

## Al-Farabi's Philosophy on Education

The article discusses philosopher Abū Naṣr al-Fārābī's reflections on the principles that should inspire education. Philosophy means critical thinking. Throughout history, leading philosophers have reflected on the challenges of education and have made their ideas on that topic an integrated part of their philosophical conceptions. Al-Farabi's philosophical and educational reflections are particularly relevant and topical in the context of research into new models of education. This is of particular importance in relation to the current situation of Kazakhstan's public education in the context of global challenges.

Based on a number of methodological principles, the author presents an extrapolation of metaphysical concepts on education in al-Farabi's thinking. A hermeneutical method of research is used to understand the essence of education in al-Farabi's philosophy, and a comparative approach provides a set of methods of comparative analysis.

Al-Farabi's philosophical system implies numerous educational and philosophical-pedagogical reflections which remain highly relevant in our day and age. The unity of al-Farabi's philosophical and educational reflections derives from his moral and philosophical way of thinking. His arguments on education imply an ethical framework based on the unity of intellectual and ethical perfection of an individual and the concept of attaining happiness through knowledge. The anthropological aspect of al-Farabi's doctrine on education involves a rational as well as a social human being. A starting point to his thinking is an anthropological definition of the value of reason for the human being. Al-Farabi's practical and theoretical levels of knowledge are the ontological basis for the development of education.

Al-Farabi raises key questions which are important for understanding modern education from a pedagogical point of view. In his discourse on education, he mentions the teaching of mathematical, musical and philosophical *paideia*. According to him, a human being has to develop his moral qualities and aim to achieve happiness through acquiring scientific knowledge.

In his works, al-Farabi reflects on the requirements of education, the measurable effects of education, and on teaching methods, as well as on the model of the teacher, the relationship and role of the teacher and the student. For him, the purpose of education is to contribute to the realization of man's purpose and

achievement of happiness through knowledge. The philosophical discourse on al-Farabi's idea of education as a way of thinking and reflecting on culture, as well as his concept of unity of intellectual and moral virtues, are of great value for reforming the education system in the Republic of Kazakhstan. Modern education needs to be considered from the perspective of al-Farabi's reflections, as his concept of education focuses on intellect and morality, which can be achieved by means of science.

## Introduction

In the educational space of Kazakhstan, the idea of university education is being implemented in the spirit of al-Farabi's humanistic traditions. The problem of education is one of the pressing topics of our time. This is due to the social changes that make education the main issue of the quality of future life in an altered form. Current debates on education demonstrate the need for philosophical reflection on education. In the philosophical discourse of Kazakh scientists, serious attention is paid to the issue of education, as it serves a key role in the modern information society. Education is one of the long-term priorities of the Kazakhstan-2030 programme.

Reforms in both the contents and structure of education are being carried out at Kazakh universities. The internationalization of education in higher education institutions, the globalization of universities and research stimulate a meaningful modernization of the higher education system of the Republic of Kazakhstan. To allow Kazakhstan a worthy entry into the global educational system, it is necessary to creatively combine the results of the global progress in the educational system with the achievements of the Kazakh cultural heritage, while being mindful of Kazakhs' cultural and national identity. The problem of education implies a question about the future and sustainable development of our society.

Education has always been woven in the philosophical studies of prominent thinkers such as Plato, Augustine, Aquinas, Rousseau, Kant, Hegel, Nietzsche, Schleiermacher, Dilthey, Dewey, and others. In the 20th century, education was a subject of research for many famous philosophers: Buber, Scheler, Jaspers, Adorno, Horkheimer, Habermas, Gadamer, and others. In this search for new models of education, al-Farabi's ideas on philosophy and education present an important opportunity for juxtaposition.

The article explores al-Farabi's philosophy on education in a socio-philosophical and historical-reflexive context. The object of study is al-Farabi's discourse on the phenomenon of education in its significance for man and society. The aim of the paper is to identify the nature of education as a holistic phenomenon based on al-Farabi's approach to the philosophical discourse of education, by comparing it with the philosophical tradition of highlighting the philosophical aspect of the issues under discussion.

## Sources and methods

The article's research methodology was determined based on the comprehension of al-Farabi's philosophical and educational reflections as a pathway to a new level of generalization in the study of the impact and significance of education on man and society. The approach chosen for the study is based on a number of philosophical principles and general scientific methodological approaches: the principles of objectivity, universal coherence and integrity, and specific historicism were used in the study of socio-historical and educational processes, in the assessment of the phenomena and generalizations studied, and in identifying the real modifications of constructs in al-Farabi's philosophy on education. By shifting from the abstract to the concrete, the unity of historical and logical methods, general philosophical concepts are extrapolated to the problem of education.

- A hermeneutical research method was used to understand the nature of education through an analysis of the statements in al-Farabi's philosophical discourse and his approach to education;
- The anthropological approach was applied to introducing the anthropological discourse on education, which allows the focus to be on man as a subject and the purpose of education;
- An axiological approach was used to justify the value of education, the role of spirituality as a special light that permeates the entire process of education;
- A comparative approach, including a set of methods of comparative analysis.

The topic of research relies on the understanding of the philosophical discourse about the problem of education in the works of the representatives of classical rationalist philosophy (Plato, Kant, Hegel, and others); of the eighteenth-century French Enlightenment of Rousseau; of non-classical philosophy (Nietzsche);

existentialism (Jaspers), philosophical anthropology (the concept of knowledge in the formation of the human spirit in Scheler); and of the neo-humanistic critical theory of education (Horkheimer, Adorno, and Habermas).

In substantiating the orientation of national education towards culture and man's spiritual growth, the author draws on the work of scholars from Kazakhstan and other countries.

The scientific novelty of the study lies in the development of al-Farabi's philosophical concept of education, which is open to the future and is considered from the perspective of reason and morality as an assimilation of culture.

## Results and discussion

Contemporary debates on the crisis in education point to the need for a philosophical reflection on education. General ideas about the subjects of education, about the nature, goals, and functions of education exist at all times in a general form. In the works of philosophers and scientists, these ideas were presented as concepts of education. Philosophy is a critical reflection (Hegel), so the problem of education has always been interwoven with the concepts of outstanding philosophers (Edelbay, 2015).

In the post-classical era, education largely loses its purpose. Oriented towards economic pragmatism, it does not take into account the human being, and loses the moral component. At the same time, education has always been seen as a social value that is an important source of motivation for individuals' behaviour. For example, the value of education in ancient China is demonstrated by the example of Confucius, who was admitted to public office after successfully passing imperial civil examinations for the knowledge of the Five Classics.

As a current trend towards the internationalization of scientific knowledge, the globalization of education has introduced the need to study the creative legacy of the great scholar-encyclopaedist al-Farabi, who made a major contribution to the development of the science of education. Al-Farabi's role is also important in the general context of the development of philosophical and educational thought. His philosophical and pedagogical theory, which incorporates the idea of education, is widely known. Al-Farabi did not develop, properly speaking, a philosophy of education, but he did communicate, at least indirectly, an

idea of education. His philosophical system entails numerous educational and philosophical-educational reflections that are still relevant today. The Swiss orientalist Adam Mez's famous thesis that the Muslim "Renaissance" of the 9th–10th century preceded the European Renaissance (Mez, 1922) was universally recognized. As we know, Arab thinkers studied and preserved the philosophical works of the antiquity and passed these on to the West, which contributed to the development of Western medieval scholasticism. Al-Farabi was a bridge between the cultures of the East and Europe. German orientalists and historians of philosophy underline the role of Al-Farabi as the founder of Arab philosophy (Steinschneider, 2011).

Modern education must also be considered in the light of the reflections of al-Farabi, whose concept of education focuses on intellectual and moral virtues which are achieved through science. The critical study of al-Farabi's scientific legacy in astronomy, mathematics, geodesy, physics, philosophy, history, and mineralogy, and his ideas contribute to the enrichment of the philosophy of education and pedagogy and to the development of university education.

Al-Farabi's treatises *The Book of the Enumeration of the Sciences*, *Principles of the Opinions of the Citizens of the Virtuous City (The Perfect State)*, *The Political Regime*, *The Great Book of Music*, *Attainment of Happiness*, *Aphorisms of the Statesman*, *Directing Attention to the Way of Happiness*, *Book of Rhetoric*, and *Canons on the Art of Poetry* addressed multidimensional issues of upbringing and education. The whole complex of philosophical problems—of an ideal society, of man, of the knowledge of the world—is an integral basis of the philosophical-educational concepts of a thinker, the interpretations of the goals and objectives of education.

In the works of al-Farabi, philosophy of education is approached from the aspects of reason and morality. The intellectual and moral issues are closely connected with each other, since intellectuality is part of morality; to encourage the latter is the task of upbringing and education. "He who begins the study of sciences must be young and modest, have good health, be moral and educated, principled, far from cunning and deceit and abstain from other actions, with respect to people of science, etc." (Al-Farabi, 1972a, p. 63). Al-Farabi reveals the connection between moral and intellectual virtues: "Knowledge should be adorned with good behaviour." The knowledge and skills of man "are summed up by morality, just as the fruit crowns [all that happens] in the tree" (Al-Farabi, 1972a, p. 63).

The unity of al-Farabi's philosophical and educational thinking derives from his moral and philosophical reflections. Al-Farabi's education is an advancement of

morality, a unity of the intellectual and moral perfection of man, attainment of happiness through knowledge, preservation of individual liberty in its natural certainty, and involvement in society. This understanding of education refers to reason as the *logos* in Plato, Augustine, Aquinas, and Rousseau.

Plato and Aristotle formed the spiritual basis of al-Farabi's teachings on upbringing and education, on the aims of education, and the destiny of man. The main idea of al-Farabi about knowledge of the world was the decisive role of reason in the cognizability of the world. Only a reasonable person is able to acquire new knowledge. Intelligence is not an innate quality, but man has a capacity for intelligence.

Knowledge is obtained in the soul only through sensory perception. [...] And since knowledge is realized in the soul at first unintentionally, the person does not remember it and receives it in parts. Therefore, most people sometimes imagine that knowledge has always been in the soul and that it is known by non-sensory perception. If the knowledge is realized in the soul as a result of experience, then the soul becomes intelligent, because intelligence is nothing but experience, and the more this experience, the more perfect intelligence the soul will have. (Al-Farabi, 1972b, pp. 78, 79)

Further on, the scholar emphasizes that the development of one's personality is based on reason, and only with proper upbringing and education can a person become intelligent: "the education of a rational person is due to the efforts of the teacher in the process of educating the student." (Al-Farabi, 1972b, p. 79) The philosopher's categorization of reason into practical–concrete and theoretical–abstract, forming general concepts, was of great importance for upbringing and education, as it pointed out ways to achieve knowledge. Thus, he focuses the teacher's attention on the methods of cultivating students' intellectual mental abilities.

At the heart of al-Farabi's reflection is the doctrine of man, the natural essence of man as a rational and social being. The starting point of al-Farabi's argument is the anthropological definition of the value of reason for man: "the most specific of the benefits for man is the human mind, for man became man through reason" (Al-Farabi, 1973c, pp. 37–38). Here, al-Farabi's ideas echo those of Jean-Jacques Rousseau. Rousseau requires the formation of a common man, and this means the formation of individuality. The purpose of education in youth is to teach the correct use of reason, as "no authority governs him, except the authority of his own mind" (Rousseau, 1981, p. 302).

Al-Farabi's philosophical teachings on man turn out to be a component of the concept of education. The anthropological aspect of the teachings of al-Farabi on education is revealed in the fact that the purpose of education is seen as the orientation to instil ideas about the right way of life. These ideas must be founded on the knowledge of man as a rational being, encompassing the origin and essence of the world. Learning, in the course of which one attains true knowledge, is a manifestation of the activity of the mind: "When the actual intellect has grasped the intelligible objects of the intellect, then the intellect that we thought was real becomes the acquired intellect" (Al-Farabi, 1994, p. 94).

In his works, al-Farabi explores the issues of knowledge and education. Here it is worth noting that the concept of education in the Eastern Renaissance corresponds to the concept of *adab*—education, culture, etiquette. It is interpreted as a set of norms of behaviour that are considered noble (Ohlander, 2015). Ninth-century thinkers understood *adab* more broadly than just a mastery of noble norms of behaviour. It was essentially considered a body of sciences and arts, comprising philosophy, history, mathematics, astronomy, medicine, chemistry, physics, genealogy, poetics, and other branches of knowledge. This concept echoes the ancient Greek concept of *paideia* (Greek παιδεία 'child,' 'child development,' 'upbringing,' 'education,' 'culture'), which means first of all the upbringing and education of children, and then education in general or universal education: harmonious, bodily and spiritual formation of a person, realizing all his abilities and possibilities (*Wörterbuch der Antike*, 2002, p. 406).

Werner Jaeger (2008, p. 10) defines it as the desire of the ancient Greeks for education and culture. For the ancient thinkers, *paideia* represents more than just the acquisition of knowledge. *Paideia* is the path that a person has to overcome, changing himself in the pursuit of the ideal of *kalokagathia*, spiritual and physical perfection, through the acquisition of wisdom, prudence, justice, moral, intellectual, and other *arete* (virtues). Moreover, *paideia* is not only a path but also the guidance on this path, as well as its pedagogical organization. According to the French researcher Henri Irénée Marrou, *paideia*

becomes a symbol of culture, understood not in the active sense, preparatory education, and effective meaning which this word has acquired among us today: the state of complete, implement all the possibilities of spiritual development of man, became human in the full sense (Marrou, 1964, p. 142).

Heidegger (1997, p. 350) believes that, for Plato, *paideia* is “leading the whole human being in the turning around of his or her essence.”

At the same time, knowledge, according to al-Farabi in his treatise *Attainment of Happiness*, should be inextricably linked with education.

Learning is the endowment of the theoretical virtues of nations and cities. Education is a way of endowing nations with ethical virtues and arts based on knowledge. Education is carried out only by the word, whereas in upbringing, people and citizens are inculcated in the habit of performing actions proceeding from properties based on knowledge, prompting them to these actions, arousing in them the desire to perform them, making these properties and the actions associated with them take possession of the souls of [citizens] and that [citizens]. The arousal of the desire to do something is sometimes through the word, sometimes through action. (Al-Farabi, 2014, p. 371)

Upbringing is carried out using oral speech, knowledge transfer, learning, education, practical work and experience. The integration of the concepts of knowledge and education into a single whole manifests as an educational process, the development of the essence of man.

The practical and theoretical levels of knowledge, revealed in the works of both al-Farabi and Aristotle, are the ontological foundations of the evolution of education. The classification of knowledge by al-Farabi, the distinguishing of ways of attaining knowledge through sensation, reflection, and inquiry are relevant in the contemporary debate on education.

Al-Farabi's contribution to the philosophy of education from the aspect of pedagogy remains beyond doubt. It can be argued that it raises important questions for a pedagogical understanding of contemporary education. Here, al-Farabi's reasoning concerning subjects of education is revealed. Education, as Hegel later put it, should be carried out only through hard work, despite the subjectivity of behaviour. True education, as the education of man himself, is based on his own thinking (Löwith, 1999, p. 313). This is best done with selected items.

According to al-Farabi, the formation of students' mental abilities takes place in stages and is aimed not only towards health and physical development, but also towards the development of the spirit. There must be an initial condition for this formation to take place. Such a necessary prerequisite for being able to make any



legitimate statements about education at all is the attitude that man is a spiritual being and, as such, subject to education. Thus, the following reflections of Karl Jaspers are echoed in the thoughts of al-Farabi:

not the possession of knowledge is education, but the assimilation of spiritual contents [...] knowledge as such is not education. Naked knowledge [...] remains for man only an external burden. But education is the filling of the soul with images of greatness, through the contemplation of the depth of pictures. (Jaspers, 2013, p. 53)

In the treatise *Enumeration of the Sciences*, al-Farabi justifies the sequence of education. First, through the study of linguistics because, by improving and polishing the language, “linguistics thereby contributes to the development of all Sciences” (Al-Farabi, 1994, p. 43). That is, language and education are inseparable. As we know, Nietzsche associated the prospects for the development of education with the state of the native language. Awareness of the need for full-fledged language learning determines its philosophical reflection on education in his work “on the future of our educational institutions.” He explained the decline of education with the degeneration of language, and saw the highly specialized, scientific terminological language as the final stage in the process of language distortion. Nietzsche believed that art benefits education through knowledge of the native language. True education is achieved by a careful treatment of the native language. Language is the starting and end point of education, and the relationship between language and education is the following: “Education can have but one natural starting point—[...] familiarity with the use of the mother tongue.” (Nietzsche, 1973, p. 177)

Then follows logic, for the universal laws of logic contribute to the understanding of the content and development of all other sciences. “The path to happiness [...]—the first stage: it is the mastery of the art of logic” (Al-Farabi, 2014, p. 243). Undoubtedly, al-Farabi’s logic played a major role in Islamic education. Formal logic was not a method of investigating real problems, but a way of synthesizing concepts. In this respect, the deductive method is of great importance. After linguistics and logic, al-Farabi posited mathematics, natural science, and theology, as well as the science of social development. Arithmetic and mathematics, with related disciplines such as astronomy, geometry and harmony, and the science of music, are the objects of instruction for man who seeks to achieve perfect happiness. Mathematics comprises seven distinct sciences (arithmetic, geometry, optics, astronomy, musicology, gravity, and mechanics). Music education plays an important role. Moreover, as noted by Russell, Plato’s “music” is almost as

broad as what we call “culture” (Russell, 2004, p. 129). Musical education forms the desire for the beautiful and perfect, rhythm and harmony “find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated graceful, or of him who is ill-educated ungraceful” (Plato, *Rep.*, 3.402d). Al-Farabi distinguishes between three types of music according to the effect it has on a person: “music of the first kind calms, gives pleasure; music of the second kind sublime-expresses (and causes) passions; music of the third kind cheerful-excites our imagination” (Al-Farabi, 1993, pp. 27–28).

And, ultimately, the aims of learning are achieved through separate mathematical and astronomical sciences; then through practical participation in political institutions, and finally through philosophy. Al-Farabi, in exploring ways of mastering knowledge, emphasizes that learning should begin with the assimilation of simple properties and phenomena of the world, and end with the study of more complex problems of metaphysics (Al-Farabi, 1973b, pp. 269–270; 1973d, pp. 54–55). Philosophical education, according to al-Farabi, entails the knowledge of man himself and the acquisition of true knowledge. Education is an intrinsic principle of philosophy. “To philosophize is called: to strive for education without practical benefit, without practical purpose” (Scheler, 1960, p. 324), that is, philosophy appears as a form of social consciousness, becoming and developing through a continuous process of self-education through knowledge of the world, beginning with surprise.

Moreover, in the treatise *What Must Precede the Study of Philosophy*, al-Farabi proposes that getting acquainted with Aristotle’s works should precede the study of the content of philosophical education.

Nine things need to be studied and known before the study of philosophy, and these are taken from Aristotle:

The first is the names of schools existing in philosophy;

The second is the knowledge of the purpose of each [Aristotle’s] books;

The third is the knowledge of the science underlying the study of philosophy;

The fourth—the knowledge of the purpose of studying philosophy;

The fifth is the knowledge of the path chosen by those who wish to understand philosophy;

The sixth—the knowledge of the peculiarities of the language, in each of his books;

The seventh is the knowledge of the reasons that led Aristotle to include ambiguities in his books;

The eighth—the knowledge of the state in which a man should be, having knowledge of philosophy;

The ninth—the things that are necessary for those who wish to study the books of Aristotle. (Al-Farabi, 2014, p. 37)

Al-Farabi designs an education that proclaims mathematical, musical and, finally, philosophical *adaba*. All of them are ultimately aimed at the fact that man should develop as a moral person who achieves happiness through the assimilation of scientific knowledge. Here the ethical and the pedagogical are interlinked, and

happiness is a goal to which every person aspires, or it is a kind of perfection. All perfection is an end to which man aspires because it is a good, and this, no doubt, is preferable. Since the goals sought as preferred goods are numerous, then happiness is the most useful and preferred goods. (Al-Farabi, 2014, p. 227)

Such are the reflections on the subjects of teaching, on education, and education as preparation for real philosophy.

The pedagogical meaning of the word education is closely linked with such concepts as education and learning. Here it should be noted that, despite all the differences in terms of concepts, it is possible to closely connect education and learning, and designate training as the other side of education. The concept of education is used as a general concept for the broad concepts of education and learning. Education and upbringing are only two differently accentuated aspects of the same basic process. The concept of education was presented as education or as a section of education in Kant (1980[1883], p. 445): “Man is the only creature that must be educated. By education we mean care (maintenance), discipline (training), and instruction, including culture.” This view of education is justified, for education can be achieved only through spiritually prepared self-consciousness.

What should a teacher whose task is upbringing and education do to guide students towards prudence, towards happiness? What is the task of education?

In his works, al-Farabi does not see only the pedagogical but also the political aspects of education. This connection manifests in the fact that the success of people’s political activity largely depends on their level of education. This can be explained by the fact that only one who has achieved intelligence, happiness,

can guide people to the best path and lead them accordingly. And only the philosopher who possesses this prudence, the sage, is allowed to have political power, just as it is the educator who aims at education instead of the transmission of knowledge. The teacher should develop the best abilities of man such as rationality, pursuit of knowledge, self-cultivation, and perfection.

So, al-Farabi, in his search for the right norms for human life and a fair composition of the state, presented the factors and forces that influence man on his path to this composition. He chooses as starting points the model city and the virtuous human being. His theory of education shows how education shapes the moral and ethical qualities of a person who can carry out personal and social activities in a state governed by principles.

The purpose of education is to contribute to the fulfilment of man's purpose, to attain happiness through knowledge. At the same time, in the age of globalization, the concept of education cannot be limited to the appropriation of actual knowledge, but, on the contrary, has to be interpreted more broadly: it is about creativity, imagination, abilities, and activity in all spheres of activity. Globalization is characterized by the competition of innovations. Innovation is related to the optimal use and production of knowledge (Beck, 2007).

It is important to note that these thoughts of al-Farabi echo Abay's idea of "being a man." Viewed from a variety of angles, it directly addresses the problems of modern education and is a kind of standard culturologically oriented philosophy of education. In *The Book of Words*, Abay emphasizes the need to "provide education to Kazakh children" (Abay, 1992, p. 39). Under the fifteenth "word", he notes the role of education in the realization of human destiny. Did you do anything useful for your education to become a human being, asks Abay (1992, p. 29). Education presupposes the ideal of a cultured man, distinguished in "intelligence, knowledge, will, conscience, good temper" (Abay, 1992, p. 32). The modern ideal of a cultured man is one of conscience, endowed with a sense of human dignity and respect for the dignity of others. The cultured man as an ideal of education presupposes the harmonious development of the mind, emotions and will. The modern ideal of a cultured man, which has replaced the ideal of an educated man, is based largely on the ideas of al-Farabi and Abay. A cultured person is a versatile person, characterized by "cultural openness." Not only does he possess scientific knowledge, but he also relates himself to a particular culture and is open to dialogue with other cultures. According to Adorno, education strives at all times to preserve and transmit the existing culture to the future. He defines education as "nothing but culture in terms of

its subjective perception” (Adorno, 2006, p. 34) and thus localizes education as a transformation of nature in the subjective domain. Already the report on the “concept of education” defined education as “a continuing transformation of nature and brought it closer to the concept of culture” (Horkheimer, 1985, p. 415). Adorno’s (2003) philosophical critique of existing culture is still relevant today, because education presupposes the moral dimension and responsibility of an educated person.

## Conclusion

Here only some aspects of the rich scientific legacy of al-Farabi have been considered. His works contain a lot of noteworthy ideas and, without a doubt, stand at a high level of the philosophy of education of the Arab Renaissance. In contemporary times, with a focus on technical and economic pragmatism, we cannot underestimate the education focused on the mind, on the moral and ethical qualities of man.

From the works of al-Farabi emerge the requirements for education, the measure of education, development of an effective “curriculum,” teaching methods, also the model of the teacher, the relationship, and the role of the participants in education—teacher and student.

Al-Farabi’s views on the state, society, man, with the doctrine of education contained therein, had a decisive influence on the education of man and social forms of life, on the educational tradition of the East and the West. Like al-Farabi, Shakarim Kudaiberdiev emphasized the need for moral foundation in education: “in the process of educating a person, it is necessary to introduce the discipline of conscience. This should be taken care of by great minds. They should develop this theory as a discipline obligatory for all” (Kudaiberdiev, 1992, p. 102). He attributed great importance to conscience as the core of human spirituality. “Human modesty, justice, kindness as a unity which I call by the Muslim word *uzhdan*, in Russian language *sovest’* (conscience). *Uzhdan-sovest’* (conscience).” (Kudaiberdiev, 1991, pp. 71–72).

Thus, the development and use of knowledge does not happen by itself. It is directly related to human abilities, creativity, initiative, enthusiasm, etc. Understanding al-Farabi’s intellectual legacy, we can see that the attainment of such personal qualities only comes through education. Education itself is for

al-Farabi proof of rationality. At the heart of al-Farabi's reflection is the natural essence of man as a rational and social, cultural being. Education as a form of thought would be expressed through changes in the relations between the world and the individual.

Al-Farabi's philosophy, which tends to be based on evidence, reasoned logic, has consistently included in the concept of education the idea of appealing to the rationality of man, the axiological dimension of education, the role of education in developing morality, the preservation of individual freedom, and its inclusion in society. The problem of education, reflected from different philosophical angles, shows that the results of this study can be used in the implementation of a programme of modernization of public awareness. The analysis of al-Farabi's philosophical discourse on education as a form of thinking, the assimilation of culture as a unity of morality and intellectuality will be of great value for the future reform of education in the Republic of Kazakhstan.

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