

THE ROLE OF ABU NASR FORABI IN RENAISSANCE PEDAGOGY

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Annotation: *This article briefly analyzes the science, in particular, the pedagogical activity of Abu Nasr Farabi, a representative of the early Muslim renaissance period. The scientific ideas presented in his works, which are still relevant for today, are analyzed as the main object. At the same time, the ideas of Greek scientists were enriched on the basis of the new scientific ideas encountered in the work of the scientist, and the pedagogy of the Middle Eastern peoples was further enriched as a result of the work of the scientist.*

Key words: *Renaissance, Philosophy, Logic, Rhetoric, Pedagogy, Ethics, Ideal community, scientific-philosophical, spiritual consciousness, natural phenomena, education.*

The ancient history and culture of Central Asia, the enormous contributions of Eastern thinkers and philosophers who lived there to the development of world culture had a significant impact on all aspects of the lives of the people living there. How much the priceless legacy of the past scholars has shaped and continues to shape the spiritual and spiritual consciousness and way of life of many generations. This influence was expressed in a more scientific-philosophical interpretation and was reflected in Abu Nasr al-Farabi's humanitarian works. The scientist emphasizes that moral characteristics are formed in a person not only through traditions, but also through knowledge and education. In his opinion, education is the ability of a person to use natural phenomena for his own purposes, and in this way to have the right relationship with other people, to become a real member of society, to improve his internal order. It is necessary for him to learn the rules and meet the demands of society.

In the spiritual life of a person, the thinker mainly pays attention to two sides: his mind and morals (behavior). Therefore, in his opinion, education should be focused on raising a person to become a perfect person both intellectually and morally, so the only task of education is to fully respond to the demands of society. It is the training of an ideal person who can give and keep him in unity, peace and prosperity. According to Al-Farabi's teachings, a person cannot achieve perfection and happiness by himself, because he needs

the help and support of others. Also, education should be conducted according to a purpose.

Al-Farabi is considered to be the scientist who defined education for the first time. The word “education” means giving a person theoretical knowledge based on teaching and explanation; The scientist emphasizes that education is the teaching of theoretical virtues, necessary norms of behavior and practical skills. According to Al-Farabi, it is necessary to study the personal characteristics of the students before starting education. After all, it is impossible to achieve the expected result without determining the desire, choice, will, positive and negative aspects, qualities and capabilities of a person. In his work “On the Attainment of Happiness” Alloma expressed his opinion about the method of learning knowledge. He said that the science that needs to be known is studied first, which is the science of the foundations of the universe. After learning it, it is necessary to study natural sciences and natural objects. After that, it is necessary to study the science of living nature, plants and animals in general, - he says¹.

According to Al-Farabi’s teaching, a person acquires spiritual and moral qualities, moral standards and professional skills with the help of education. He “promoted methods of encouragement, habituation, and coercion in education”². These methods, in turn, should serve for the education of a morally pure and perfect generation in al-Farabi’s “society of virtuous people”. In general, al-Farabi’s virtuous society, perfect human happiness, mutual support, wise chief, his views on equality are imaginative for his time. However, this doctrine, aimed at the spiritual liberation of man, the opening of his possibilities, and the foundation of humanism, made a great contribution to the development of advanced social thinking and expressed universal aspirations. “His social ideas were later developed in the work of contemporary thinkers: Abu Rayhan Beruni, Ibn Sina, Ibn Rushd, Bachmanyar, Nizami, Saadi, Abdurrahman Jami, Alisher Navai, Bedil, Iqbal, Ahmad Donish and others”³.

In fact, scholars who lived after the 9th-10th centuries also wrote many treatises on the issue of human morality and youth education. Gulshans of the world of Sufism, such as Najmuddin Kubro, Fariduddin Attar, Bahauddin Naqshbandi, Ahmed Yassavi, Jalaluddin Rumi, Abdurrahman Jami, Azizuddin Nasafi, Alisher Navoi, contributed to this good work. In their works, the views of al-Bukhari, al-Farabi, Ibn Sina, Abu Hamid Ghazali were developed at a new level. For example, Aziziddin Nasafi, analyzing the processes of human growth towards perfection in his treatise “Zubdatul Haqayyq” (Cream of Truths),

¹ Абу Наср Форобий. Рисолалар. – Т.: Фан, 1975. – 23 – 24 б.

² Хошимов К., Нишонов С., Иномова М., Хасанов Р. Педагогика тарихи. – Т.: Ўқитувчи, 1996. – 82 б.

³ Хайрулаев М.М. Абу Наср Форобий. // Мулоқот. – 1997. - № 4.

enriched this teaching with his thoughts from the perspective of time and era. In this treatise, Nasafi says: “There are many people who are not adorned with moral qualities and who do not know themselves, but they are not yet perfect. Man is one of the animal species. through knowledge, repetition, piety, and remembrance, it progresses through the ranks, and at each rank, it acquires a new name”⁴. His thoughts on moral beauty reflect the interpretation of hadiths on moral maturity, and his views on education and knowledge are consistent with the ideas of al-Farabi.

Pedagogical scientist S. Nishonova, based on the results of her many years of research, stated that “the education of a perfect human being is considered one of the main and important issues in the pedagogical teachings of the Eastern Renaissance, in moral works” emphasized. Scientist N.Komilov stated that in the Middle Ages, “ideas about the perfect person became of great socio-ethical importance, it made a person to be educated in the spirit of honor, goodness and Great Goodness, to strengthen love and loyalty. Always, He reminded people of their humanity at every moment, helped them to refrain from writing, evil deeds, and unwanted actions, and ensured that the building of faith and conscience became stable”⁵.

In conclusion, according to the definition of the officials of Tsarist Russia, “in order to exterminate a nation, it is not necessary to destroy them physically, but it is enough to destroy their customs and traditions”, the age-old culture of our nation was sharply was hit. For many centuries, the teachings on moral education formed on the basis of the oral creativity of our people, customs and traditions, universal values in Islamic teachings, and the scientific views of our great thinker ancestors, were initially conquered by Tsarist Russia. and then, after the October Revolution, it began to lose its importance with the introduction of the policy of atheism.

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