AL-FARABI'S VIEW ON THE SCIENCE OF PEDAGOGICS

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The legacy of Abu Nasir al-Farabi, which includes various aspects of society and the state, is primarily for humanity. Because he tried to serve the public in his conscious life. He devoted his work to the welfare of the individual, the country, the land, the whole world and the universe, and tried to solve the problems that were hotly debated or buried in the public sphere. That's why his scientific researches are still relevant.

What kind of pedagogical methods did the first teachers convey these rich treasures, how encyclopedist scientists came to the world from ancient times in the Middle Ages, how their pedagogical methods differ from modern education is one of the unsolved issues. In order to be able to predict our future, we need to correctly analyze our past and draw certain conclusions from it. The great figures of Greece, which is the homeland of philosophy as a science, revived and further developed the pedagogical ideas of Socrates, Plato, Aristotle, Euclidean, Pythagoras, Ptolemy and other Greek sages, and were able to combine theoretical knowledge and practical arts. When we study it, we will find a solution to some questions. From this point of view, the scientist's works are the key to mastering full-fledged, valuable real scientific knowledge. Such knowledge is general philosophy, which includes the fields of mathematics, physics, metaphysics, logic, grammar, and rhetoric. Al-Farabi's scientific works include "behavior", "morality", "hard work", "study", "knowledge", "cognition", etc. Pedagogical terms indicate that classical pedagogy is directly related to "theory of education" and "theory of learning" and that pedagogy is developed as a part of philosophy.

Al-Farabi was able to select the best art and knowledge of his time and created a real encyclopedia of his era. It can be said that there is not a single field of science that he did not express a profound opinion, that he did not pay enough attention to, and that he did not make a genius prediction [1]. Al-Farabi had a great desire to understand the world and humanity, to determine the place of man in the world, and to achieve a complete intellectual image of the world and society. The intellectual heritage of the thinker is full of philosophical teachings and translations of representatives of ancient philosophy, including Plato and Aristotle, and also his works in many scientific fields. According to scholars, al-Farabi has from seventy to one hundred and sixty treatises [2]. He focused on vocabulary practical methods of teaching and the principles of visuality and consistency, and made dialectical and logical concepts about them. At the same time, he suggested the need to implement these methods and principles in a unified pedagogical process according to the age characteristics of students (disciples).

According to Al-Farabi, there are many ways to learn science, but no matter which one you choose, you should start by learning the basic concepts, principles, and prerequisites of science. As a result of this, the ultimate reality-existence is recognized in its manifestations. Reading and learning lead us to know the origins of existence, and the conclusions drawn from them become a means of mastering scientific subjects.

The scientist examines the methodological, philosophical and methodological, pedagogical problems of education and study by combining and connecting them as a whole. Because knowing the origin and epistemological roots of the things and concepts being studied and considered helps to find the right methodical way to study them effectively. The measure of the effectiveness of such education is the matching of the beginnings of learning and existence. In his works, modern pedagogic science system and consistency, visibility, appropriateness, educational, learning, etc. symbols of didactic principles are shown.

In Al-Farabi's philosophical system, education and pedagogy are one of the social phenomena. This phenomenon is closely related to the human soul, and also confirms that every individual is prepared from an early age to become a member of society, to reach the level of his personal perfection, and as a result, to achieve the main goal set for him. Despite the absence of Al-Farabi's works specifically dedicated to education and pedagogy, his philosophical thoughts "Directing the path to happiness", "On the meaning of the word "Intellect", "On the prerequisites for learning philosophy", "Civil politics" and others one can make sure that clear pedagogical elements can be discerned from them. In these works, attention is paid to the purpose and methodology of education, the strength and consistency of education, the accessibility and visibility of education, the student's activity and pursuit of goals. Pedagogical concepts such as skills, habits, abilities, methods of education are analyzed. According to al-Farabi, all activities aimed at education are defined as the acquisition of values, knowledge and practical capabilities by a person in a certain period and society [3]. The main goal of education is to bring the individual to perfection, and the main goal of human existence in the world is defined as achieving happiness, which is recognized as absolute goodness - the highest level. A genius person, according to the scientist, is a person who has absorbed theoretical virtue and charity, which sums up his intellectual knowledge, and practical virtue, which reaches the limit of moral education. It is recognized that a person who combines this theoretical and practical virtue with real strength will become a leader in front of other members of the society and gain political leadership.

Abu Nasir al-Farabi, combining moral and aesthetic values, concludes that goodness is beauty, and beauty is the image of goodness, and beauty is a value measured by intelligence. Al-Farabi's works greatly contributed to the rise of the European Renaissance, played a great role in the success of the science and ancient culture of the East and the West, and contributed to the development of education in that period [4]. Al-Farabi explains that another purpose of education is to educate political leaders, because any society needs a leader who guides it and guides it on the right path. Al-Farabi also emphasizes creative ability, concluding that perfection in theoretical and practical creativity is a sign of wisdom as the main reason. According to the scientist, all the goals of education combine learning and experience at the same level: any acquired theoretical knowledge should be applied in practice. Scientific theory implies that it has no value if it is not tested experimentally [5]. In the process of realizing these mentioned goals, based on education and training, we notice that al-Farabi's views are combined with Plato‘s thoughts.

Al-Farabi in his treatise "The Way to Happiness" clearly explains how to educate young people in order to inculcate qualities such as heroism, generosity, charity, contentment, eloquence, and friendship throughout the generations, and considers the issue of child rearing and education as a well-known component of his pedagogical system. . He pays attention to the individual and age characteristics of the child, takes care of the child and emphasizes communication. Referring to the ancient Greek thinkers, the scholar advises to start actively teaching children from the age of 7-8. He paid a lot of attention to the issues of teaching and education and made many fundamental and deep opinions in this regard.

Al-Farabi distinguishes between instruction and discipline. The former teaches theoretical culture, while the latter teaches practical and technical skills. Therefore, they are two different worlds [6]. The scientist differs from Plato in giving special importance to sensory perception. He explains that the senses are the ways in which human beings perceive knowledge. It follows that al-Farabi interprets knowledge as a concept that originates from the senses. At the same time, he paid great attention to Aristotle's idea, which is written in the work "The Book of Demonstrations" (explanations), "Whoever is deprived of his sense organs, is deprived of knowledge" [7]. Despite Al-Farabi's emphasis on education, which is closely related to the senses, the great thinker explains that the senses are only tools of the mind, and the mind in turn is aimed at understanding/learning. It is based on the thought of Plato, who explained that the main nature of learning is memory.

Education, in Al-Farabi's understanding, is recognized as necessary for all members of the society aimed at achieving perfection and happiness. Therefore, educational methods should be adapted depending on the target group of society.

There are two main methods of education: the first is belief for the general population, and the second is recognized as action for the ruling community. If the demonstration method is achieved through words, in the persuasive method actions are guided along with words. Guided by Plato‘s model of education, al-Farabi argues that dialogue and speech contest methods are also important parts of education. The thinker also paid attention to the fact that the education of the general population should be carried out according to their level of consciousness. In teaching such members of society, it was recognized that another method of education is to explain phenomena difficult to understand through imagination with metaphors and other similar images.

In addition to the methods mentioned above, al-Farabi emphasized repetition and memorization as an important part of learning. The thinker divided the latter into two sections: the first is for the student to repeat the words until they are memorized, and the second is aimed at formulating in a deeper way than just memorizing. To the question of which of memorization and understanding is more important in learning, the sedentary scientist answered that understanding is much better than memorization, and at the same time, memory is limited to memorizing the details of knowledge, and understanding is that the phenomena being taught is fully contained in the mind and prompts to achieve results. Let's focus on al-Farabi's thoughts about the main participants in general education, that is, the student and the teacher.

According to the opinion of the thinker, it is necessary to imbibe the culture of teaching on one's own free will, without any obligation. In general, a teacher should meet the following scientific and moral requirements: he should have a high level of knowledge in his specialty, be able to easily demonstrate demonstrable phenomena, be able to share his knowledge with others, and be able to cope with various problems.

And the student should have the following qualities: the ability to understand knowledge concepts, the ability to accept them and the ability to explain those concepts.

In addition, according to al-Farabi, a seeker is a person who is always eager to learn, who is focused only on learning without paying attention to others. Because studying or getting an education takes a long time.

Apart from the importance of education, the main qualities of its participants, the scientist also attached special importance to the list of educational subjects. In order to achieve its goal at each stage, education should be carried out through a certain program, that is, there should be a sequence of education. Al-Farabi considered the structure of the program in education as an important part of education that helps a person to master the cultural values of his people, and on the other hand, to bring his feelings to the peak and perfection. With this understanding, the thinker not only systematized the fields of science, but was the first among Muslim philosophers to focus on classifying them for the purpose of education. His treatise "Classification of Sciences" occupies a special place in the history of science, because the methodology of classification of sciences is a fundamental work of world-class philosophy of science [8]. According to the great thinker, the beginning of education should be the language and its structure. A person who has mastered general languages opens up the initiative to learn other fields of science. The great importance of the thinker to language can be seen from his mastery of several languages, which helped him to compare different cultures and societies. He believed that after learning languages, the educational program should focus on learning logic. This is because the concept of 'logic' (mantiq) in the Arabic language unites words and intellectual processes, therefore, according to the thinker, language learning is recognized as the beginning of working the human mind at a complex educational level.

The next structural part of the educational program focuses on mathematics. Al-Farabi emphasized the need to learn arithmetic as a prerequisite for theoretical sciences: "Whoever wants to learn theoretical creativity should start with numbers and measurements, because these systems are devices typical of all optical, astronomical, and natural sciences. The thinker divided mathematics into several types: numbers (arithmetic), geometry, scientific astronomy, music, dynamics and the science of devices and machines.

After such specific sciences, theology and metaphysics, then political sciences, law, academic theology are considered in the program. Briefly, Al-Farabi's educational program consists of the following groups of sciences: linguistics, logic, mathematics, natural sciences, theology, political sciences, law and academic theology. At the moment, during the renewal of the educational content of secondary and higher educational institutions, it would be a very effective and understandable process to be guided by the logic of applying the system of the mentioned sciences, their content through interdisciplinary connections.

According to Al-Farabi, philosophy provides the best way to study phenomena and is also the path to happiness.

At the same time, in order for his will to be directed towards the truth, he must improve the power of the rational soul. When imitating Aristotle, let the love for him (Aristotle) not escalate to the point of considering him (Aristotle) more than

the truth (never), let it not be in danger of causing him a grudge and putting him in vain" [9].

From these views of Al-Farabi, he says that first of all, the researcher of science should aim for the truth and in this way, he should always be in search for his soul to be rational. When the object of research is, for example, Aristotle, he is devoted to him and warns not to put Aristotle above the truth, that is, to avoid the danger of personal idolatry, or to treat him with hatred in a distorted understanding of his ideas. That is why the scientist says that in his research, he should avoid idealizing the personality.

In many cases, when reminiscing about individuals or presenting their scientific achievements to the public, researchers tend to exaggerate praise or point out some aspects of the object of research as a mistake and complain about it. Otyrar's thinker emphasizes that such actions bring a lot of harm in the way of science.

Al-Farabi demanded the systematic use of "hard method" and "soft method" in the process of teaching and educating members of the general community, including young people: "The norm of behavior of a teacher should not be too strict, nor should it be too loose, because too strictness turns the student against his teacher, and too much indulgence takes away the value of the teacher, and the student will be indifferent to his lessons and his science. The teacher needs maximum enthusiasm and perseverance, because, as people say, the image that pierces a stone with a drop is like water. Also, it is better not to limit his lessons to only one science, because overloading the lesson with different subjects leads to disorder and loss of a certain system. All this prolongs the student's life, because if the treatment of the body, in the words of Hippocrates, prolongs life, then the treatment of the soul should lead to even better results" [9].

When describing the teacher's behavior, we imagine that al-Farabi himself applied these principles. As mentioned above, al-Farabi gave a great impression of the great personality of the teacher, who was serious and serious, who could convey his scientific thoughts, which are the pearls of his spiritual world, to his students in a simple and understandable language. Jamal ad-din al-Kifti (1172-1248), a historian of medieval Arabic science, noted that the sedentary thinker learned the skill of conveying difficult scientific concepts to other research scientists or students with easy and understandable thoughts from his teacher Yuhanna ibn Khaylan [10]. This is a pedagogical principle that has not been canceled today. In fact, it is impossible to disagree with the very reasonable opinion that dividing the mind into various things, taking it easy, not taking care of health is the enemy of mastering science and learning.

Al-Farabi's comparison of the teacher's patience in the process of imparting knowledge to the student with a drop of water that pierces a stone shows great patience and perseverance in one's work. Also, the thinker says that one virtue in education, i.e. one branch of science should be mastered first, without complicating it by mixing it with other sciences.

Consistently using the epistemological principle that humans do not have innate knowledge, Abu Nasir Al-Farabi refutes the opinion that ethical qualities are

born. These qualities are manifested thanks to skill and education. The scientist says that a person is not born rational, he only has the ability to reason, just as he is not born a villain or a bully, a secretary or a weaver from the beginning.

In general, there are two worlds surrounding humanity - one is the external world surrounding itself, and the other is the inner world formed by a person. A person subjectively forms his view of the world with his intuition and judgment. A person's aptitude for a certain profession is formed in daily skills and education, education or learning a profession. A person becomes a professional master of his work only when he develops the flexibility given by nature for some work. My grandfather says that this is an innate quality of Kazakhs. This also comes through hard work and diligence.

Al-Farabi's teachings are a reflection of the transition of philosophy and education from the ancient period to the medieval period and its assimilation into the modern period. Despite the emergence of new scientific achievements over time, the importance of Al-Farabi's legacy is increasing day by day. The use of the elements of the great thinker's teachings in education and upbringing, including the need to learn languages and mathematics at the basis of education, and the fact that education cannot be realized without education, and education cannot be realized without education, are undoubtedly clear evidences of this.

The work "The Great Book of Music" has a great place in Al-Farabi's didactics: this work is an excellent example of finding and creating a skillful methodical approach to such a difficult and complex science as music. One of the great didactic innovations of the author is the inclusion of methodological, methodical and historical issues of music science. Through the logic of the creation of music from the theoretical and methodological point of view, he showed an example of the transition from a scientific subject to an educational subject today[11]. Until now, methodical scientists continue to study the creation of educational subjects according to the subject matrix of science within the framework of didactics. Abu Nasir al-Farabi defined the methods and levels of learning the content of musical education. The content of scholarly musical education includes knowledge of music and ways of performing it (perceiving, understanding and memorizing music, having the ability to reproduce music, reaching the level of talent according to natural abilities), experience of performing music (performing music according to a model, listening to music), shows that it is the experience of musical creative activity (the act of creating new musical forms - musical perfection).

There are two main forms of teaching in the didactics of a sitting thinker: the first is proof for intelligent students, persuasion with the help of abstract imagination, conviction; the second: visualization for average students, that is, representation. The method of persuasion and persuasion, in our opinion, is close to the methods of modern conversation, heuristic conversation, lecture, problem teaching. In this regard, the scientist focuses on practical arts and manual arts teaching methods, and recommends conducting oral lessons in combination with the student's training activities. In these comments, the significance of the scientific works of ancient authors is elaborated, corrected, concisely explained, and put into a methodical form that is convenient for the majority of students to read and understand.

Al-Farabi is a great didactic methodist, a scholar who has a great place in the history of pedagogy. Sorting out the heritage of scholars in this field and using it for the benefit of the development of modern pedagogic science is one of the most important tasks.

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