

**THE METHODOLOGICAL SYSTEM OF IMPROVING STUDENTS' EDUCATION IN  
THE SPIRIT OF NATIONAL PRIDE THROUGH DEPICTING THE IMAGE OF  
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**Annotation:** The article presents the practical stages of the methodology for educating students in the spirit of national pride through artistic representation.

**Keywords:** Miniature, composition, shading, holistic perception.

Depicting the image of ancestors plays an important role in fostering qualities such as national pride and honor among the younger generation, as well as in deepening their knowledge of the nation's glorious history. For example, one of our great ancestors, Abu Nasr al-Farabi (full name: Abu Nasr Muhammad ibn Muhammad ibn Uzlug Tarhan al-Farabi) (873, Farab – 950, Damascus), was a Central Asian philosopher and encyclopedic scholar. For his deep understanding and interpretation of Greek philosophy, as well as his invaluable contributions to science, he was honored with titles such as “Al-Muallim al-Thani” (The Second Teacher, after Aristotle) and “The Aristotle of the East.”

Al-Farabi was born in Farab (Otrar), located on the banks of the Syr Darya, into a family belonging to a Turkic military class. At that time, the Samanid dynasty ruled over Transoxiana. After receiving his primary education in Otrar, the young philosopher continued his studies in Tashkent, Samarkand, and Bukhara. Later, in pursuit of deeper knowledge, he traveled to Baghdad, visiting major Persian cities such as Ray, Hamadan, and Isfahan along the way. In Baghdad—a hub of scholars from various regions of the Near and Middle East—he met prominent thinkers and scientists, studied Greek philosophy, and mastered diverse fields of science. He studied logic and medicine under renowned scholars such as Abu Bashir Matta ibn Yunus (870–940) and Yuhanna ibn Haylan (860–920). According to some historical sources, al-Farabi was fluent in more than seventy languages.

In 941, al-Farabi began living modestly in Damascus, devoting himself entirely to scholarship. Despite financial hardship, he continued his research in philosophy and other sciences. The ruler of Aleppo, Sayf al-Dawla al-Hamdani (943–967), held al-Farabi in great esteem and invited him to his court, but the scholar chose a simple, independent life. Nevertheless, his years in Aleppo were highly productive, during which he wrote many of his major works. Later, he lived in Egypt and Damascus, where he passed away in 950 and was buried in the “Bab al-Saghir” cemetery in Damascus.

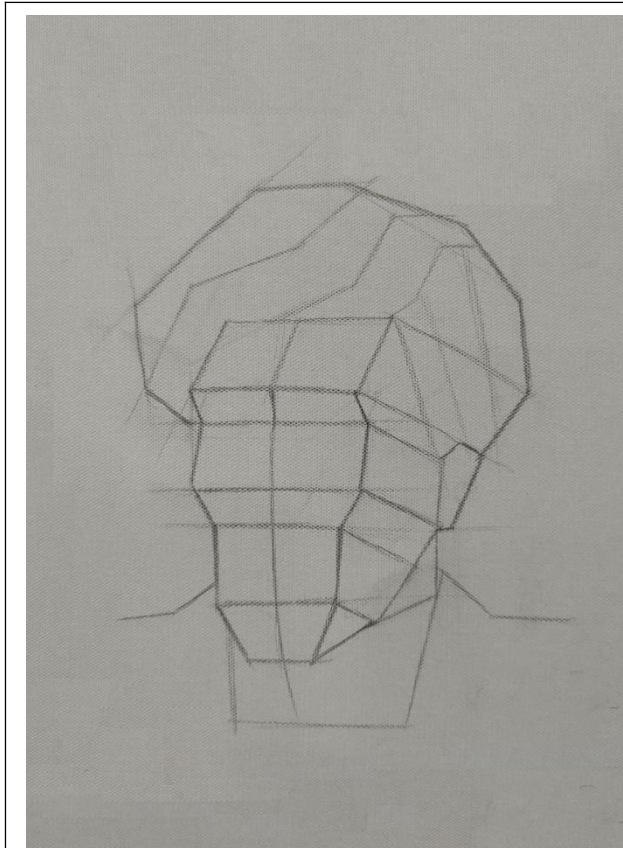
According to existing records, al-Farabi wrote over 160 works, though many have not survived. The surviving manuscripts, however, testify to his genius. Among his most notable works are “*What One Should Know Before Studying Philosophy*,” “*Philosophical Questions and Answers*,” “*Introduction to Logic*,” “*On the Intellect*,” “*The Virtuous City*,” “*On the Attainment of Happiness*,” “*The Great Book on Music*,” and “*The Enumeration of the Sciences*.”

In the 20th century, many of his philosophical, logical, mathematical, and ethical treatises were published in Russian under titles such as “*Philosophical Treatises*,” “*Logical Works*,” “*Mathematical Works*,” “*Socio-Ethical Treatises*,” and “*Studies and Translations*.”

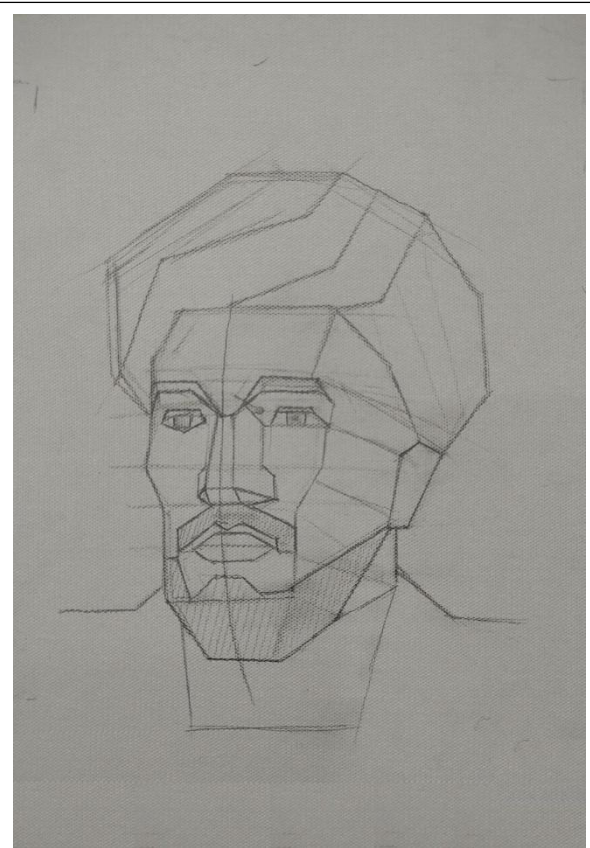
Al-Farabi lived and worked during the early Middle Ages, a period known as the Eastern Renaissance. This era was marked by the growth of productive forces, craftsmanship, irrigation systems, urban development, and the flourishing of cultural and intellectual life. His philosophical ideas reflected the achievements and contradictions of his time. One of his greatest contributions was his commentary on Greek philosophers, particularly Aristotle, whose natural philosophy he expanded with new insights.

He was familiar with the works of Plato, Alexander of Aphrodisias, Euclid, Ptolemy, and Porphyry, and wrote extensive commentaries on them. He was also knowledgeable about the writings of Hippocrates, Epicurus, Anaxagoras, Diogenes, Chrysippus, Aristippus, Socrates, and Zeno, as well as the doctrines of the Epicurean, Stoic, Pythagorean, and Cynic schools. Al-Farabi developed one of the most comprehensive classifications of sciences known in the medieval world.

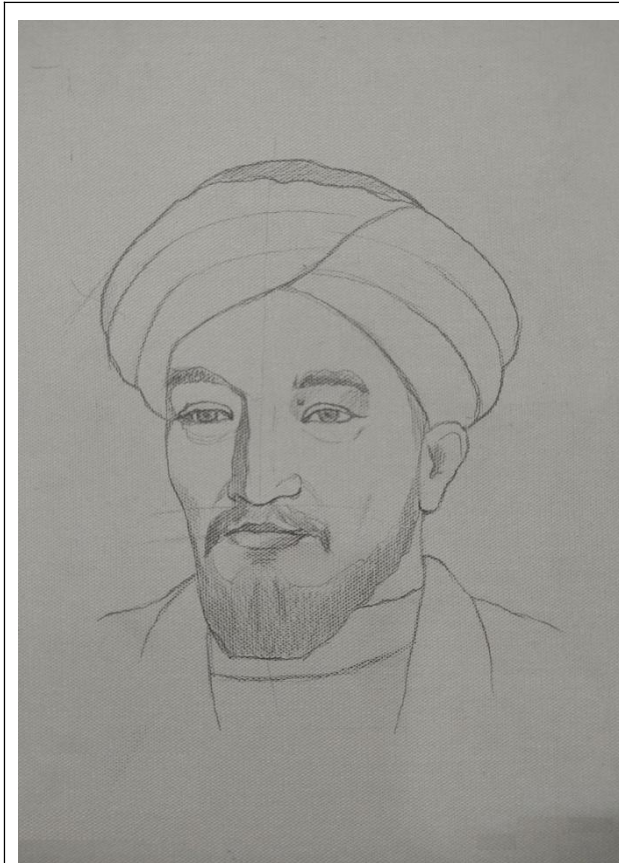
Recognizing and studying the invaluable contributions of our great ancestors to the development of science and civilization is the sacred duty of every young generation and an essential component in nurturing a deep sense of national pride.



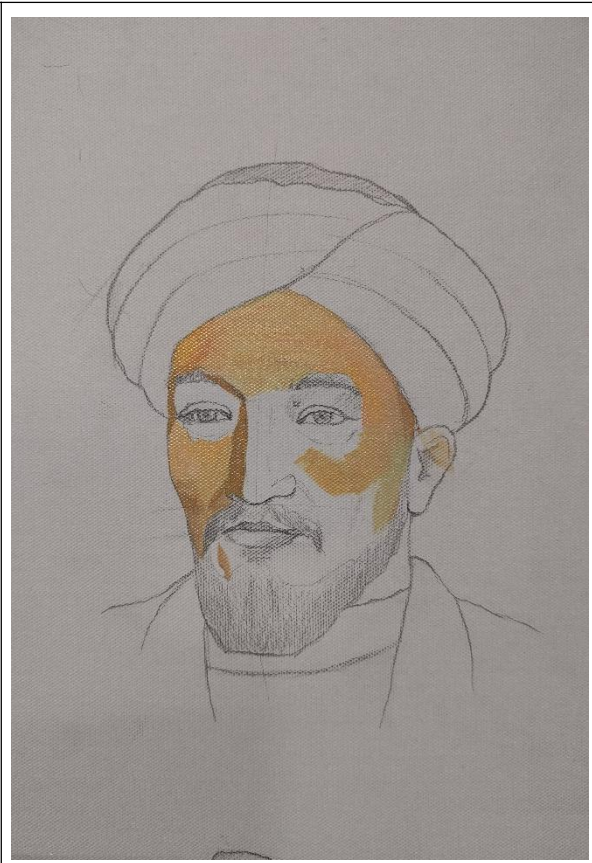
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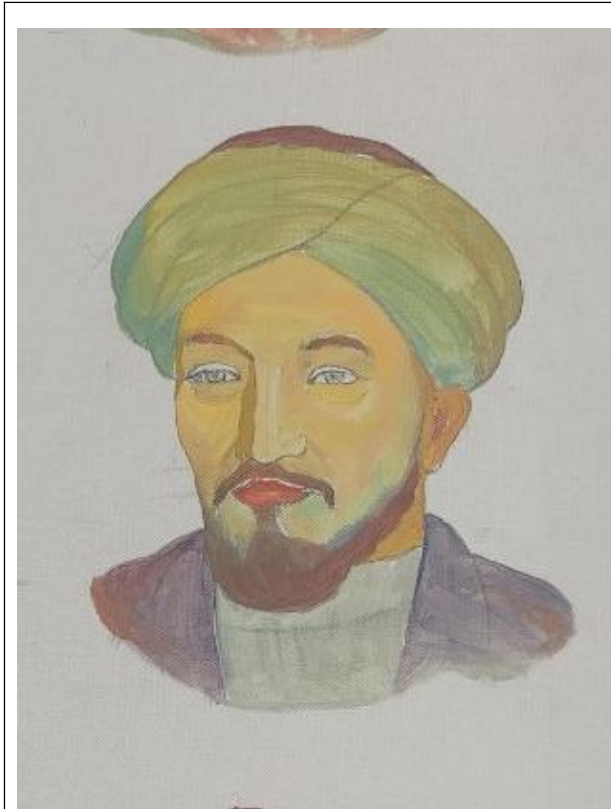
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In his treatises “*On the Origin of Sciences*” and “*On the Classification of Sciences*,” Al-Farabi described and detailed nearly thirty branches of knowledge known in his time. The philosopher placed the natural sciences that study the processes inherent in nature and the human body at the highest level. Al-Farabi classified the sciences as follows:

1. The science of language (including grammar, orthography, poetry, correct writing, and others);
2. Logic (consisting of eight parts, covering concepts, judgments, reasoning, syllogistics, dialectics, sophistics, and more);
3. Mathematical sciences (including arithmetic, geometry, astronomy, mechanics, optics, planetary studies, music, and the science of weight);
4. Natural and divine sciences (or metaphysics);
5. The science of the city (including political science, jurisprudence, pedagogy, ethics, and theology).

I expressed the analysis of Abu Nasr Al-Farabi’s portrait through a step-by-step methodological approach. This method makes it easier to study the process of description and allows one to observe and sense the sharp insight and purposeful determination of our ancestors through their facial expressions. Each stage of expression serves to reveal deep respect and reverence toward the great scholars of the past.

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