

## **Al-Farabi Educational Ideas about the Foundations of Education (Objectives, Programs, Methods, Teacher and Student)**

**Mahmood Shahsavari**

Department of Educational Sciences, Payame Noor University, PO BOX 19395-3697, Tehran, Iran

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### **ABSTRACT**

In this study method was descriptive – analytic, that survey Al-Farabi's views about the foundations of education (objectives, programs, methods, teacher and student). In this study main question is as follows: what is Al-Farabi's view about the foundations of education? It can be concluded of the results of this study that this great scientists had a philosophical - religious view to education. Objective: the necessity of moral education and its importance. Programs: familiarize students with a specific profession in curriculum includes: reading, writing, numeracy, morality play and music. Method: methods are based on student understanding; according to student activities and practice in the reward and punishment methods. Teacher and student: the attention of teachers to students' talent and ability, attention to its activity, moderation by the teacher, attention to individual differences, interest, willingness, and understanding in students, and exist individual differences in the students.

**KEYWORDS:** Foundations of education, objective, programs, methods, teacher, student.

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### **INTRODUCTION**

Today world is faced with stunning development of science and technology, and the education system as one of following social systems is not far from the effect of this widespread wave. Today new has discussion been suggested in all aspects of education, and generally keep pace of education system in each community with new developments is a sign of educational system flourish. Al-Farabi as founder of Islamic philosophy has a high education thought. However, this great philosopher have been identified less as a instructor in Iran, and expressed his educational opinions is less than few cases, and evaluation of philosophical foundations of his thought is more than login to deepen the foundations of education in this great instructor. Therefore in this study Al-Farabi's educational opinions and ideas was investigated as a great instructor. Understanding involved with the education system including: managers, planners, teachers and students with Al-Farabi's educational ideas is useful to the following reasons: 1- Al-Farabi is a Muslim philosopher and also with regard to the education system in Iran is Islamic, based on the thoughts of Muslim instructors is essential for achieving proper philosophy of education. 2- Al-Farabi is an oriented system philosopher, and considered education as a comprehensive and profound, and would seriously avoid of looking at its dimensions as one dimensional. 3. Al-Farabi is a progressive philosopher, and his opinion is conciliator to separator; also with complete mastery of Greek philosophy and Islam, has developed between these two closely, and chosen philosophy as the fact expression. More importantly that Al-Farabi is the second teacher and with specific skills paid to classification of science and define logic and proof mode for its.

#### **Al-Farabi Biography**

There is very little information about Al-Farabi life, he was Muslim and Shia religious (Corbin, 2001). There are different traditions about the birth of Al-Farabi. Some are mentioned his birth 870 AD approximately (Nasr and Oliver, 1996). Al-Farabi was born in Vasiy village in Turkmenistan. With this description Al-Farabi life can be divided into three main parts as: the first period was his childhood in the Farab, who learn Qur'an and the science of interpretation and Persian, Arabic, Turkish. . Second period of his lives were passed in Baghdad where he studied logic and philosophy of science and contributed to the higher stages. At the same time he wrote a large number of his books. The third period of his life passed in Damascus and in court of Saef Aldole with special respect. Al-Farabi died in Damascus in the month of Rajab 339 AH. Al-Farabi's works is very high. He is author of "Almosighi Kabir" and patent of law musical instrument are attributed to him (Zamiri, 2003).

#### **Founder of Islamic Philosophy**

Dr. Davari, knows Al-Farabi as founder of Islamic philosophy due to following: 1- He is the supreme sages after Aristotle. He was skill and professor in logic and developed it into Arabic. 2- He interpretation and corrected many of vague and meaningless content and principles of Greek philosophy. 3. Al-Farabi also

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\*Corresponding Author: Mahmood Shahsavari, Department of Educational Sciences, Payame Noor University, PO BOX 19395-3697, Tehran, Iran

categorized Islamic sciences, made logic and argument to all the science. 4. All Islamic philosophers are Al-Farabi's students and developed and detail his philosophy (Davari, 1976).

**The Second Teacher**

Al-Farabi is famous to the second Teacher. Al-Farabi granting the title to it is that he is Orient Aristotle. Professor Hossein Nasr knows Al-Farabi as second teacher due to classification of work by his. Among the Greeks, Aristotle was the first one that classified the science. Al-Farabi was a Muslim that in terms of classification of the sciences is second teacher after Aristotle's (Nazerzadeh-Kermani, 1994).

**Rank of existence**

According to Al-Farabi's view, existence is six ranks; God is the first order, intelligences are located in the second, active intellect is the third rank, which humanities is obtained by relationship with active intellect. Relationship between active intellects with the human is like the sun and eye, which eye cannot see without sunlight. This shows that Al-Farabi knew the knowledge as divine gem, which is obtained in connection with the active intellect. Human soul and spirit is at the fourth. Human in the world of nature, is of supreme. Al-Farabi knowledge that human composed of body and soul and originality is for single spirit. The fifth stage of the existence is appearance and last is the matter (Table 1) (Nazerzadeh-Kermani, 1994).

Table 1. Rank of existence in terms of Al-Farabi

| Stages           | Rank of existence                      |
|------------------|--|
| The first stage  | Obligatory                             |
| The second stage | The second existence (first intellect) |
| The third stage  | Active intellect                       |
| The fourth stage | Soul and spirit                        |
| The fifth stage  | Appearance                             |
| The sixth stage  | Matter                                 |

**Al-Farabi's theories**

Al-Farabi's views and theories were influenced by two important source of religion of Islam and Greek philosophy. In philosophy, Al-Farabi accepts some of the Greek philosophers' ideas such as Plato, Aristotle and Plotinus, and hi is in some cases influenced by them directly or indirectly (Netton, 1992). But he has been owner initiative and developed in the field of philosophy, which this note is evident in the various theories such as theory of utopia and classification of science (Nazerzadeh-Kermani, 1994; Netton, 1992). Another theory attributes Al-Farabi is being influenced by Islam. He has much work to adapt the philosophy with religion and show their coordinated and consistent. Al-Farabi is philosopher that uses of Greek (Plato, Aristotle and Plotinus), and according to their religious attitudes, hi was founder of a new school that is called Islamic philosophy, and accordingly we can say that the Al-Farabi was a Muslim philosopher. Al-Farabi has also mastered to philosophy and believed to Islamic sources, and accept them with reason and logic It can be concluded that the opinions and viewpoints of Al-Farabi is influenced by religion of Islam and Greek philosophy, and contrary to Ghazali believes that religion and philosophy are consistent with each other (Nazerzadeh-Kermani, 1994).

**The purpose of training**

It can be concluded of Al-Farabi series of discourses, which the ultimate goal of education is to bring people happiness, which this happiness is includes mysticism and joiner to the right (God). He said: happiness is the most selective and complete end that human tends to it, and tries to reach its. Al-Farabi defines happiness with good. But what is good? Good is placed versus evil. Good and evil are two examples: voluntary and involuntary. Voluntary good it is something that evil will be known in the social system and the intellectual and practical. The origin of voluntary good and evil is dependent on active intellect, theoretical speech, and speech act. When speech is not used, imagination, or the sensor cannot recognize happiness; so s imagination that makes the choice really is not bliss. It can be concluded that the evil in terms of Al-Farabi is dependent to speech and imagination (Table 2 and 3) (Nazerzadeh-Kermani, 1994).

Table 2. How to achieve the good (happiness) in terms of Al-Farabi

| Stages           | Action  |
|------------------|---|
| The first stage  | Theoretical speech                                  |
| The second stage | Judiciary's desire (the desire and passion to good) |
| The third stage  | Theoretical speech (thinking about good)            |
| The fourth stage | Scientific cooperation with speech and sensor       |
| The fifth stage  | Practice to good and happiness                      |

Table 3. How to achieve the evils in terms of Al-Farabi

| Stages           | Action  |
|------------------|---|
| The first stage  | not Application of speech                                     |
| The second stage | Selected something by the imagination that really is not good |
| The third stage  | Identify and work   |

Summary in terms of the Al-Farabi, achieving to happiness is voluntary matter that is possible with the knowledge and acts of good work (Askari, 2002). Al-Farabi has also mentioned other preliminary goals include: The modest, to train mind and body and soul of authentic, regeneration, achieving the highest perfection, and purpose social of education.

**Training Program**

Al-Farabi knows achieve to happiness according to virtue and charity and believes that the virtues and charity in the society is done by the government (Sajadi, 1980). It can be concluded that the role of government in the planning for community especially moral education is very important in terms of Al-Farabi opinion. It concluded of Al-Farabis’ remarks that, human must pay to the regulation and classification of science and choose them after knowing. According to Al-Farabi introduction five purposes of categories of science is as following: 1- Evaluation: evaluation of what he now fills, 2 - Comparison: compare the several of science in order to select the learning material and deserves better, 3- Exploration: true or false claims about the knowledge of others, 4- Measurement: measurement of the actual level of knowledge of others, 5- Self-teacher: for a comprehensive study or other scientists (Netton, 1992).

**Poetry and music in the program**

Poetry and music in order to promote the values and moral virtues and religious in communities was important in terms of Al-Farabi. For him music is divided into two aspects: theory and practice. Therefore pervasive must attempts in the field of theory and playing musical instruments. Al-Farabi is the first philosopher who has written books on music (Mirza-Mohammadi, 2004).

**Game in the program**

Al-Farabi has pointed to the importance of children's play and believes that the game is not the goal by itself, but its significance in relation to a goal that is desired. The game has two advantages for the following: 1- Games cause children to be creative and innovative. 2- Fatigue can be overcome by playing children (Mirza-Mohammadi, 2004).

**Training method**

**Methods based on inference and understanding**

Al-Farabi believes that any action should be understood before doing. Al-Farabi refers to the reward and punishment in training because reward and punishment has an important role in stimulating or deter people. Stages of deter person from indecent and inappropriate in view of Al-Farabi is present in Table 4.

Table 4. Stages of deter person from indecent and inappropriate action in terms of Al-Farabi

| Stages           | Action                   |
|------------------|--------------------------|
| The first stage  | Show other pleasures     |
| The second stage | Fear and put pressure on |
| The final stage  | Punishment               |

**Teacher**

**The first teacher: active intellect**

Of the vote of Al-Farabi is understood that learning, is not the just a material fact; means that only human effort and the external world is not enough to learn the material, but also active intellect; the revelation property is donors to human learning. Farabi knows active intellect than human intellect, like the sun as the eye and says: As darkness cannot see eye to eye, and must dare to be light, active intellect must shine the light of knowledge to the human intellect to discover facts (Davari, 1976). So the main teacher of human is active intellect. Al-Farabi advises use of all educational methods by the teacher, but believes that these methods should be based on ability and talent of students. Al-Farabi knows properties of teacher as following: 1 - Be healthy. 2 - Has a good ability to understand and think. 3 - Be a clever and smart. 4 - Be a well-spoken. 5 - Be a training borrower and its use. 6 - Is not greedy in eating and drinking. 7 - Borrower the truth and be an enemy of a lie and lying. 8 - Be a noble and borrower generosity. 9 - Worldly comfort in mind not is a much. 10 - Justice and people inherently borrower mighty, and the enemy be an evil and oppressive people. 11- Be a mild person, not stubborn, strict and lax. 12-- Will have a strong, not cowardly and timid

**The student**

**Connection to the active intellect**

Al-Farabi believes that in the human intellect have three aspects. The first potential intellect is that in the order to study the human talent. The second is the actual intellect, in order to understand physical object intellect; and third, meant intellect that human can comprehend abstract forms (Davari, 1976). Al-Farabi knows active intellect to origins of science and education, which human with connection to it can find all the science and education, And to be happy in this way. Therefore, the student must take all their efforts to work up to this huge resource of knowledge, be connected and of his light, his eyes will light. In the training should be given to individual differences students. Al-Farabi has emphasized the cooperation in the social life, and cooperation between teachers and students is essential and important (Davari, 1976).

## Conclusions

It can be concluded of research findings that Al-Farabi has a certain look to education in overall, and has a minor look to components of education. Al-Farabi has a philosophical-religious outlook to education. Conclusions about research findings are present in Table 5.

Table 5. Al-Farabi's view about the components of education

| Components                      | Al-Farabi's view  |
|---------------------------------|---|
| <b>The purpose of education</b> | The ultimate goal: human prosperity<br>Primary goals: connection to active intellect; moderation forces in the human; mind and body training; regeneration; Earn the highest perfection   |
| <b>Education program</b>        | Dominant and government role in the planning; the need to classify science and recognition them in the program; according to the general and specific training in the program in the early years based on child senses; bring children to special expertise by the program; Given the influence of characteristics physical in the planning |
| <b>Education Methods</b>        | Emphasis on understanding in the methods; experience and observation methods; acceptable methods; habit methods; repeat and practice methods; practical methods; reward and punishment  |
| <b>Student</b>                  | Student trying to connection to active intellect; there are individual differences in the students; attention to students' interest; given the students' motivate and reward; given the students talent and ability; given the cooperation between students   |
| <b>Teacher</b>                  | The first teacher: active intellect; teacher as a president of utopia; given the cooperation and social relations by teacher; given the talent and abilities of students by teachers; characteristics of a teacher  |

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