

**ABU NASR FARABI'S POLITICAL AND PEDAGOGICAL VIEWS: AN ANALYSIS
BASED ON THE IDEA OF "THE CITY OF MERCY"**

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Abstract : This in the article Abu Nasr Al-Farabi 's scientific and philosophical views , his thoughts on education and upbringing , practical and philosophical instructions separately covered . Farobi saw education as the main tool for the spiritual and mental development of a person. He also paid special attention to ensuring the full intellectual, moral and social development of a person in the educational process. In his works, Farobi attached special importance to the role of the teacher, scientific thinking, moral education and the preservation of social values. This article analyzes Farobi's educational and upbringing views and considers how they are implemented in the modern education system.

Key words : Baghdad , Abu Bishr Matto ibn Yunus, "The city of virtue" , UNESCO , 617 million, Aristotle , pedagogy .

Abstract: This article highlights Abu Nasr Farabi's scientific and philosophical views, as well as his practical and philosophical guidelines on education and upbringing. Farabi regarded education as the primary means for the spiritual and intellectual development of a person. Furthermore, he placed special emphasis on ensuring the full development of an individual's intellectual, moral, and social aspects during the educational process. In his works, Farabi gave particular importance to the role of the teacher, scientific thinking, moral education, and the preservation of social values. This article analyzes Farabi's educational and pedagogical views and examines how they can be applied in the modern education system.

Keywords: Baghdad, Abu Bishr Matto ibn Yunus, Virtuous city, UNESCO, 617 million, Aristotle

Abstract : This article highlights the scientific and philosophical views of Abu Nasr Farabi, as well as his practical and philosophical recommendations on education and upbringing. Farabi viewed education as the main tool for the spiritual and intellectual development of man. In addition, he paid special attention to ensuring the comprehensive development of the individual - intellectual, moral and social - in the learning process. In his works, Farabi attached great importance to the role of the teacher, scientific thinking, moral education and the preservation of social values. The article analyzes Farabi's pedagogical views and discusses their application in the modern education system.

Keywords : Baghdad , Abu Bishr Matto ibn Yunus, "Good City", UNESCO, 617 million, Aristotle, pedagogy.

Among the scientists who have made an incomparable contribution to the development of science and thought in the history of mankind, Abu Nasr Al-Farabi holds a special place. This great thinker, recognized as “Muallimi Sani” — that is, “the second teacher,” left a deep mark on the world scientific heritage with his profound philosophical views, logical thinking, and

socio-pedagogical ideas. In particular, Al-Farabi's views on education and upbringing are distinguished by their inextricable connection with modern pedagogical thinking.

Farabi considers education as a means of achieving human perfection. According to him, education is not just the imparting of knowledge, but the process of shaping a person as a useful person to society by combining intelligence, morality, and spirituality. He revealed the deep essence of personal and social education through concepts such as the "virtuous city," "qualities of mind," and "achieving happiness."

In today's globalization and information age, the formation of a strong worldview, moral maturity, and a need for knowledge in young people remains one of the main tasks of the pedagogical system. Therefore, an in-depth study of Abu Nasr Al-Farabi's pedagogical views and their integration with modern education is one of the current scientific and practical issues. This article analyzes Al-Farabi's ideas on education and upbringing and highlights their significance in today's education system.

Abu Nasr al-Farabi was born around 870 in the city of Farab (Utrar), in what is now Kazakhstan. The city of Farab was famous for its scientific potential and educated many famous scientists. He was a representative of a Turkic tribe, and he himself was born into a family that valued knowledge within this tribe. His interest in science from a young age prompted him to learn to read and write early. He was also influenced by the traditions and culture of the Farabis, and these values played an important role in his later scientific work. Al-Farabi, who received his early education in a madrasa in his city, initially studied the Holy Quran and Islamic sciences, linguistics, and tafsir. However, he quickly became interested in other scientific fields and began to develop his philosophical thinking. From a young age, his interest in education and his purpose in life inspired him greatly and motivated him to pursue scientific research. Abu Nasr Al-Farabi traveled to many cities in pursuit of knowledge. The most important destination in Al-Farabi's scientific travels was the city of Baghdad, where he expanded his knowledge and completed his scientific formation. Baghdad was considered the scientific and cultural center of the Islamic world at that time. Here Al-Farabi received lessons from one of his first teachers, Abu Bishr Matta ibn Yunus. Matta ibn Yunus had extensive knowledge in the fields of logic and philosophy and provided Al-Farabi with the opportunity to study the works of the Greek philosopher Aristotle. In Damascus, Al-Farabi further developed his scientific activity and demonstrated his knowledge in scientific circles.

Abu Nasr Al-Farabi studied under many great scholars at the beginning of his scientific career and was greatly influenced by their ideas. His teacher Matthew ibn Yunus played an important role in the formation of Al-Farabi's philosophical teachings. Abu Nasr Al-Farabi conducted research in many fields of science in his scientific career. As one of the most influential scientists of his time, he conducted in-depth scientific research in various fields such as mathematics, logic, philosophy, music, medicine, political science, ethics and pedagogy. Al-Farabi's works are of particular importance not only for that time, but also for subsequent centuries, as they reflect a universality and multifaceted approach. Al-Farabi also conducted his research in the fields of political science and pedagogy. He linked politics with the spiritual and moral development of humanity and placed special emphasis on the study of state administration, justice and rule. His ideas on education were aimed at ensuring the intellectual and spiritual development of man.

Abu Nasr al-Farabi expressed his views on social governance, the establishment of a just leader, and a moral society in his work "The Virtuous City" (Ideal City). This work is one of al-Farabi's most important works in political science, in which he attempted to create his own model of an ideal society. Al-Farabi's idea of the "Virtuous City" is aimed at imagining such a society, in which all citizens should be spiritually and morally perfect. The work examines the virtuous

city, its structure, the relationship between citizens and leaders, and ideal methods of governing society. Al-Farabi emphasizes that in organizing a virtuous city, the role of a leader with moral qualities is very important. In his opinion, the main principles of a virtuous city society are justice and morality. Every citizen should carry out his activities in a way that serves the interests of society. At the same time, city management should be carried out by a morally perfect leader. The leader, according to Al-Farabi, should be knowledgeable, fair, and noble. He should be a person who, when governing the city, directs all citizens towards his goals, and educates them spiritually and intellectually. Also, the idea of "Fazil Shahar" shows the need for each citizen to develop his inner qualities in order to achieve the goal. An ideal society can be built through mutual respect, moral education, knowledge and spirituality between the leaders and citizens who govern this city. Through this idea, Farabi justified the structure of an ideal society not only scientifically, but also morally and spiritually. The work "Fazil Shahar" offers an important approach not only in political science, but also in ethics, pedagogy and philosophy, which has had a great influence on scientific and philosophical thinking for the following centuries.

For Farabi, education is not just about acquiring knowledge, but also about developing a person's intellectual and moral qualities. He divided education into two main components: one is intellectual, and the other is moral. Intellectual education is based on science and knowledge, while moral education involves the formation of a person on the basis of moral qualities and spiritual values. According to Farabi, knowledge and morality should be the main tools of a person. He did not see knowledge only as a means of achieving success in every field or practice, but as the main tool that allows a person to make correct and fair decisions. Moral qualities ensure that a person benefits society. Farabi considered a teacher to be the most important person in society. He saw a teacher not only as a provider of knowledge, but also as a leader who educates young people morally and spiritually, showing them the right path. Farabi, recognizing that the processes of education and upbringing directly affected the development of society, expected the teacher not only to impart knowledge, but also to guide students on the morally correct path.

Al-Farabi's views on education and upbringing are still relevant today. He considered the teacher to be one of the most important figures in society and saw science as the main tool influencing the moral development of a person. Abu Nasr Al-Farabi considered science and education to be one of the most important tools for the development of society. In his opinion, educated and knowledgeable people effectively and correctly fulfill their duties in society, which serves to ensure stability in society. Al-Farabi's views on education and science especially emphasize the need for moral and intellectual development in society. Al-Farabi considered education necessary not only for personal development, but also to contribute to the improvement and progress of society. Science, in his opinion, broadens people's worldview, increases their knowledge, and benefits society.

Abu Nasr Al-Farabi considered the role of education to be of great importance in the study of personal development and social responsibility. In his opinion, through education and upbringing, the moral, intellectual and spiritual development of the individual is ensured. This process, in turn, leads to an increase in the contribution to society. Al-Farabi considered education to be necessary not only for personal benefits, but also for the development and improvement of society. Al-Farabi saw education as the main means of moral and intellectual development of a person. He emphasized that students should not only acquire knowledge, but also develop moral and personal qualities. Al-Farabi's philosophical views, especially his approaches to such areas as social management, moral education, scientific knowledge and

music, have a great influence on modern scientific research and education systems. His legacy is still studied and developed today.

Today, global and local statistics on education once again confirm the practical relevance of the views put forward by scholars such as Farabi. For example, according to UNESCO, in 2024, about 617 million pupils and students worldwide **did not achieve minimum academic literacy**, which requires attention to the quality of education, teacher qualifications and problems in the educational process. In Uzbekistan, according to official data for 2023, although the level of coverage of preschool and general secondary education institutions has increased, there remains a need to update the professional qualifications of teachers and pedagogical approaches.

Abu Nasr Al-Farabi, in his works, interpreted education not only as a means of imparting knowledge, but also as a process leading to moral, social, and intellectual maturity. This approach can be implemented in the current education system in the following ways:

Education and of upbringing Compatibility : Farabi education from upbringing separately without has not seen. Therefore, the school and supreme training teaching science in their homeland with one in line moral-educational training regular transfer need

Teacher's personal and educational Example : Farabi's in the opinion of the teacher educated to be with together, spiritual in terms of mature, polite and to society example to be need. That's why for educators preparation in the system personal virtues, ethics and psychology to the sciences attention reinforcement very necessary

Students or to students suitable Approach : Farabi human mental maturity to age looking at formation confession That's why appropriate, education content students psychological and mental development to the stages customized to be need.

Good society is good education Product : Farabi to his works attention If we give an ideal society educated, moral and enlightened people based on builds. Therefore, education system every one the student only for exams not, maybe in life active participation to reach to prepare goal to do necessary.

Conclusion as telling As for Abu Nasr Al-Farabi, his/her own deep scientific legacy through education and of upbringing human in life place, society in development importance high at the level based on gave He is a thinker. He is knowledgeable. to take human of maturity main factor, upbringing and moral maturity pledge as interpretation did. To Farabi according to, true happily achieve knowledgeable, enlightened and morally mature people in society possible. Farabi's views on education and upbringing have had an impact on the development and improvement of education systems not only in his time, but also today. His pedagogical heritage, his approach based on the combination of theoretical and practical knowledge, the integration of moral and intellectual development, helps to effectively solve the problems that are being solved in educational processes. The ideas he put forward - especially the harmony of reason and morality, the role of the teacher, and the upbringing of a perfect personality - have not lost their relevance for today's modern education system. In this regard, Farabi's educational and upbringing views are not only a historical and philosophical heritage, but also a guide of practical importance. Today, there is no doubt that the rational use of this heritage and its implementation in the modern education system will serve as an important source in educating the younger generation as well-rounded individuals.

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