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## AN ANALYSIS OF PERSIAN LANGUAGE SCHOLARLY STUDIES ON THE EDUCATIONAL PHILOSOPHY OF ABU NASR AL-FARABI

**Abstract.** Abu Nasr al-Farabi was a profound thinker whose contributions have left a lasting impact on the development of Islamic philosophy. He is also recognized as one of the notable figures in the intellectual heritage of the Turkic world. During his era, he laid down theoretical foundations across various disciplines including education, ethics, social organization, and political governance. Al-Farabi's emphasis on education and upbringing as essential means for achieving human perfection highlights the human-centered nature of his philosophical worldview. He believed that by nurturing reason, wisdom, and both theoretical and practical virtues, an individual could progress toward becoming the "Perfect Human" (الإنسان الكامل – al-Insan al-Kamil). The philosophical concepts outlined in al-Farabi's extant works – particularly those addressing teaching, learning, and pedagogy – have been extensively studied in Arabic, Persian, and Turkish academic traditions. In Iran especially, scholarly engagement with his legacy has been prominent. This is due in part to the historical fact that al-Farabi spent a portion of his life in regions corresponding to modern-day Iran, where many of his original Arabic and Persian manuscripts are preserved. Moreover, Iranian intellectual circles have shown continued interest in exploring his educational thought and philosophical system. This paper aims to systematically examine Persian-language academic publications that focus on al-Farabi's educational philosophy and pedagogical ideas. It further seeks to analyze the methodological frameworks and scientific quality of these studies, assessing their role and contribution within the broader landscape of Iranian scholarship.

**Acknowledgement:** This research was supported by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan (AP19679483).

**Keywords:** Abu Nasr al-Farabi, philosophy of education, upbringing, Persian-language studies, perfect human, anthropocentrism, scholarly analysis, Iranian academic context.

### Introduction

To begin with, it is important to highlight the scholarly article titled "Research on al-Farabi's Legacy in the Islamic Republic of Iran" by Z. Shadkam and U. Kydyrbayeva, which is directly relevant to the topic of this study. Published in English in Kazakhstan in 2020, the article plays a foundational role in this field of inquiry. In their research, the authors employ methods such as compilation, categorization, organization, and analysis of Persian-language sources to thoroughly investigate how al-Farabi became a prominent subject of academic study in the Islamic Republic of Iran. The article outlines the various scholarly approaches and intellectual perspectives developed in Iran concerning al-Farabi's biography and philosophical legacy. It also systematically introduces relevant academic works, published research, and scientific or cultural events that have contributed to this growing body of knowledge. Moreover, the study seeks to explore al-Farabi's place and significance within Iran's broader spiritual and scientific heritage.

Indeed, a substantial number of well-regarded works on al-Farabi's legacy have been written in Persian within Iran. When highlighting the most influential scholars and their key contributions, the first name that must be mentioned is Prof. Dr. Muhammad Taqi Daneshpajoo (پژوه محمد تقی دانش) (1911-1996). Widely recognized as a pioneer in Iranian bibliography and oriental studies, he played

a foundational role in shaping Farabi scholarship in Iran. He is especially known for his work on Farabi's texts *Al-Hurūf* (الحروف) and *Al-Ghibāra* (العبارة), as well as for his articles analyzing Farabi's views on political theory, such as *Nazariyye-ye Siyasat dar Andīše-ye Farabi* (نظریه‌ی سیاست در اندیشه‌ی فارابی). Following him, Prof. Dr. Reza Davari Ardakani (رضا داوری اردکانی) (born 1933), the current President of the Academy of Sciences of the Islamic Republic of Iran, has made significant contributions to the field. His works, including *Farabi – The Founder of Islamic Philosophy* (Fārābī, Bonyāngozār-e Falsafe-ye Eslāmī - بنیان‌گذار فلسفه‌ی اسلامی - 1983) and *Farabi – Philosopher of Culture* (Fārābī, Falsafeh-dān-e Farhang - 2010), are considered essential references in modern Farabi studies. Next is Prof. Dr. Seyed Javad Tabatabai (سید جواد طباطبائی) (born 1945), a prominent figure in the fields of political philosophy, Islamic thought, and the philosophy of history. His analysis of Farabi's political philosophy is reflected in works such as *The End of Political Thought in Islam* (Nehāyat-e Andīsheh-ye Siyasī dar Eslām - نهایت اندیشه سیاسی در اسلام) and *Farabi – Three Commentaries, Three Conclusions* (Fārābī: Seh Tafsīr, Seh Natījeh - سه تفسیر سه نتیجه, 2013). Following this, Prof. Dr. Kasem Purhasan (کاسم پورحسن) (born 1966), currently a faculty member at Allameh Tabataba'i University, has also made noteworthy contributions to Farabi scholarship.

Prof. Dr. Kazem Purhasan (کاسم پورحسن) has authored several important works, including "Which Connection with Farabi?" and "A New Reading of Farabi's Philosophy" (*Qerā'at-e Now az Falsafe-ye Fārābī* - قرائت نو از فلسفه فارابی), in which he offers modern interpretations of Farabi's philosophical system. Following him, Prof. Dr. Jaafar Akayani Chavoshi (جعفر آقایی چاوشی) a researcher in the history of science and the philosophy of mathematics, has also contributed significantly to Farabi studies. He is best known for his bibliographical and scientific work on Farabi, including *Farabi Bibliography* (Ketābshenāsī-ye Fārābī - 2004) and *Chemistry from the Farabi Perspective* (Shenākht-e Keemiyā az Negāh-e Fārābī - شناخت کیمیا از نگاه فارابی).

Among other scholars, Dr. Hassan Ansari (حسن انصاری) has made a notable contribution with his article *Masā'el-e Fārābīshenāsī dar Īrān* (مسائل فارابی‌شناسی در ایران) where he critically examines the authenticity of certain texts attributed to Farabi. In particular, he questions the validity of works such as *Fusūs al-Hikma* (فصول الحکمه) and *Uyūn al-Masā'il* (عیون المسائل), which he suggests may be falsely attributed. Dr. Ali Asghar Halabi (علی‌اصغر حلبی) focuses on Farabi's socio-political philosophy in his monograph *Fārābī va Jāmeḥ-ye Kāmil* (فارابی و جامعه‌ی کامل) where he analyzes the concept of "The Virtuous City" (*al-Madīnatu al-Fāḍilah* - المدينة الفاضلة). Dr. Mahmud Fotouhi Firouzabad (محمود فتوحی فیروزآبادی) has examined Farabi's contributions to language and logic, particularly offering a literary analysis of *Kitāb al-Hurūf* (کتاب الحروف).

Dr. Zohreh Safa (زهره صفا) (1974), in her monograph *Hakīm-e Farāb* - الحکیم فاراب, explores Farabi's scientific life and educational philosophy. Dr. Fathollah Mojtabaei (فتح‌الله مجتبایی) (1947-2021) investigated the evolution of classical Islamic philosophy in Iran, conducting comparative studies between Farabi and Avicenna, particularly regarding their views on metaphysics and the concept of intellect - 'aql (عقل). Finally, Dr. Ahmad Ahmadi (أحمد أحمدی) conducted scholarly research based on Farabi's *Taḥṣīl al-Sa'āda* (تحصیل السعادة) focusing on the philosopher's understanding of education and the concept of the "Perfect Human".

### Materials and methods of research

In recent years, Abu Nasr al-Farabi's philosophy of education has been revisited not only through the lens of classical Islamic thought but also within the framework of contemporary pedagogical and philosophical discourse. Within this evolving context, the scholarly contributions originating from Iran hold particular significance.

Key themes frequently explored in Iranian studies include the relationship between the rationalist orientation in Farabi's philosophy and ethical categories, the concept of the "Perfect Human", and the role of education and training in promoting social cohesion. For instance, scholars such as Rahmani (رحمانی) and Nevruzi (نوروزی) have examined Farabi's reason-centered educational

framework, while Zahra Karimi (زهرا کریمی) has conducted extensive research on his classification of the sciences and his views on moral education. These studies collectively demonstrate that al-Farabi's educational thought extends beyond its historical context and remains highly relevant to current academic theories and practices.

Nonetheless, as Prof. Davari Ardakani (داوری اردکانی) has pointed out, many prior studies have not adequately addressed practical dimensions of al-Farabi's thought, such as his perspectives on child education, early stages of schooling, and the institutional structures of education. Even so, numerous scholars have argued that the core principles of Islamic educational philosophy are embedded in al-Farabi's writings and that these principles warrant deeper analytical exploration.

This study adopts a qualitative research design, relying on document and content analysis. The dataset includes scientific journal articles, conference proceedings, and academic theses published in Iran over the past decade. These materials were analyzed using descriptive and comparative methods, with a focus on their treatment of the subject matter, methodological orientation, and thematic focus.

The core concepts highlighted in this research include: "Reason" (*al-'aql* – العقل), "Practical wisdom" (*al-ḥikmah al-'amaliyyah* – الحکمة العمليّة), "Useful Knowledge" (*al-'ilm al-nāfi'* – العلم النافع), "Virtuous Society" (*al-Madīnatu al-Fāḍilah* – المدينة الفاضلة), and "The role of education in building society". The study conducts in-depth textual analyses to explore how these concepts are addressed within Iranian academic literature – specifically examining the contexts in which they appear, and how their meanings are interpreted, expanded, or transformed.

This methodological approach goes beyond merely classifying the data; it seeks to uncover the multidimensional role and intellectual impact of al-Farabi in contemporary Iranian debates surrounding educational philosophy. Additionally, the study considers the interaction between Persian-language research and local academic discourse, evaluating the potential for interdisciplinary engagement and contribution.

### Discussion

One of the most significant contemporary studies in Iran that systematically explores al-Farabi's educational philosophy is the work titled "Farabi's Role in the Formation of the Islamic Education System" by Dr. Hasan Rezai (حسن رضایی), a faculty member at the Faculty of Educational Sciences, University of Tehran.

This study focuses on al-Farabi's theoretical and practical frameworks within Islamic education and highlights three foundational pillars that shape this system: logic, reason, and social order. Dr. Rezai presents al-Farabi as the architect of an educational model grounded in practical wisdom and social philosophy, portraying him as a thinker who prioritized rational instruction through the classification of the sciences. In his analysis, Rezai (رضایی) argues that the Islamic education model inspired by al-Farabi does not reduce education to the mere transmission of information. Instead, it aims to cultivate reasoning, intellectual capabilities, and the formation of a virtuous society. He further emphasizes that al-Farabi, by integrating theoretical and practical reason, proposes an educational system centered not on rote memorization but on the active intellectual, ethical, and civic engagement of the learner. According to this perspective, logic is not merely a cognitive tool but a fundamental prerequisite of true education, and social order can only be established through the refined, civil education of morally upright individuals. Dr. Rezai's research stands out as a key local contribution that systematically assesses Farabi's thought concerning educational policy. His work is frequently cited in national education reform efforts, including curriculum development and strategic documents such as Iran's "Fundamental Change Document in Education".

Another important study offering an in-depth exploration of al-Farabi's educational philosophy is "Farabi's View of Education and Instruction" by Dr. Vahid Farzane (وحید فرزانه), a faculty member at Shahid Beheshti University. This work presents a philosophical and structural analysis of Farabi's educational thought and evaluates his contribution to the foundation of Islamic educational theory. Dr. Farzane (فرزانه) analyzes Farabi's educational framework by organizing it around three central

dimensions: educational objectives, the teacher-student relationship, and moral education within society. He notes that although Farabi did not author a standalone treatise exclusively on education, the core principles of his educational philosophy are interwoven throughout his works in political, ethical, and epistemological domains. These ideas are implicitly embedded in key texts such as *al-Madīnatu al-Fāḍilah – Kitāb Ārāʾ Ahl al-Madīnah al-Fāḍilah wa-Muḍāddātihā* (كتاب آراء أهل المدينة الفاضلة ومضاداتها), *Tahṣīl al-Saʿādah* (تحصيل السعادة), and *Iḥṣāʾ al-ʿUlūm* (إحصاء العلوم).

In this analysis, Farzane (فرزانه) defines al-Farabi's ideal educational model as a system designed to cultivate individuals who are not only virtuous but also socially engaged. His interpretation frames education as a moral and civic process that prepares human beings to function meaningfully within a virtuous society.

Within this framework, human beings develop both their theoretical and practical intellect, enabling them to comprehend concepts such as goodness, justice, and ultimate happiness. In Farabi's model, the teacher assumes a prophet-like role – not merely as a transmitter of knowledge, but as a moral guide who leads individuals toward truth and perfection. According to al-Farabi, the teacher embodies virtue, serving as a role model, mentor, and educator who actively cultivates ethical character in learners. The study also offers a detailed account of the relationship between a society's moral structure and its educational goals. It argues that the ideal society envisioned by al-Farabi cannot come into being without the moral education of its citizens. Education and training, therefore, are not simply cultural or intellectual instruments; they represent a civilizational process, essential for establishing a virtuous and well-ordered urban society. Dr. Farzane's (فرزانه) research, through its analytical depth and reliance on primary textual sources, has made a significant contribution to uncovering the implicit educational elements within al-Farabi's philosophy. As such, it has become a frequently cited reference in contemporary discussions on Islamic educational theory. This work has also provided a conceptual foundation for the development of happiness-oriented curricula, reason-based pedagogy, and value-centered moral education models.

Among comparative studies exploring educational thought within the frameworks of Islamic philosophy and ancient Greek tradition, the work of Dr. Reza Akbari – رضا اکبری from Ferdowsi University of Mashhad, titled "A Comparative Study of the Educational Views of al-Farabi and Plato", holds a distinguished position. This study stands out as one of the most successful examples of comparative research in the philosophy of education – not only descriptive but also advancing into critical analysis and philosophical interpretation. Drawing upon the primary sources of both thinkers, Akbari (اکبری) offers a comprehensive comparison of their perspectives on key themes such as the purpose of education, the nature of virtue, the function of reason, the role of the teacher, and the structure of the ideal society. According to his findings, both Plato and al-Farabi regard education as a vital means for cultivating virtuous individuals and establishing ideal societies. However, al-Farabi distinguishes himself by constructing an educational framework grounded in the religious and social realities of the Islamic world, thereby moving beyond Plato's more abstract and theoretical model. In this way, al-Farabi offers a distinctly Islamic-rationalist paradigm. A major contribution of Akbari's research lies in its emphasis on the methodological foundations of comparative inquiry in educational philosophy. He argues that effective comparison between philosophical traditions requires not only identifying shared concepts but also conducting a careful analysis of their terminological, cultural, and contextual meanings. In particular, he notes that terms like "Democracy" (*al-Dīmuqrāṭīyyah* – الديمقراطية), "Happiness" (*al-Saʿādah* – السعادة), and "Knowledge" (*al-Maʿrifah* – المعرفة) carry different implications in the philosophies of Plato and al-Farabi. As such, surface-level comparisons based merely on terminology are insufficient and potentially misleading. According to Akbari (اکبری), the most fundamental divergence between the two thinkers lies in their understanding of the purpose and function of education. While Plato, in *The Republic*, viewed education primarily as a means of preserving the class hierarchy and protecting the elite ruling class, al-Farabi, in *al-Madīnatu al-Fāḍilah* (المدينة الفاضلة), envisioned education as a tool for the collective advancement of society, rooted in justice, reason, and religious values. This contrast becomes particularly evident in their respective



models of the teacher-ruler and their differing conceptions of political education. Through its analytical-interpretive methodology and reliance on sources, Akbari's study has contributed to a more nuanced understanding of how al-Farabi's educational philosophy both intersects with and diverges from ancient Greek thought. It has since become a widely cited reference in the field of comparative philosophy of education in Iran.

Dr. Fatemeh Khosravi (فاطمه خسروی), a faculty member at Imam Sadiq University, is one of the leading contemporary scholars exploring morally-oriented approaches to education within the Islamic tradition through a philosophical and analytical lens. In her article titled "*Moral Approaches in the Educational Philosophy of al-Farabi, Ibn Sina, and Ghazali*", she compares the moral pedagogical frameworks of these three prominent thinkers and underscores al-Farabi's unique position within the Islamic system of moral education. In this study, Khosravi (خسروی) emphasizes that al-Farabi does not regard morality as merely a set of external social norms, but rather as a *faculty* (*ḥālat* – حالت) intrinsically rooted in the individual's spiritual structure and functioning as the source of virtue. According to al-Farabi, moral education begins with self-discipline and seeks to cultivate Good Character (*khulq al-jamīl* – خُلُق جَمِيل) through the intellect's regulation of desires and passions. Khosravi identifies three foundational principles in al-Farabi's educational model:

- \* Intellectual education as the prerequisite for moral education – since true virtue, in Farabi's view, is unattainable without reason.

- \* The central role of core personal virtues – such as justice, moderation, courage, and chastity – in the educational process.

- \* The ethical responsibility of both schools and teachers – not merely to transmit knowledge, but to serve as moral exemplars and role models for students.

According to Khosravi (خسروی), one of the most striking aspects of al-Farabi's philosophy is his organic integration of moral theory with political and social thought. For al-Farabi, moral education is not confined to the individual sphere; it also forms the very foundation of social order, the relationship between the ruler and the ruled, and the ideal of the "Virtuous City" (*al-Madīnat al-Fāḍilah* – المدينة الفاضلة). Khosravi (خسروی), concludes that al-Farabi's conception of education is a multi-layered process: it begins with self-discipline, advances through the cultivation of individual virtues, and culminates in socio-political virtue. This comprehensive view has influenced contemporary Islamic education in Iran, particularly in the redesign of virtue-oriented and rational-moral educational models.

Another key scholar in this context is Dr. Mehdi Gulsheni (مهدی گلشنی), a professor at Sharif University of Technology and a leading figure in modern Islamic philosophy and the philosophy of science. In his work *Islamic Philosophy and Science Education*, Gulsheni (گلشنی), explores the contributions of Muslim philosophers – especially al-Farabi – to the epistemological foundations of the scientific method and educational systems. Gulsheni argues that, in the Western tradition, science is often treated as value-neutral, detached from ethical or metaphysical goals. In contrast, al-Farabi defines science as a purpose-driven, reason-based, and ethically grounded system. He regards science as meaningful only to the extent that it contributes to truth and human perfection, embedding it within an ontological framework centered on unity. In the context of epistemology, Gulsheni (گلشنی), elaborates on al-Farabi's concept of "Useful science" (*al-ʿIlm al-Nāfiʿ* – العلم النافع), which must be systematically classified, goal-oriented, and designed to prepare the mind to perceive the unity of existence – ultimately leading the learner toward happiness. In al-Farabi's system, theoretical reason – the capacity to understand the universal structure of existence – holds primacy over empirical or analytical reasoning. Based on this view, science education, according to Gulsheni, should go beyond the transmission of technical skills; it should foster theoretical insight, metaphysical understanding, and a deeper knowledge of existence. He argues that educational systems in Islamic societies should shift their focus from purely technological and economic objectives to the formation of faithful, thoughtful, and morally responsible individuals. Furthermore, Gulsheni (گلشنی) suggests that al-Farabi's epistemology, grounded in the principle of "Plurality within unity", offers valuable insights

for shaping modern interdisciplinary education models that integrate science with ethics, metaphysics, and human purpose.

As a result, Gulsheni (گلشنی) concludes that al-Farabi's conception of the scientific method serves as a foundational reference for building a humane and responsible science education system – one grounded in the unity of knowledge, the primacy of theoretical reason, the integration of ethics in science, and the guiding principles of "Useful Knowledge" (al-'Ilm al-Nāfi' – العلم النافع).

Another important contemporary thinker in this field is Dr. Muhammad Saidmehr (محمد سعيد مهر) a faculty member at Tarbiat Modares University in Tehran. He is widely recognized for his exploration of contemporary educational theory through the lens of Islamic philosophy, with a special emphasis on the thought of al-Farabi. His seminal work, "Educational Theories Based on al-Farabi's Metaphysics and Their Influence on Society Building", investigates the relationship between al-Farabi's metaphysical and ontological system and his educational philosophy, as well as its implications for the sociology of education. In this study, Saidmehr (سعيد مهر) argues that al-Farabi's educational system cannot be properly understood without a clear grasp of his metaphysical framework, particularly the triadic structure of God, emanation, and existence. For al-Farabi, education is not simply the transmission of information; it is a transformative process by which the human being ascends from the sensory realm to the level of reason and ultimately to perfection. This journey is inseparably linked to the concept of happiness (al-Sa'ādah – السعادة). Saidmehr presents this metaphysical foundation as the basis for a systematic educational model: it begins with logic, progresses through the cultivation of theoretical and practical reason, and culminates in the formation of the virtuous society (al-Madīnatu al-Fāḍilah – المدينة الفاضلة). One of the key contributions of this work lies in its sociological analysis of the virtuous society as conceptualized by al-Farabi. According to Saidmehr, al-Farabi's ideal society is one in which education functions as a tool for justice, rationality, and human solidarity. In such a model, education is not merely an institutional or formal undertaking, but rather a civil-societal mechanism that facilitates the socialization of values and virtues. Saidmehr refers to this vision as the creation of a knowledge-based society – a "Society of Ma'rifah" (ma'rifat – معرفت). He further identifies three foundational principles at the core of al-Farabi's educational philosophy:

1. Reason-based guidance – grounded in logic and persuasion
2. Virtue-based education – focused on ethical self-discipline and social morality
3. Metaphysical purposiveness – tied to human happiness and the teleological purpose of creation

Building on these principles, Dr. Saidmehr (سعيد مهر) proposes an educational model designed to both address the needs of Iranian Islamic civilization and offer a theoretical foundation for the reconstruction of Islamic educational philosophy. This model has been cited and partially implemented in key national initiatives, including the development of the Basic Education Transformation Document and the design of morally oriented humanities curricula in Iran.

In conclusion, Saidmehr (سعيد مهر) presents al-Farabi's metaphysical approach to education not simply as a theoretical framework, but as a practical and actionable model for fostering the moral, intellectual, and civil development of Islamic societies. His study has played an influential role in shaping the conceptual structure of contemporary Islamic educational theory in Iran, reinforcing al-Farabi's enduring relevance to modern educational reform.

### Research results

An Examination of Other Studies on al-Farabi's Philosophy of Education: Studies on the Relationship between Reason and Education, Moral Education, the Connection between Politics and Education, the Role of Education in Social Formation, and the Relationship between Science and Wisdom

Table 1. Relationship between mind and education

	Article and author/source	Brief explanation	Analysis
	<p>Analysis of al-Farabi's Foundations of Mental Discipline</p> <p>Authors: Fatemeh Adelzadeh, Hamidreza Norouzi, Masoumeh Rahmani (فاطمه عادل زاده، حمید رضا (نوروزی، معصومه رحمانی)</p> <p>Source: Journal of Islamic Education and Training, Issue 72, Autumn 2014, p.6</p>	<p>In this article, intellectual training is defined as the development and maturation of both the theoretical and practical mind. The theoretical mind enables a person to discern which actions are worthy of being performed, while the practical mind is the source of actions. Therefore, through a practical mind, a person discerns which actions are worthy of being performed.</p>	<p>Al-Farabi divides the mind into two parts: the theoretical mind (for knowing truths) and the practical mind (for correcting behavior). This distinction forms the basis of al-Farabi's educational model, which is based on the principle of "The combination of theoretical knowledge and practical action".</p>
	<p>The Intellectual Education Model in al-Farabi's Thought</p> <p>Authors: Naeini, Norouzi, Rahmani (نائینی، نوروزی، رحمانی)</p> <p>Source: Journal of Education and Education Research, Issue 14, p. 4911</p>	<p>This work argues that through education, a person can develop their potential and reach perfection. According to al-Farabi, intellectual training is essential not only for individual development but also for the development of elites who will lead society.</p>	<p>According to al-Farabi, intellectual training is as important for the development of social leaders as it is for the personal maturity of the individual. Intellect is a prerequisite for distinguishing good from evil and for engaging in political action.</p>
	<p>The Structure of Reason in Islamic Philosophy</p> <p>Author: Zohreh Karimi (زهره کریمی)</p> <p>Source: Journal of Islamic Educational Philosophy, Issue 22, p. 83</p>	<p>In this work, according to al-Farabi, the mind is defined as the "Speech-Enabled Power" that distinguishes humans from other beings. The theoretical mind is necessary for understanding the universal principles of existence, while the practical mind is necessary for correcting human behavior.</p>	<p>In al-Farabi's thought, the mind is the fundamental element that distinguishes humans from other beings. Education is linked to the development of the mind and enables humans to transition from imitation to wisdom.</p>
	<p>Foundations of Intellectual Education in Islamic Thought</p> <p>Author: Mohsen Shariati (محسن شریعتی)</p> <p>Source: Journal of Islamic</p>	<p>This article recognizes the mind as a potential power and argues that it requires proper nurturing and guidance to develop. Mind holds a fundamental place in</p>	<p>According to al-Farabi, the mind requires awakening and education. Intellectual education is the condition for an individual to attain</p>

	Education and Education, Issue 44, p. 70	the Islamic system, and education should be based on the development of intellectual capacity.	happiness through gaining consciousness and distinguishing between good and evil.
	Intellectual Knowledge in the Teaching of Wisdom  Author: Ali Rezaei (علی رضایی) Source: Journal of Islamic Educational Philosophy, Issue 12, p.104	This study emphasizes that behavioral improvement (practical reason) will not yield results without knowledge of truth (theoretical reason). It argues that the practical mind should also be trained in education through the development of methods such as observation, experimentation, induction, comparison, and collaboration.	This article demonstrates that al-Farabi's intellectual training is consistent with active and participatory methods. The intellect develops through interaction with the environment, experience, and practical repetition.
	A Comparative Study of Reason and Education in the Thought of al-Farabi and Rousseau  Author: Mohsen Mohajernia (محسن مهاجرانی) Source: Journal of Social Education and Training, Issue 14, p. 4911	This article argues that Rousseau focused primarily on natural reason and innate conscience. He argued that children should not be subjected to the pressure of adult philosophical reasoning, but rather should progress gradually from experience and emotion to thought.	While al-Farabi viewed reason as a prerequisite for education, Rousseau emphasized natural disposition and the gradual development of the mind. For al-Farabi, the mind is a prerequisite for politics and wisdom, while for Rousseau, it signifies an inner moral conscience.  We know this as comparative analysis.

Table 2. Moral education in the thought of Farabi and Rousseau

	Article and author/source	Brief explanation	Analysis
	The Structure of Morality in al-Farabi's Philosophy  Author: Zohre Kerimi (زهره کریمی) Source: Journal of Islamic Education and Training Philosophy, Issue 22, pp. 83-85	According to al-Farabi, morality is a state of mind that originates within the human soul and is the source of good or bad actions. If this state of mind leads to behaviors that are compatible with reason and reality, it is called "Good	In al-Farabi's understanding, moral education is based not on nature but on acquisition, practice, and repetition. The goal is to establish rational order in the soul's faculties and to balance lusts with rational control.



		Character" (hulk-i cemil); if the opposite occurs, it is called "Bad Character" (Hulk-i kabih). Therefore, education should aim to foster good character and ensure the dominance of reason over the animalistic aspects of the soul.	
	<p>A Comparative Study of Morality in the Thought of al-Farabi and Rousseau</p> <p>Authors: Pervane Dudman, Nehzat Safayi, Muhtar Rencher (پروانه دودمان، نهضت صفایی، مختار رنجبر)</p> <p>Source: Islamic Education Research, Issue 59, pp. 93-95</p>	<p>Al-Farabi views morality as acquired, arguing that it is not innate. The acquisition of moral virtues is possible through education, training, and the repetition of voluntary actions. He prioritizes the teaching of manners for practical virtues and the teaching of reason for theoretical virtues.</p>	<p>Moral education in al-Farabi is not a cultural transmission, but a process of psychological and behavioral reconstruction based on reason and practical training. "Tadip" and "Ta'lim" are the two fundamental pillars of moral education.</p>
	<p>A Comparative Analysis of the Educational Methods of al-Farabi and Rousseau</p> <p>Author: Davud Dihimi (داود دیهیمی)</p> <p>Source: Journal of Comparative Education, Issue 42, p. 4976</p>	<p>Unlike al-Farabi, Rousseau believed in an innate moral nature. He believed that humans are inherently good and that moral virtues are inherent. The key is to allow these virtues to develop naturally and avoid external interference and pressure.</p>	<p>While al-Farabi's moral education is based on external discipline, reason, and decency, Rousseau's is based on internal conscience, nature, and emotions. Rousseau opposes all external impositions on moral matters. We can say that this is a comparative analysis.</p>
	<p>A Model of Moral Education Methods in Islamic Philosophy</p> <p>Author: Muhsin Shariati (محسن شریعتی)</p> <p>Source: Journal of Islamic Education and Training, Issue 44, p. 70</p>	<p>According to al-Farabi, morality is acquired through habit and repetition. Practical exercises and systematic instruction are the primary tools for establishing moral virtue. Moral virtue becomes permanent only through repetition and conscious training.</p>	<p>This article emphasizes that al-Farabi's method of moral education is not merely theoretical, but also a concrete and practical educational model. This model also aims to cultivate virtuous citizens (Madinatu al-Fazila المدينة الفاضلة).</p>
	<p>Al-Farabi and Rousseau's Philosophy of Education</p>	<p>Rousseau opposed habit- and reward-based</p>	<p>Rousseau's moral education, which</p>

Author: Nakibzade (نقیب زاده) Source: Journal of Philosophical Studies, Issue 21, p. 4977	methods. He argued that moral education should be based on inner feelings and conscience. Therefore, to avoid harming the child's nature, he recommended the method of "Negative Education".	emphasizes maintaining inner purity and fostering natural development, contrasts with al-Farabi's moral education, which is based on external guidance and discipline.
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Table 3. Relationship between politics and education in Farabi's thought

Article and author/source	Brief explanation	Analysis
A Comparative Analysis of al-Farabi and Rousseau's Educational Thoughts through Social Education  Author: Murtaza Muhtari (مرتضى مختاری) Source: Master's Thesis, Allama Tabatabai University, 2016	According to al-Farabi, politics is a part of practical wisdom. The virtuous city (Madinatu al-Fazila – المدينة الفاضلة) is a political-educational institution and must be headed by a ruler who is a philosopher, teacher, and educator. Political guidance is impossible without moral education. General education is essential for social happiness.	Al-Farabi constructs politics intertwined with wisdom and education. In a virtuous city, the ruler is not only a politician but also a philosopher and teacher. Education lies at the heart of the political structure.
The Social Goals of Education in al-Farabi and Rousseau  Author: Zohre Kerimi (زهرا کریمی) Source: Journal of Islamic Education and Training, Issue 22, p. 84	Al-Farabi believed that education shaped the structure of government. The mayor of a city should be educated and lead the people toward happiness. Rousseau, on the other hand, prioritized education over the social contract; without education, civic consciousness cannot emerge.	Both thinkers believe that good politics stems from good education. Al-Farabi argues that a just ruler, while Rousseau argues that raising a conscious citizenry is possible through education. We can say that this is a comparative analysis.
Education and the Virtuous City in al-Farabi's Thought  Author: Mirza Muhammadi (میرزا محمدی) Source: Journal of Islamic Educational Philosophy, Issue 19, p. 9781	A virtuous city is only possible through education. The mayor of this city is a wise philosopher who, as a teacher, guides the people toward happiness. In al-Farabi's thought, political goals are meaningless without education.	In al-Farabi's philosophy, politics is rootless without wisdom and education. Education legitimizes politics. A virtuous city cannot be established without an educational institution.

<p>The Role of Education in Organizing Society in al-Farabi and Rousseau</p> <p>Author: Davud Dihimi (داود ديهيمي)</p> <p>Source: Journal of Comparative Educational Research, Issue 42, p. 4976</p>	<p>Rousseau considers education a prerequisite for transforming people into a nation. He believes that education is essential for the realization of the general will. For Rousseau, education is the most political act of politics.</p>	<p>Rousseau viewed politics as a consequence of education.</p> <p>By expanding education, he aimed to build a sense of social responsibility and national consciousness. Education served social justice.</p>
<p>Politics and Education as Viewed by al-Farabi and Rousseau</p> <p>Authors: Nakibzade, Neccar (نقيب زاده، نجار)</p> <p>Source: Şehid Beheshti University Journal of Educational Sciences, Issue 33, p. 4977</p>	<p>Al-Farabi sees politics as a means of achieving moral and educational goals. Rousseau, too, sees education as a prerequisite for the social contract. In both views, politics without education remains blind and incomplete.</p>	<p>This article demonstrates that education and discipline are the primary axes of political order for both thinkers. An uneducated person is a dangerous tool in the hands of the ruling power. Therefore, education is the guarantee of rational and just governance.</p>

Table 4. The role of education in the formation of society in the thought of Farabi and Rousseau

Article and author/source	Brief explanation	Analysis
<p>Al-Farabi and Education and Training for a Virtuous Society</p> <p>Author: Mirza Muhammadi (میرزا محمدی)</p> <p>Source: Journal of Islamic Educational Philosophy, Issue 19</p>	<p>A virtuous city (Madinatu al-Fazila – المدينة الفاضلة) is only possible through education and discipline. The leader of this city is a wise philosopher who, as a teacher, guides the people to happiness. In al-Farabi's thought, political goals are meaningless without education. General education is essential for intellectual development and the fulfillment of social roles.</p>	<p>In al-Farabi's thought, education is a tool for building society. The aim is to cultivate morally and intellectually mature citizens and ensure the continuity of society based on virtue.</p>
<p>The Role of Education in Achieving a Virtuous Society</p> <p>Author: Fatemeh Adolzadeh Naeini, Hamidreza Nirouzi, Jahanbakhsh Rahimi</p>	<p>When properly implemented, education cultivates virtues in people, which form the basis of a virtuous society. Such a society is one in which its</p>	<p>The article evaluates education as the foundation of human virtues and the source of building an ideal society. A virtuous society is</p>

	<p>فاطمه عادل زاده نائینی، حمیدرضا (نوروزی، جهانبخش رحیمی) Source: Journal of Curriculum Planning Research, Issue 31, Spring 2017 <a href="https://www.magiran.com">https://www.magiran.com</a></p>	<p>members can achieve complete happiness.</p>	<p>possible through proper and planned education.</p>
	<p>Social Education and Training in the Basic Education Transformation Document  Author: Murtaza Mukhtari (مرتضی مختاری) Source: Iran Education and Training Transformation Document (2011), pp. 144-152</p>	<p>Social education refers to the gradual evolution of society through the formation of individuals' collective identities and the organization of social life. The role of education is to generate human and cultural social capital.</p>	<p>From this perspective, social education is a tool for establishing identity, social solidarity, and the institutionalization of values. Education serves not only individual development but also collective elevation.</p>
	<p>Al-Farabi's View of Education, Education, and Society  Authors: Rahmatollah Rabani, Reza Ali Norouzi, Mojtaba Gaderi (رحمت الله ربانی، رضا علی نوروزی، مجتبی قادری) Source: Journal of Human Sciences, Issue 88</p>	<p>Al-Farabi's aim in education and training is to attain intellectual, moral, and practical virtues. These virtues form the basis of a virtuous society and the happiness of individuals.</p>	<p>The article demonstrates that al-Farabi saw education as necessary not only for the individual but also for society. A virtuous society is not formed through tyranny or political order, but through wise and intelligent education.</p>
	<p>The Mutual Influence of the Individual and Society in al-Farabi's Philosophy of Education  Author: Davud Dihimi (داود دیهمی) Source: Journal of Comparative Educational Research, Issue 42, p. 4976</p>	<p>Proper upbringing prepares people to interact with society and lays the groundwork for the creation of a virtuous city. No virtue can be achieved without education.</p>	<p>From this perspective, education is a bridge between the individual and society. Education enables not only personal development but also social transformation.</p>
	<p>Rousseau and Education for Nation Building  Author: Yakup Nakibzade (یعقوب نقیب زاده) Source: Journal of Educational Sciences Research, Issue 33, p. 4977</p>	<p>Rousseau considered universal and free education the condition for transforming subjects into nations. Without education, a political and moral society cannot exist. Only educated individuals can participate in the general will.</p>	<p>In Rousseau's view, education is the foundation of nation-building. Uneducated individuals remain passive. A citizen's political education is possible through a planned educational process that begins in</p>

			childhood.
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Table 5. Relationship between science and wisdom (theoretical and practical knowledge) in the thought of Farabi and Rousseau

	Article and author/source	Brief explanation	Analysis
	<p>An Analysis of the Structure of Science in al-Farabi's Philosophy</p> <p>Author: Ali Rızaî (علی رضایی)</p> <p>Source: Journal of Islamic Educational Philosophy, Issue 12, p. 104</p>	<p>Al-Farabi divides education into two: theoretical and practical. Theoretical education aims to understand truth, while practical education aims to improve individual and societal behavior. The unity of theoretical and practical education is the foundation of wisdom. Without this unity, education remains sterile.</p>	<p>Drawing on the Greco-Islamic tradition, al-Farabi divides knowledge into two fundamental branches. The ultimate goal of education is to attain wisdom, a state in which theoretical knowledge and practical action are in harmony.</p>
	<p>Al-Farabi's Enumeration of Sciences and Curriculum Planning</p> <p>Author: Davari Ardakani (داوری اردکانی)</p> <p>Source: Book of Islamic Philosophy and Education, p. 92</p>	<p>In his work, "Ihsâ' al-Ulum" (The Enumeration of Sciences), al-Farabi divides the sciences into three categories based on their benefits and purposes: sciences whose aim is pleasure, sciences whose aim is benefit, and sciences whose aim is beauty and wisdom. The most superior science is theology because it is directly related to the purpose of existence.</p>	<p>In this classification, knowledge is not merely a tool; it also possesses a hierarchy of values. Theoretical knowledge is considered worthless if it does not lead to wisdom. Practical knowledge, however, gains meaning only through reason and religion.</p>
	<p>The Classification System of Sciences in Islamic Philosophy</p> <p>Author: Kerimi (کریمی)</p> <p>Source: Journal of Islamic Philosophy, Page 22</p>	<p>According to al-Farabi, theoretical science aims to understand the reality of existence, while practical science aims to regulate human behavior within society. These two types of knowledge are interconnected in the order of wisdom and cannot be considered separately. Education must preserve the connection between these two types of knowledge.</p>	<p>In al-Farabi's view, the integration of theoretical and practical knowledge is the foundation of a wise education. Theoretical knowledge that is not applied to practical life remains abstract and ineffective.</p>
	<p>Ihsâ' al-Ulum and Curriculum Planning</p>	<p>In his work, "Ihsâ' al-Ulum", al-Farabi defines the</p>	<p>Al-Farabi values useful and applicable</p>



	<p>Author: Muhammedi, Mirza (زاده، میرزا محمد)</p> <p>Source: Journal of Human Sciences, Page 88</p>	<p>ultimate goal of education as attaining happiness. This is achieved not through mere knowledge, but through beneficial knowledge, applied in moral and social practice.</p>	<p>knowledge; knowledge that leads to goodness and happiness is essential. Theoretical knowledge should serve the moral and social development of humanity.</p>
	<p>Rousseau and Empiricism in Education</p> <p>Author: Nakibzade (نقیب زاده)</p> <p>Source: Şehid Beheshti University Journal of Educational Sciences, Page 33</p>	<p>Rousseau is skeptical of theoretical knowledge and constructs education in a way that is compatible with experience, the senses, and the child's nature. According to him, dry theoretical education diverts the child from his natural development.</p>	<p>Rousseau was cautious about abstract knowledge. He believed that education should be integrated with experience and natural development. This stood in contrast to al-Farabi's classification system centered on reason and theoretical knowledge. We might call this article a comparative analysis.</p>

### Conclusion

As a result of this comprehensive analysis and the comparative studies reviewed, the body of scholarly work on al-Farabi's educational philosophy in Iran reveals the profound depth and multi-layered nature of his intellectual system. Al-Farabi regarded reason as the defining attribute of human existence. By exploring both its theoretical and practical dimensions, he argued that wisdom must be harmonized with moral and social behavior. In his view, the development of reason is not only essential for cultivating individual virtue but also foundational for realizing the ideal of the "Virtuous City" (al-Madinatu al-Fāḍilah – المدينة الفاضلة).

Al-Farabi's conception of morality is not rooted in innate disposition, but rather in habit, education, and repetition. He emphasized that intellectual cultivation and the regulation of the soul's faculties are necessary for the formation of the perfect individual. In this light, al-Farabi viewed education as an indispensable mechanism – not only for personal development, but also for constructing a just and capable society, where politics is unified with wisdom. This organic synthesis of education, politics, and philosophy is among the most distinctive features of his thought.

Furthermore, the research demonstrates that Iranian scholarship on al-Farabi has extended well beyond the field of educational philosophy. It has significantly contributed to a broader understanding of political philosophy, moral theory, the classification of sciences, social theory, and the concept of wisdom. The central role al-Farabi assigned to education in achieving the ideal of the Virtuous City continues to resonate today, serving as a source of inspiration for contemporary educational theory and Islamic socio-political thought.

In conclusion, scholarly research conducted in Iran demonstrates that al-Farabi's philosophical legacy remains a vibrant and influential reference for both Islamic thought and contemporary educational and political theories. His holistic approach, which firmly links the individual, society, and politics through education, continues to provide a strong theoretical foundation for a virtuous society grounded in universal human values.

An analysis of the methodologies and scholarly rigor of Persian-language studies reveals several key points: these studies predominantly rely on classical textual analysis, emphasizing text-centered and philosophical interpretation methods. Typically, they engage with al-Farabi's works in their original Arabic form and interpret them within the framework of Islamic philosophy, frequently addressing their moral, educational, and social dimensions.

Methodologically, Persian studies primarily employ qualitative approaches such as textual analysis, comparative study, and philosophical interpretation. While most of these works evaluate al-Farabi's thought within a classical philosophical context, some also seek to connect his ideas with contemporary pedagogical and ethical frameworks.

Regarding scholarly quality, most publications are academically rigorous, featuring rich references, a strong theoretical foundation, and in-depth analysis. However, some studies exhibit conceptual ambiguities and methodological shortcomings, including a lack of empirical support.

Within Persian scholarship, al-Farabi's educational philosophy is generally portrayed as a morally grounded system compatible with Islamic values and is emphasized as embodying universal principles that could address modern educational challenges. Central themes include his concepts of the "Virtuous City", the "Perfect Human Being", "Happiness", and "Education".

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## ӘБУ НАСЫР ӘЛ-ФАРАБИДІҢ БІЛІМ БЕРУ ФИЛОСОФИЯСЫ ЖӨНІНДЕГІ ПАРСЫ ТІЛІНДЕГІ ҒЫЛЫМИ ЗЕРТТЕУЛЕРГЕ ТАЛДАУ

**Аңдатпа.** Әбу Насыр әл-Фараби – ислам философиясының тарихында өзіндік ізі қалған ұлы ойшыл, түркі халықтарының рухани мұрасының көрнекті өкілі. Ол өз заманында білім, тәрбие, адамгершілік, қоғам және мемлекетті басқару секілді көптеген салаларда теориялық негіздерді қалыптастырды. Әл-Фарабидің білім мен тәрбиені адамның кемелдікке жету жолындағы негізгі құрал ретінде қарастыруы – оның философиялық жүйесінің антропоцентрлік сипатын көрсетеді. Ол ақыл мен парасаттылықты, теориялық және практикалық ізгіліктерді тәрбиелеу арқылы адамды «Кемел адам» (الإنسان الكامل – al-Insan al-Kamil) деңгейіне жеткізуге болатынын тұжырымдаған. Әл-Фарабидің бізге жеткен трактаттарындағы ой-тұжырымдары, оның ішінде оқыту, білім, тәрбие беру саласына қатысты айтқан пікірлері араб, парсы, түрік тілдерінде жан-жақты зерттеліп келеді. Әсіресе Иранда әл-Фарабидің мұрасына деген қызығушылық жоғары деңгейде, мұның да бір себебі Әбу Насыр

эл-Фарабидің біраз уақыт қазіргі Иран елінде тұрақтап тұруы, араб, парсы тілінде жазылған қолжазба трактаттарының негізгі бір осы елде сақталуы, ирандағы зиялы қауымның ғылыми зерттеулер жүргізуі эл-Фарабидің әрі оның философиялық жүйесі, әсіресе білімге қатысты айтқан ой-пікірлері терең зерделену үстінде. Осы ғылыми зерттеу мақалада білім беруге, оқытуға қатысты парсы тілінде жарық көрген ғылыми еңбектерді жүйелі түрде талдау арқылы эл-Фарабидің білім философиясына қатысты идеяларының қалай қабылданып, зерттеліп жатқандығын анықтауға талпыныс жасалады. Сонымен қатар, парсы тіліндегі зерттеулердің методологиялық ұстанымдары мен ғылыми деңгейіне талдау жасап, отандық ғылымға қосар үлесін бағалау көзделеді.

**Алғыс:** Бұл мақала: ЖТН АР19679483 «Эл-Фараби трактаттарындағы педагогикалық теорияларын қазіргі білім жүйесіне кіріктірудің ғылыми-әдістемелік негіздері» тақырыбындағы бағдарламалық-нысаналы қаржыландыру жобасын іске асыру шеңберінде дайындалды.

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## АНАЛИЗ НАУЧНЫХ ИССЛЕДОВАНИЙ НА ПЕРСИДСКОМ ЯЗЫКЕ, ПОСВЯЩЁННЫХ ОБРАЗОВАТЕЛЬНОЙ ФИЛОСОФИИ АБУ НАСРА АЛЬ-ФАРАБИ

**Аннотация.** Абу Наср аль-Фараби – выдающийся мыслитель, оставивший значимое наследие в истории исламской философии и являющийся одним из ярких представителей духовного наследия тюркских народов. В своё время он заложил теоретические основы во многих сферах, включая образование, этику, общественное устройство и государственное управление. Рассмотрение образования и воспитания как основополагающих средств достижения человеческого совершенства отражает антропоцентрическую направленность философской системы аль-Фараби. По его мнению, человек способен достичь уровня «Совершенного человека» (الإنسان الكامل – al-Insān al-Kāmil) посредством развития разума, мудрости, а также теоретических и практических добродетелей. Идеи, изложенные в сохранившихся трактатах аль-Фараби, особенно в тех, что посвящены обучению, воспитанию и педагогике, получили широкое освещение в научной литературе на арабском, персидском и турецком языках. Особенно значительный интерес к наследию аль-Фараби наблюдается в Иране. Это объясняется, в частности, тем, что часть своей жизни мыслитель провёл на территории современного Ирана, а также тем, что в стране сохраняются многие его рукописи, написанные на арабском и персидском языках. Кроме того, иранское интеллектуальное сообщество активно занимается изучением его философской системы, уделяя особое внимание вопросам образования. Цель данной научной статьи – систематически проанализировать научные публикации на персидском языке, посвящённые вопросам образования и педагогики, с целью выявления способов осмысления и интерпретации философии образования аль-Фараби. В рамках исследования также рассматриваются методологические подходы и академические стандарты иранских научных работ, а также оценивается их вклад в развитие отечественного философского знания.

**Благодарность:** Статья подготовлена в рамках реализации программно-целевого финансирования Комитета науки Министерства науки и высшего образования Республики Казахстан ИРН АР 19679483 «Научно- методические основы интеграции педагогических



теорий из трактатов Аль-Фараби в современную систему образования».

**Ключевые слова:** Абу Наср аль-Фараби, философия образования, воспитание, исследования на персидском языке, совершенный человек, антропоцентризм, научный анализ, академический контекст Ирана.

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