriented to formulating a deeper understanding than just memorizing it.

Al-Farabi replied that the memorization and

understanding of what is more important in education is far more memorable than remembrance, and that the memory is limited only to memorization of the details of knowledge, and that the understanding motivates the thinking to fully comprehend the learning phenomena.

It is seemed that, nowadays, the teaching methods of Al-Farabi are using in high level educational institutions shows us its importance.

General, let's talk about Al-Farabi's thoughts about the pupil and the teacher, the main participants in education

According to the observer, the teacher should be educated on a voluntary basis, without any problem. General, teacher should fit the following scientific and moral requirements: the individual who get high level education in own specialty, can show the phenomena that could be shown, can teach to the knowledge which he/she knows, can withstand various problems.

And pupil should have the following qualities: the quality to understand the conception of education, to adopt it and to explain these conceptions.

Although, according to Al-Farabi competitor always wants to study, person who only focuses attention on education. Because study or learning needs a long- term.

Al-Farabi put a special emphasis on the subject of education as well as the list of subjects that are different from the basic characteristics of its participants..

In every stage to achieve own goals education should be through a particular program, it should be the sequence of education. Al-Farabi viewed the program structure as an important part of education that contributes to the cultivation of the nation's cultural heritage and, on the other hand, the culmination of its emotions. With this understanding, Al-Farabi does not only sum up systematically the branches of science, but also focuses on classifying them as the first among the Muslim philosophers. His "Science Classification" tract is classified in the field of acquired knowledge (Al-Dzhindi Nazikh Akhma, 1991:26).

According to philosopher, the beginning of the education should start with the language and its structure. General person who speaks other languages initiates the study of other sciences.

It is possible to notice that the thinker attaches great importance to the language, he has mastered several languages that contributed to comparing societies with different cultures. He thought that the education program after learning languages have to directed to learn logics. Because the arabian word

'logic' (mantiq) combined word and intelligence, therefore according to the thinker, learning a language has been recognized as the beginning of the work of a person with a complex knowledge.

The next component of the educational program is mathematics. Al-Farabi admitted to learn arithmetic as the basis of theoretical sciences: 'Those who want to learn theoretical creativity should start with numbers and sizes because these systems are optical, astronomical instruments. The philosopher divided math to several types: numbers (arithmetic), geometry, science astronomy, music, dynamics and machine-building science

After such exact sciences, theology and metaphysics, then political science, law, academic theology are considered in the program. Briefly, the education program of Al-Farabi consists of the following groups of branches of science: language science, logic, mathematics, natural sciences, theology, political sciences, law and academic theology. However, Al-Farabi pointed out that philosophy is the father of all sciences. Because, this science was explained as the reason of every causes which managed with people. Philosophy allows you to explore the best of phenomena in the best possible way, and it is also a blessing to happiness. Al-Farabi's Treatise on "Pre-Trial Pre-Trial Predicts states" that there are nine different approaches to philosophy, and they are based on the work of Aristotle. They are :

Knowledge of all schools in philosophical science.

Mastering the main goals of each books of Aristotle.

Mastering the science that is the basis of philosophy

To know the main goals of philosophy.

Knowing the ways to achieve the goal of achieving perfection of philosophy.

Mastering the languages of every books of Aristotle.

Knowing the meaning of adding uncertainties to Aristotle's books.

Determine the circumstances of a person who know philosophy.

To know every necessities from teaching Aristotle's books (Abu-Nasir Al-Farabi, 2014:504)

Al-Farabi's teachings reflect the philosophy and education of the world from the antiquity to the medieval period and its inclusion in the modern era. Despite the recent advances in science, the importance of al-Farabi's heritage is rising day by day. There is no doubt that the use of elements of the great thinkers in education and upbringing, including the knowledge of

languages and mathematics, is still undeniable that education without upbringing and upbringing without education can not stand are clear evidence. Al-Farabi's didactics "Great Book of Music" plays many role: this is a wonderful example of how the work of finding and extracting the most difficult and complicated science, such as music. The great didactic news of author is to give a great introduction to the textbook covering methodological, methodological and historical issues of musical science (Kobesov A., 1998).

Al-Farabi required using of solid method" and "gentle method" to teach members of community especially young people, and he said: *"Teacher's method of study should not be too strong or too tough. If the study is too strong pupil will hate their teachers. If there is a very humiliating humility, there will be a risk of being neglected by teachers, disrespectful, and lazy to science"*.

This is also a pedagogical principle that has not been abolished today.

Indeed, it is not permissible to disagree with the point that everything is divided into one, and that the anticipation of health is an enemy of science, education,.

There are two basic forms of teaching in Al-Farabi's didactics: first, motivation for the intelligent students, conviction by abstraction imagination, making sure; second: visual representation for the average student. Reliability, conviction, in our opinion, the current state of affairs is heuristic, lecture, and problematic teaching methods Al-Farabi also touches on the technique of teaching practical arts and handicraft, offering oral lessons to be combined with training and practice.

In these explanations, the essence of ancient writers' works is elaborated, repaired, and explained to many methodologically acceptable types of readers.

Abu Nasr al-Farabi has re-constructed the foundations of science such as philosophy, logic, and has sought to distinguish the meaning of each

science by identifying its essence as a separate discipline.

He also carried out extensive research on the subject of mathematics; he discovered great discoveries in mathematics, astronomy, and enormous studies in physics. He has written many works in the sphere of natural sciences such as medicine, chemistry, mineralogy which is known until our days. He has analyzed principles of ancient Greek scholars (Al-Farabi, 1992:45).

Al-Farabi is a self-taught scholar. He was primarily interested in Greek science, his philosophy, especially the works of his teacher Aristotle.

We know that Al-Farabi was first recognized as a philosopher. Most of his philosophical works are intended to study Greek scholars, especially Aristotle's heritage. Farabi wrote comments on Aristotle's "Category", "First and Second Analytics", as well as his philosophical and logical works. He also created the treatises as "Pearl of the Pearl", "The Views of the Best Citizens", "The Content of Problems", "The Science of Science", "The Happiness" and others. Abu Nasr al-Farabi has rebuilt the foundations of such branches of science as philosophy, logic, and tried to distinguish the meaning of each science by defining its essence. He made extravagant research on the air, opened up great discoveries in mathematics, left works about astronomy, and enriched physics with fresh thoughts. He has written many works in the sphere of natural sciences such as medicine, chemistry, mineralogy which is known until our days.

Al-Farabi – a great didactic methodologist who has a great place in the history of pedagogy.

Selection of the craftsman's heritage in this area and the use of modern pedagogical science for the benefit of development is one of the most important tasks. Farabi's heritage is now being taught at Al-Farabi Kazakh National University, which means Farabi's academic theoretical achievements have an important role in educating talented students.

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