

Hamidov Begzod Toshpo'lot o'g'li

Undergraduate Student, Department of National Idea, Fundamentals of Spirituality and Legal Education, Bukhara State Pedagogical Institute

Abstract: Abu Nasr Al-Farabi, one of the prominent figures in medieval Eastern philosophy, authored "The City of Virtuous People," a work of significant importance not only from political and philosophical perspectives but also from a pedagogical standpoint. In this treatise, Al-Farabi presents profound philosophical reflections on the structure of an ideal society, the qualities of its leaders, the interrelationships among citizens, moral values, and the role of reason and knowledge in societal life. Particular emphasis is placed on matters of education and upbringing. This article analyzes the issues of education and governance in society as presented in Abu Nasr Al-Farabi's work "The City of Virtuous People".

Keywords: Education, upbringing, heritage, patriotism, intellect, morality, progressive, youth, ideology, principle, virtue.

Introduction. In his public addresses, the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, has consistently emphasized the importance of systematically studying the rich cultural heritage of the Uzbek people and utilizing it to foster the spiritual and moral development of the younger generation. He has repeatedly underscored that, in order to raise young people who are independent-minded, intellectually advanced, and spiritually mature-capable of competing with their peers worldwide in every sphere-it is essential to conduct a profound and comprehensive study of the cultural and spiritual legacy of our ancestors. Such a heritage serves as a vital foundation for nurturing well-rounded, successful, and socially responsible individuals.

Research Methodology and Approaches (Methods). The study and assimilation of the intellectual and spiritual legacy left by great historical figures who created invaluable cultural and moral treasures require the implementation of comprehensive educational, scientific, and methodological activities. Under the conditions of national independence, this legacy serves as a significant factor in educating the younger generation to possess a profound understanding of their national cultural heritage, a strong sense of national pride and patriotism, and an awareness of the achievements of world civilization and culture.

Many of the remarkable scientific achievements of the medieval period, as well as the development of progressive socio-philosophical thought throughout the Near and Middle East, are closely associated with the name of Abu Nasr al-Farabi (873–950 CE). During his lifetime, he was honored with the distinguished titles of "The Aristotle of the East" and "al-Mu'allim al-Thani" (The Second Teacher) in recognition of his outstanding intellectual contributions.

Al-Farabi's classification of the sciences was founded upon an analysis of the characteristics of existence and their reflection in human knowledge. His system primarily focused on the study of nature, thought, language, and logic. According to al-Farabi, the principal purpose of classifying the sciences is to discover and verify truth and to distinguish it from falsehood. He maintained that sciences and knowledge originate from objective reality and gradually develop through continuous observation, investigation, and accumulation of experience. In his view, the various branches of knowledge do not contradict one another; rather, they evolve in an interconnected and complementary manner. Ultimately, all sciences are directed toward understanding the universe and enabling humanity to attain intellectual perfection and genuine happiness.

Results and Analysis (Results). **Abu Nasr al-Farabi** is regarded as one of the first scholars to provide a systematic definition of the concepts of **education** and **upbringing**. According to al-Farabi, “*Education refers to the process of imparting theoretical knowledge through instruction and explanation, while upbringing involves the development of the practical skills and competencies necessary for mastering a particular profession or craft.*” This definition demonstrates his comprehensive understanding of the educational process, which integrates both theoretical knowledge and practical application. Humanistic principles occupy a central place in al-Farabi’s educational philosophy. His views emphasize the cultivation of moral values, intellectual development, and the formation of a virtuous individual capable of contributing to the well-being of society.

Abu Nasr al-Farabi regarded the development of **human reasoning and speech**, which are fundamental characteristics of human beings and essential to their spiritual and intellectual growth, as the cornerstone of the educational process. He viewed the human being as the most perfect and accomplished outcome of the development of the universe. Accordingly, al-Farabi emphasized in his works the necessity of providing individuals with both education and moral upbringing, stressing that the effectiveness of educational methods should be evaluated according to the objectives they are intended to achieve.

In al-Farabi’s philosophical thought, particular attention is devoted to two fundamental dimensions of human spiritual life: **intellect (reason and consciousness)** and **morality (ethical character)**. Therefore, he maintained that the primary purpose of education should be the harmonious development of individuals who are intellectually competent and morally virtuous. In his view, only the integration of intellectual excellence with ethical values can ensure the formation of a well-rounded personality capable of contributing to both personal fulfillment and the advancement of society.

According to **Abu Nasr al-Farabi**, the educational process represents the integration of **theoretical knowledge** with **practical activity**, through which habits, competencies, and professional skills are gradually developed. He argues that genuine human excellence is determined by the degree to which knowledge is successfully transformed into practical action and habitual behavior. Thus, education should not be confined to the transmission of theoretical concepts but should also cultivate the ability to apply knowledge effectively in real-life situations.

Al-Farabi identifies two principal methods of education and moral upbringing. The **first method** relies on persuasive, encouraging, and inspiring discourse. Through meaningful instruction and motivational guidance, learners acquire positive habits, develop practical competencies, and strengthen their determination and commitment toward productive activity and professional achievement.

The **second method** is based on **compulsion or disciplinary enforcement**. Al-Farabi explains that this approach may be applied to learners who are unwilling to follow educational guidance voluntarily or who require stricter discipline in the learning process. Nevertheless, this method is intended not as punishment, but as a means of directing learners toward the acquisition of appropriate moral conduct and socially beneficial behavior.

In his philosophical and pedagogical views, **Abu Nasr al-Farabi** devoted particular attention to the intellectual and moral dimensions of human development. In his renowned work *The Virtuous City (Al-Madinah al-Fadilah)*, he argues that only an individual who possesses a combination of **twelve innate qualities** can attain the status of a truly virtuous and morally accomplished person.

According to al-Farabi, such an individual should possess the following characteristics: **First**, all parts of the body should be well-developed and physically sound. **Second**, the person should have a quick understanding and be able to comprehend the speaker’s intentions with ease. **Third**, he or she should possess a strong and reliable memory. **Fourth**, the individual should demonstrate keen

intelligence and sharp perception. **Fifth**, the person should be eloquent, capable of expressing ideas clearly, logically, and convincingly. **Sixth**, he or she should have a genuine passion for learning, acquiring knowledge enthusiastically and without fatigue. **Seventh**, the individual should exercise self-control, avoid excessive worldly pleasures, and reject harmful habits such as gambling. **Eighth**, he or she should be devoted to truthfulness and appreciate honesty. **Ninth**, the person should possess dignity, integrity, and a noble character, always striving toward honorable deeds. **Tenth**, he or she should not be driven by the pursuit of material wealth or excessive attachment to possessions. **Eleventh**, the individual should be just and actively encourage justice among others. **Twelfth**, while remaining committed to justice, the person should avoid stubbornness and arrogance, reject oppression and injustice, and demonstrate courage, determination, and steadfastness in pursuing what is right, without yielding to fear or weakness.

These twelve qualities, according to al-Farabi, constitute the ethical and intellectual foundation of the ideal individual and represent the essential attributes of a virtuous member of society. His conception of moral excellence integrates physical well-being, intellectual competence, ethical integrity, and social responsibility, thereby offering a comprehensive model for personal development through education and upbringing.

The scientist says that when raising a young generation, they are influenced by the environment, life experience, education and upbringing in the society in which they live, and as a result of this influence, they manifest their positive or negative qualities. People are not born perfect, there is no real difference between them, their behavior and activities, their lives are similar. Later, they change, that is, in the process of socialization, people accept values and norms that have been practiced for thousands of years.

Al-Farabi emphasizes that the primary purpose of society is to ensure human happiness and well-being, and that every possible means should be employed to achieve this goal. He argues that true happiness can only be attained within a human community. According to al-Farabi, human destiny is not predetermined; rather, every individual acts according to his or her own free will, creates personal happiness, and shapes his or her own destiny. Al-Farabi envisioned an ideal human society founded on peace without war, justice, mutual respect, cooperation, and solidarity. He aspired to the establishment of a universal community that would lead all people toward happiness, knowledge, and enlightenment, while calling upon humanity to live and work together in cooperation.

Al-Farabi does not define ethics solely on the basis of tradition. Instead, he explains its subjective origin and seeks to justify the factors that give rise to it, particularly the social nature of human beings. He provides a theoretical foundation for the view that educating and nurturing individuals is a social necessity. Al-Farabi also explains that describing a human being as a “rational creature” implies not only the capacity for reason but also the potential to engage in wrongful actions. According to his doctrine, the educational process involves the integration of theoretical knowledge with practical action, habits, skills, and experience, while human perfection depends on the degree of this integration.

Al-Farabi emphasizes the importance of an individual approach in the educational process, stressing that the natural, psychological, and physical characteristics of each learner should be taken into consideration. In this regard, he states: “All these natural qualities require education through means that elevate them toward the highest level of perfection or to a stage close to perfection. People differ by nature in their inclinations and abilities toward various sciences, professions, and activities. Even those who possess similar natural qualities differ in terms of their upbringing and acquired skills. Likewise, individuals with similar education differ from one another because of the varying outcomes of that education.”

According to al-Farabi, the educational process should be organized, guided, and directed toward specific goals by an experienced teacher, since “not every person is able to understand

happiness and the nature of things independently; for this, a teacher is necessary.” He regards the development of reasoning and speech—qualities unique to human beings and essential for their spiritual growth—as the foundation of education and upbringing. Al-Farabi also maintains that educational methods should be selected according to the learner’s character. He states: “If learners are willing to study and acquire knowledge, gentle methods should be applied in the educational process; however, if they are stubborn and disobedient, stricter methods should be used.” Al-Farabi’s ethical and educational ideas are primarily aimed at attaining knowledge of the Creator—Allah—and mastering the sciences and knowledge accumulated by humanity. He also substantiated the principal methods and means of the educational process. In his view, particular attention should be paid to two aspects of human spiritual life: intellect and morality (character). Therefore, education should aim to develop individuals who are intellectually and morally mature and well-rounded. Thus, the ultimate purpose of education is to prepare an ideal individual who is fully capable of meeting the needs of society and contributing to its unity, peace, and prosperity.

Al-Farabi emphasizes that, before organizing and initiating the educational process, it is essential to understand the personal characteristics of individuals. According to him, beginning education without identifying a person's desires, free will, determination, moral qualities, and abilities cannot produce the expected results. In his ethical and educational doctrine, al-Farabi classifies human virtues into four categories: theoretical virtues, intellectual virtues, innate virtues, and practical virtues related to crafts and professions.

Discussion. In his treatise *On the Attainment of Happiness*, al-Farabi emphasizes that, for a person to perceive beauty properly, he or she must possess a refined nature and intellectual perfection. According to the philosopher, only an individual endowed with both sensory and intellectual abilities is capable of understanding the mysteries of the world. He states that “through reason, a human being becomes a true human; knowledge brings happiness and joy, and through learning, a person discovers beauty and perfection within oneself.”

Al-Farabi encourages people to engage in science and the arts, arguing that such pursuits deepen the understanding of the essence of beauty. In his view, the process of personal development takes place throughout life as individuals acquire knowledge and professional skills, embrace moral values, and enrich the arts through practical experience. Human virtues are formed under the influence of the social environment. As he states, “No one can achieve perfection alone. Every individual needs the support of others and cooperation with them in attaining any form of perfection.”

Interpreting the concept of morality in a broad sense, al-Farabi calls upon all people, regardless of their religion, beliefs, race, or language, to live in harmony and cooperation. He envisioned the establishment of a united human community that would safeguard the interests of all its members equally. The philosopher’s ideas concerning the creation of a universal human society were later reflected in the works of many thinkers, including the German philosopher Immanuel Kant. Today, al-Farabi’s concept of a “universal civil society,” which has also been recognized by many scholars as a valuable ideal, remains highly relevant.

The scholar’s progressive ideas on moral education and teaching had a significant influence on the development of the educational and philosophical views of later scholars and educators regarding upbringing and human development. Al-Farabi’s doctrine of ethics and moral education for the younger generation has not lost its significance today. On the contrary, it continues to serve as an important foundation for developing and improving new methods and principles of moral education. His ideas remain a valuable source for the effective and systematic organization of moral education and for enhancing its scientific and methodological framework.

Conclusion. Based on the above discussion, it is evident that al-Farabi attached particular importance to education and upbringing, especially to the intellectual and moral development of young people as a means of cultivating a well-rounded individual. According to him, knowledge

alone is not sufficient to achieve perfection or ensure the complete development of a person. The scholar argues that just as the maturity of a tree is determined by its fruit, the perfection of a human being is ultimately reflected in moral character. Al-Farabi also emphasized the necessity for young people to receive education, acquire knowledge and professional skills, engage in productive activities, and value honest work. These ideas remain highly relevant to contemporary educational theory and practice.

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