

VIEWS OF EASTERN THINKERS ON THE EDUCATION OF CHILDREN WITH SPECIAL NEEDS

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Abstract

The article discusses the importance of education in Farabi's works, what needs to be paid attention to, and methods of education. The analysis and social educational views of such works as "Opinions of the inhabitants of the city of Fazilar", "On the attainment of happiness and happiness", "Ikhsa al-Gulum", "The origin of sciences", "On the meanings of the mind" have been expressed.

Keywords: Child education, maturity, mental process, mental maturity, humaneness, cognitive ability, speech, needs special help.

In different periods of the social development of mankind, the attitude towards children in need of special assistance has been realized in its own way. In the past, in the land of thinkers, where our forefathers had their well-deserved names, no layer of humanity was left out of the society. The views of Eastern thinkers on child education and pedagogy have been proven to be a solid methodological basis of special pedagogy.

The thinker Abu Nasr Farabi (875-950) who created more than 160 works in almost all fields of natural-scientific and social trends of the Middle Ages and is known as the second teacher.

Abu Nasr Farabi is another one of the wise thinkers who left an indelible mark in the process of spiritual development in the sociology of the East, in the sociological understanding and study of nature and society. (873-950).

Abu Nasr ibn Muammad ibn Oslug ibn Tarkhan Farabi was born in a place called Farab (Otrar) in the Turkestan region, which is 150-200 km away from the city of Tashkent, where Aris water flows into the Syrdarya. Based on research, it should be noted that in Central Asia (Movarounnar), children were given to literacy and science from the age of 5. Undoubtedly, because Abu Nasr was talented and sharp minded, his interest in science was very strong. In order to satisfy this desire, he first studied in the cities of Farob, Tashkent, Samarkand and Bukhara, and later he left his country and traveled to the cities where life related to science was full of life (Baghdad, Cairo, Damascus, Aleppo and other places). He studied many foreign languages, studied mathematics, medicine, philosophy, logic, and wrote several scientific works. In addition to this, he was also engaged in social sciences about politics and the state. His legacy in social, political and legal topics in this field is very rich, and a number of his works are devoted to issues such as society, state, law, politics, and justice. Farabi gets to know the life of people and society in other countries, receives education in various fields of science (philosophy, medicine, music, etc.) draws conclusions. This is reflected in his many scientific treatises and philosophical-legal views.

Farabi's legacy is rich in intention, he is the owner of more than 160 scientific works as an encyclopedist scientist. It is known from the sources that he wrote poems in Arabic and Persian, was an excellent musician, and played wonderful tunes on a musical instrument he created. Farabi studied the works of many Greek scientists (Phales, Hippocrates, Ptolemy, Euclid) and wrote works for them. The main reason why he was called "Muallimi al-Sani", the second teacher (after Aristotle), "Aristotle of the East" in his time, is that Farabi interprets all of Aristotle's works and writes chapters on them.

Among Farabi's works devoted to issues such as man and society, their interaction, state, politics, war and peace, justice, there are "Toward Virtuous People", "The Creed of Learning the City", "The Creed of War and Peaceful Living", "Achieving Happiness" about a treatise", "Proverbs about statesmen" his thoughts about man, society, politics, justice, manners, education are described.

Farabi's sociological views are described in his famous work "The City of Virtuous People". This work consists of 37 chapters, in which the issues of society, state, community, individual and citizenship are widely covered. Farabi's ideas about social and political life and the state are briefly called "ilm al-madaniyya", that is, the teachings about the city-state.

"Every human being is by nature built in such a way that he needs many things in order to live and reach his highest level of maturity. He cannot achieve these things alone. In order to have them, a civil community of people is needed... Therefore, only through the union of many people who supply each other and help each other, which is necessary for living, can a person achieve the perfection he seeks by his nature. The activities of the members of such a community provide the whole family, each of them with the things necessary for living and reaching maturity. Therefore, human beings multiplied and settled in the inhabited part of the earth, as a result, the human community was created," writes Farabi. Al-Farabi divides all cities and states into virtuous and ignorant. A virtuous city is a city where people aim to help each other in doing things that bring them happiness. A community united to help each other with the intention of achieving true happiness is a virtuous community. A nation whose cities help each other to achieve happiness is a virtuous nation. Thus, if all peoples help each other to achieve true happiness, the earth will achieve virtue and lead to happiness. Happiness is achieved by acquiring material and spiritual wealth, being mature and free in science and craft.

According to Farabi, a virtuous state should perform a number of tasks in order to achieve its goal:

- ☑ first of all, it should provide its residents with material support;
- ☑ secondly, it is necessary to work tirelessly to provide education and training to the population in order to reach spiritual heights;
- ☑ thirdly, it is necessary to manage the state, to establish legislative activity so that it does not stray from its path, and to maintain order by passing the necessary laws when necessary;
- ☑ fourthly, it is necessary to protect its inhabitants from external enemies, attacks and influence of ignorant cities, and for this, it is necessary to take necessary measures.

Farabi emphasizes that in managing the state and society, one should have twelve qualities (Yusuf Khos Hajib also showed the same qualities).

Such a leader is healthy, prudent, quickly solves problems, has a sharp memory and mind, eloquent, is interested in learning and constantly improves his knowledge, can abstain from various pleasures of life, is fair, intelligent, hates lies and flattery, honorable, He should be a decent person, not interested in worldly riches, persistent, steady, and most importantly, wise.

Farabi knows that it is impossible for one person to have 12 qualities necessary for a leader. Therefore, it is proposed to put two or more people who have these qualities in the mayor's office.

Farabi fought for the celebration of the ideas of science and humanity in the conditions of the Middle Ages, and did a great service for the entire human culture. At the same time, Farabi's greatest service is his study of the works of Plato and Aristotle, and his writings to them.

In the thinker's eyes, a generous city has a free choice of arts, sciences, professions, and entertainment; good manners, customs and traditions prevail; the population rejects any violence, elevates the most talented, highly moral and acceptable people to power; citizens are ready and able to protect their homeland from the enemy and ensure peace, tranquility and stability in their country. To paraphrase the famous phrase of Farabi in a different way, in order to know how and in what way to live, it is necessary to perceive and research the whole complex of the world, to determine the place of a person in it, to determine the meaning of his life, to define the theoretical basis of changes, only then with the power of all citizens. believed that he should start building a generous city.

"According to his nature, each person is created in such a way that he needs many things in order to maintain his life and achieve the highest perfection, these things he cannot create alone, and in order to achieve them, each one needs something from the common treasure for his needs. need a specific community of people to deliver the product. According to Ravshanki, Farabi, a person is a social being; he "can get the necessary opportunity for this and reach the highest perfection through the union of many people in one place of residence."

Farabi especially notes that the factor of inheritance is very powerful in understanding the universe. According to him, a person is not able to understand all the truths during his short life, to understand and perceive all the secrets of nature and society. Therefore, he emphasizes the need to unquestioningly assimilate the opinions and conclusions expressed by his predecessors, to follow the opinions of mature sages in the field of knowledge and enlightenment.

The sciences created by Abu Nasr Farabi can be divided into two large groups:

- 1). Treatises written by ancient Greek scholars, mostly as commentaries on the works of Aristotle.
 - 2). Works devoted to the actual problems of medieval natural science and social philosophical thoughts.
- According to Farabi, the brain controls human cognition, and the heart is the center that supplies all the organs with the blood necessary for the verse. Man gets all his knowledge from outside. It has many tools and options for this. These are: intuition, memory, imagination, and especially logical thinking, speech with the mind, and with the help of these tools, he creates knowledge.

In Farabi's work "About the Meanings of Mind" the issues of mind are deeply interpreted. He says that intelligence is a spiritual process on the one hand, and external influence is the result of education on the other.

In his works, Farabi reflects on the importance of education, what needs to be paid attention to, and methods of education. His social educational views were expressed in works such as "Opinions of the inhabitants of the city of Fazilar", "On the attainment of happiness and happiness", "Ikhsa al-Gulum", "The origin of sciences", "On the meanings of the mind".

In his pamphlet "Opinions of the Residents of the City of Fazillar", Farabi's emphasis on the need to act as a whole without being separated from society confirms the advanced views on the problem of inclusive education in special education and special pedagogy today. he is constituted in such a way that

he needs many things in order to live and to reach the highest level of maturity, which he cannot acquire alone, but to acquire them a community of men is needed."

Therefore, Farabi emphasizes the need for all people to work without being separated from society. So, from the content of these thoughts, it is possible to understand the meaning that children with special needs should live, work and receive education among the general society.

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