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AL-FARABI'S THOUGHTS OF IMPORTANCE OF TEACHING AND KNOWLEDGE

Education with its general meaning is considered as the process of acquiring desired behaviours and knowledge. Education is understood as the process of transferring all the information needed in the life journey the individual who has the ability to comprehend as well as the process of teaching the behavior patterns that the society expects from the individual. In this context education has a dual structure. One side of this is formed by the individual and the other side is formed by society. Thus, the education process appears as a process that provides both individual and social benefit. Educating the individual in a desired way includes providing the desired information in a desired way includes providing the desired information to the individual as well as acquisition of a set of desired values. In this context sensitivity to certain values that the society expect from the individual can be gained thanks to education. The acquisition of values to the individual is a philosophical problem area in itself. Farabi as important philosopher his views about education provide us with enlightening information about the nature and purpose of education. In this article as a social phenomenon problem of education and pedagogics in philosophical system of Al-Farabi are versatily considered. This phenomenon is closely connected with soul of the person and also confirms that each person since early years is going to become the member of society, to reach the level of perfection, and as a result to achieve the set goal. According to Al-Farabi, all activity directed on education is an of the person of values, knowledge and practical opportunities in society, in some period of time. If a main goal of education is achievement of perfection by the personality, the human life purpose in the world - to achieve the highest level of happiness - absolute good.

Al-Farabi unites all levels of knowledge and practice in the purpose of receiving knowledge: any received theoretical knowledge has to be put into practice.

Key words: Education, theory, practice, political leader, moral, personality, pedagogy, intellectual knowledge, didactics.

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Әл-фарабидің білім және білімді берудің маңыздылығы туралы ойлары

Білім беру мәселесі жалпы мағынада адамның жүріс-тұрыс формасы мен білім алу процесін қамтитын өте өзекті сала. Білім беру адамның зияткерлік қабілеті арқылы қол жеткізетін өмірде қажет білімдер жүйесі мен қоғамның адамнан талап ететін жүріс-тұрыс формаларының үйретілуі болмақ. Демек білім беру екі жақты құрылымнан тұрады. Таразының бірінші басында жеке адам тұрса, екінші басында қоғам тұрады. Яғни білім беру ісі жеке тұлғалық әрі қоғамдық пайданы көздейтін процесс ретінде көрініс табады. Сонымен қатар білім беру ісі адамға кейбір құндылықтарды сіңіру жұмыстарын да қамтиды. Қоғамның жеке тұлғаның бойынан талап ететін құндылықтарына білім беру арқылы қол жеткізуге болады. Құндылықтарды адамға сіңіру жұмысы өз алдына философиялық бір мәселе. Осы орайда философ ретінде Фарабидің білім, білімнің табиғаты, мақсаты жайлы толғаныстары бізге маңызды ақпараттар ұсынады. 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 мүмкіндіктерді 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 анықталады.

Әл-Фараби білім алу мақсаттары ретінде үйрену мен тәжірибені бір 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, педагогика, интеллектуалды білім, дидактика.

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Значимость образования и обучения во взглядах Аль-Фараби

Образование в его общем значении рассматривается как процесс приобретения желаемых моделей поведения и знаний. Образование понимается как процесс передачи всей информации, необходимой в жизненном пути человеку, обладающему способностью к восприятию, а также как процесс обучения моделям поведения, которые общество ожидает от человека. В этом контексте образование имеет двойственную структуру. Так, одна ее сторона формируется личностью, а другая – обществом. Таким образом, процесс образования выступает как процесс, обеспечивающий как индивидуальную, так и социальную пользу. Воспитание личности желаемым образом включает в себя предоставление желаемой информации личности, а также приобретение набора желаемых ценностей. В этом контексте восприимчивость к определенным ценностям, которые общество требует от индивида, может быть приобретена благодаря образованию. Приобретение ценностей индивидом само по себе является философской проблемной областью. Фараби как важный философ, его взгляды на образование дают нам познавательную информацию о природе и цели образования. 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, достичь своего уровня совершенства, а в результате добиться поставленной перед собой цели. По мнению аль-Фараби, вся деятельность, направленная на образование, является осваиванием человека 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 в цель получения знания: любое полученное теоретическое знание должно применяться на практике.

Ключевые слова: образование, теория, практика, политический лидер, мораль, личность, педагогика, 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 soldier's 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: 2007: 96].

Al-Farabi's intentions were 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, 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 "Intellect", "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.

Methods

In 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.

Discussion

Education is what will carry a society forward materially and spiritually. Education is a very important process for an ideal society and this process raises the society in every sense. Education brings welfare level, people living together without conflict, virtuous society and peace. In this context, education is an indispensable element for society. All this happens through education, that is, learning. Man is a living being who is born, grows and dies. In this life adventure, the human being, who learns many things and adds knowledge to his knowledge, is looking at how to maintain his life in the best way. This also happens through learning. Learning is also possible with education in a more professional sense. Because the process of human education starts from the moment of birth. Education is the only thing that can make individuals happy and enable them to live in prosperity. In this context, Farabi has only one

goal, which is to build a virtuous / livable society. This is primarily to build that society to educate. Farabi's philosophy of education and philosophy of state appear as two complementary ideas. These two of his education and training activities are at the heart of the idea. These two The activity has many functions, both individual and social. The philosophy of education is generally about educating and teaching. Education forms the building block of the individual and then the society. Because the individual and society develop through education and become a whole through education [Saridaş, 2020:7]. Education and training are the two concepts that people have been most interested in throughout human history. Farabi states that education and training are separate things. Teaching gives people new knowledge. Comprehension and learning of sciences and arts occur with these two concepts. Farabi, who expresses an opinion on the shaping of education with morality, is of the opinion that morality can change with education. The important thing here is the idea that what is good and useful can be achieved through education [Durak: 2019: 271]. Farabi draws attention to some differences between education and training. According to him, education is the way in which the individual and then the society put forward ethical-moral and scientific activities. Teaching is a way of creating theoretical virtues. In addition, Farabi mentions that there are two qualities in the educator and reveals these two qualities of the educator as innate and acquired qualities. According to Farabi, the innate features are as follows: Speech, body, eating, drinking, being right; and the features acquired later: Being wise, being utilitarian, being resistant to difficult situations, prioritising what is beneficial for humanity [Arslan: 2018: 119]. According to Farabi, man wants to be happy and always seeks perfection. According to him, the path to happiness and perfection passes through education. According to Farabi, some of the information comes from birth and some of it is learnt later. We cannot know the source of innate knowledge. Farabi calls innate knowledge the first knowledge. After innate knowledges, Farabi mentions a second type of knowledge, which is obtained by researching and thinking. Reaching the second type of knowledge can also be known by starting from the first type of knowledge. The aim here is to reach the right, clear and true knowledge, and the most solid way to this is logic [Önder, 2017: 3]. The fact that Farabi's thoughts on education are not systematically analysed does not mean that he is not an educator. In this context, we can list Farabi's contributions to world education as follows:

- *Being a philosophy teacher who reconciled ancient Greek philosophy with the world view of Islam and taught philosophy to Turks and Muslims;*

- *He made an interesting distinction between education and training;*

- *He classified the teachers and emphasised the characteristics of the teacher;*

- *He taught political education to the rulers;*

- *He thought of an ideal state based on knowledge and virtue [Akyüz, 2020: 82].* As will be understood in the future, the main subject of Farabi's philosophy is human. More precisely, it is educated man. Because according to Farabi, society is established with knowledge and the main task of man is to obtain knowledge. Only through knowledge can man achieve happiness. Thus, Farabi based individual and social happiness on knowledge. Happiness arises as a result of human desire for good. Farabi thinks like Aristotle on this issue. According to him, acts that are forced and do not have continuity cannot give happiness to man. According to Farabi, the highest and only happiness comes through the education and persuasion of the people. In this matter, the people need an educator, and that is philosophers. Because they are the educated and those who impart their knowledge to the people. The highest knowledge is possible only for some people [Durak, 2019: 225]. Thus, Farabi builds the state based on the individual. But when the state is established, he distinguishes between knowledge and education. Because according to Farabi, only the philosopher has knowledge and he educates the people. This is Farabi's understanding of the ideal state. Now let's expand on this issue a little.

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 [Kobesov, 2004: 8.]. 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, 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, 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 (irti-yad), 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 [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: "Whosoever loses his belongings is deprived of knowledge" [Kobesov, 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/learning. 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 phenomenon 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 oriented to formulating a deeper understanding than just memorizing it [Burabayev, 1988: 224].

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, 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 phenomenon 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:

1. Knowledge of all schools in philosophical science.
2. Mastering the main goals of each books of Aristotle.
3. Mastering the science that is the basis of philosophy
4. To know the main goals of philosophy.
5. Knowing the ways to achieve the goal of achieving perfection of philosophy.
6. Mastering the languages of every books of Aristotle.
7. Knowing the meaning of adding uncertainties to Aristotle's books.
8. Determine the circumstances of a person who know philosophy.
9. To know every necessity from teaching Aristotle's books [Kobesov, 1998:112.].

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 [Ali Bulach, 2006: 153.].

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].

Conclusion

Farabi is a thinker who attached great importance to education for people to live in prosperity and for society to live in peace. In this context, the education and happiness of important people has been the first priority for him. According to Farabi, these are possible through education. Education is the first condition for making a society happy. When Farabi teaches something to the society, he does it from easy to difficult and penetrates into the society. He acted on the principle that in order for a knowledge to be fully taught, the knowledge before it must be fully known. Speaking of virtuous society, Farabi described virtuous societies as happy societies. Education has the biggest share in the life adventure of human beings. Without education, neither a happy individual nor a happy society can be mentioned. Now we can summarise Farabi's thought as follows: The purpose of man is to achieve happiness. In order for man to achieve happiness, he must first know what happiness is. So achieving happiness should be his first goal. While doing these actions, man must sometimes receive external support. This support is sometimes

a lot and sometimes a little. People always need an external impulse to be happy. External support is education.

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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