

## PROBLEMS OF EDUCATION AND UPBRINGING IN THE WORKS OF AL-FARABI

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**Аннотация.** Мақалада есімі дүние жүзіне «Шығыс Аристотелі» ретінде танылып, құнды ғылыми, әдеби, мәдени мұралары ғасырлар бойы сақталып, адамзат дамуында өлшеусіз із қалдырған қазақ даласының ұлы перзенттерінің бірегейі – Әбу Насыр Әл-Фарабидің адам баласының қалыптасуында және дамуында тәрбие мен білімнің алатын орны мен атқаратын рөлі туралы пікірлері, ғылым мен білімді өркендету мәселелері жөніндегі көзқарастары қарастырылған.

**Түйін сөздер:** тәрбие, білім, ғылым, өркениет, ұстаз, шәкірт, еңбек

**Аннотация.** В статье рассматриваются взгляды великого ученого казахской степи – Абу Насра аль-Фараби на роль и место образования и воспитания в становлении и развитии человечества, проблемы науки и образования.

**Ключевые слова:** воспитание, образование, наука, цивилизация, учитель, ученик, труд

**Annotation.** The article discusses the views of the great son of the Kazakh steppe – Abu Nasr al-Farabi on the role and place of education and upbringing in the formation and development of mankind, the problems of science and education.

**Keywords:** upbringing, education, science, civilization, teacher, student, labor

On the basis of the development of any nation, mind and consciousness, literature and culture, art and education, the improvement of the entire spiritual world, the desire for universal civilization, activities in close connection with the unique personalities of that nation and the life of the population, human gifts, life.

Thinkers of the time of the Kazakh peoples ought to understand the state of the world, existence, and human life. Reviews of the philosophical views of the Kazakh people, starting from real life, are set out in the comments about society and nature.

The first President N.A.Nazarbayev in the article «Seven faces of the great steppe» stressed, «In the great steppe were born Al-Farabi and Yassavi, Kultegin and Beybars, AZ-Tauke and Abylai, Kenesary and Abay and many other great personalities» that for the revival of historical consciousness, an exemplary demonstration of the heroic deeds of the nation, their moral life and works left behind in the country, especially to the younger generation [1].

For a more correct understanding of the modern world and choosing the right path of a good life and the development of education, upbringing, morality and humanism in the new Millennium, we must always rely on the ideas and principles passed before us in each era.

They can be found only in the works of sages-thinkers. Among these thinkers is al-Farabi, a versatile and greatest scientist of the Kazakh people. He noted in his writings that in the early middle ages, humanity was of great importance for the development of human learning, improving the intellect, enlightenment and education.

Al-Farabi deeply studied the problems of pedagogy, psychology, aesthetics and acoustics, astronomy, and made a significant contribution to culture and science. He is also a great humanist, advocating for integrity and enlightenment. He wrote about 200 treatises covering several fields of science.

Al-Farabi, who is looking for a bright life in his country, raised the path to knowledge: «The happiness of mankind is only in knowledge». However, a scientist who knew that education is happiness does not put education higher than education. «A person from the first should be given upbringing and not education, knowledge passed without upbringing is the greatest enemy of humanity», said al-Farabi, which does not lose its relevance today.

One of the most important issues of education is the problem of education, which occupies a prominent place in the work of al-Farabi, called «the second Aristotle». The scientist even closely connects the problem of training, getting an education of a person with upbringing. For example, in the book «What you need to know to learn philosophy», he said: «a person who seeks to learn science... you should avoid cruel and other cruel behaviour and be well-mannered, moral, honest», he concluded [2, 193].

Al-Farabi's humanitarian views and opinions are expressed in the philosophical work «On achieving happiness». «Education is a way to inculcate ethical humanism and arts based on the knowledge of peoples... during education, the peoples and residents of the city are instilled with the skills to perform actions resulting from the qualities based on knowledge that are inspired to such activities, the desire to perform these actions is aroused, these qualities and related actions are assumed in such a way that people can capture the spiritual world and force people with this soul», he wrote.

Al-Farabi, understanding the problem of education in such a broad sense, highly appreciates the role of education in the lives of peoples and residents of the city as a whole. Just like the population of a city (members of the public), in which incorrectly educated peoples and urban residents are called «illiterate» peoples, the types of such cities, bad behavior, and actions that people face are described [4].

Al-Farabi believes that the theory of upbringing, including labor education, should be based on science. He understood science as a historical process and defined science as the highest form of education that was built on a systematic basis. He made a teaching about education and upbringing, about the culture of work. «Labor itself is an Art. And labor activity consists in this art, inculcates each person to work, teaches the skill of work. They form the skills of their work», al-Farabi said. He believed that work is the basis of life, the eternal, natural condition of human life [3].

According to Farabi, training, upbringing, education, work, and a man of science are inextricably linked with moral and labor education. For the first time Farabi made work, honest work as a condition of work, upbringing.

When developing the theory of labor upbringing, it is based on the definition of the theory, which was founded by Aristotle. It was based on the principles of «the highest form of generalization of scientific knowledge, which gives a complete picture of the essence and laws of concepts, ideas, certain areas aimed at explaining a phenomenon», -states the theory of labor upbringing Al - Farabi «forms a unified system of upbringing, which is logically connected with each other by internal structure».

If we consider the pedagogical approach, this formulation is "conscious order, quality education, involvement in useful social work". Al-Farabi emphasizes that freedom of work is important for the comprehensive development of a person [4].

Al-Farabi in his work «The way to the happiness of citizens» noted: «the mayor of the city and the teacher are educators equally. If the teacher educates the child, the mayor educates the residents of the city». In his opinion: «through training, you can learn about the world, observe its beauty and completeness. For further training, mastering various professions, forming moral qualities, it is necessary to work, develop the will and achieve it through education and self-education» [2, 193].

Al-Farabi in the educational process requires a combination of «hard method» and «soft method». He defined the goals of training and education individually. From the point of view of the modern educational process, it is necessary to punish, this is «the hard method», and «the soft method» – to encourage. Thus, al-Farabi first proposed methods of pedagogical influence, proving its effectiveness [4].

According to Farabi's teaching, the spiritual personality, character and behavior of a person are formed and changed under the influence of many objective and subjective reasons, such as the social environment, educational effect, and human will. According to Farabi, there can be no age that cannot be brought up, correctional. Do not forget that you need to find the order to teach them how to educate. «A bad act is a pain of the soul. In order to remove this disease, we must be like the attending doctor», the scientist said. In the treatise «the Way to happiness», Farabi promotes youth to heroism, generosity, charity, contentment, oratorical skills, friendliness, etc. about how to cultivate your qualities.

Al-Farabi also pays great attention to the issues of training and education, and expressed many deep and fundamental opinions in this regard. In the book «Answers to the questions of philosophers», he focused on the problems of pedagogy, teaching, and learning. So, is it right to teach?, won't it be right to understand?- Farabi answers the question: «it is possible to understand, because it is impossible to remember everything, in view of their grouping with the help of certain useful connections».

Raising children, caring community and households on education of children, arming youth with the knowledge associated with the life of the people, a sincere caring for the child taking into account individual and age peculiarities, were all integral part of the educational system of al – Farabi. Many of the rules used by the population form the democratic, humanistic core of its teaching and have strengthened the advanced orientation of pedagogy. Of course, it is quite natural that the great teacher did not limit himself only to acquiring and introducing into his system the traditions of popular education. He was able to enrich the totality of pedagogical phenomena, give new content to explain the essence of educational institutions and further develop creatively [4].

In order to achieve such restraint, skill, Farabi noted: «it is necessary to stimulate and persevere as much as possible on the part of the teacher, if it is figuratively said, it is like water». «The teacher should know the fact, for example, that the behavior of a student should not deny the negative character, negative action, and contribute to the formation of good qualities in it», al – Farabi emphasizes.

In the education of human behavior, special attention was paid to the behavior of thinkers, speeches, movements, and personal culture of thinkers, which the teacher plays an important role in obtaining a high-quality education for the student. Al-Farabi believed that arithmetic and geometry, the science of astronomy and sounds were among the pedagogical Sciences. «The essence of this is that the four Sciences educate students, make very gently sensuous, redeem ideas, create a direct path to the study of other Sciences».

Thus, the Golden Fund of world science and culture also contains the pedagogical heritage of the great thinker, who made an invaluable contribution to the development of world science and culture. Al-Farabi in his writings again turned into a problem of improving the system of education and activity. If you do not educate the soul of a person, you can't achieve great success. And only the genius of science is combined with education to open the way to spiritual well-being, to give access to true science.

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## АБАЙДЫҢ АДАМТАНУ ҚАҒИДАЛАРЫ

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**Актуальность темы:** С последней четверти XX века всестороннее изучение познавательного действия и деятельности человечества стало актуальным вопросом многих наук и широко развиваться. Изучать наследие великого Абая, познавать, укладывать в сознании долг каждого ребенка в казахской семье. Пропагандистские произведения нравственности, гуманизма, моральных качеств в творчестве Абая в каждой эпохе учили гнущаться от плохих качеств, вбирать в себя хорошее. Поднятый моральный вопрос, вопрос всесторонне пополненной, духовно совершенной, вбирающей в себя моральные качества, имеющей «доброе сердце, светлый разум, неутомимую силу» личности в произведениях Абая, очень важны в эпохе глобализации необходимой сохранения нашего национального характера. Поэтому изучение произведений поэта, на которых поднимаются эти вопросы, является очень актуальным в литературоведческой науке. Главная тема художественной литературы человек, как и стержень творчества Абая – Человек.

**Цель исследовательской работы:** Воспитание молодежи на основании мудрости о «духовных потребностях» и «человеческих потребностях», прививать в них гуманность, формирование молодого поколения соответствующее ученью «действительный человек» Абая.

**Ключевые слова:** воспитание, человечность, духовная модернизация, новое поколение, образование.

**Relevance of the topic:** Since the last quarter of the twentieth century, the comprehensive study of the cognitive action and activity of mankind has become an urgent issue in many Sciences and is widely developed. To study the heritage of the great Abay, to learn, to put in mind the duty of every child in the Kazakh family. Propagandistic works of morality, humanism, and moral qualities in the work of Abay in every era were taught to shun bad qualities, to absorb the good. The raised moral question, the question of a comprehensively replenished, spiritually perfect, absorbing moral qualities, having a "good heart, bright mind, indefatigable strength" of the person in the works of Abay, is very important in the era of globalization and the preservation of our national character. Therefore, the study of the poet's works, which raise these issues, is very relevant in literary science. The main theme of fiction is man, as well as the core of Abay's creativity-Man.