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II ХАЛЫҚАРАЛЫҚ ФАРАБИ ФОРУМЫ
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7-8 сәуір 2015**

Раздел 4
**МАТЕРИАЛЫ II МЕЖДУНАРОДНОГО
ФАРАБИ ФОРУМА
«АЛЬ-ФАРАБИ И СОВРЕМЕННОСТЬ»
7-8 апреля 2015**

Section 4
**ARTICLES OF THE SECOND INTERNATIONAL
FARABI FORUM
«AL-FARABI AND MODERNITY»
7-8 April 2015**

**IDEAS ON
INTELLECTUAL HUMAN
NATURE IN AL-FARABI'S
PHILOSOPHY**

Abu Nasr Muhammad ibn Muhammad ibn Tarkhan Al-Farabi (c. 870-950) is a prolific author, who adopted and commented upon much of Aristotle's logical corpus, while turning to Plato for his political philosophy. His metaphysics and psychology were a blend of traditions, establishing a modified or Neoplatonised form of Aristotelianism.

As you know, an outstanding Turkish philosopher Abu Nasr Al-Farabi influenced the formation of the science of mind very much. Latitude of his research covered almost all the science of his time, but especially worth highlights his quest in the realm of human mind and logic. Based on his research on the soul, Al-Farabi created the doctrine of harmonious social organization. Thus, Al-Farabi's social philosophy reflects the divine order of the human mind, which he applied in practice.

Philosophic studies of Farabi cover almost all branches of medieval science. Together, they can be called encyclopedia knowledge of the time. As shown by the content of some treatises, most interested in theoretical Farabi side of various sciences, their philosophical sense. Considering a lot of disciplines he approached them not as an empiricist, but as a theorist and philosopher.

Achievements of Greek scientific thought and social-philosophical ideas under the rule of religious orthodoxy have been an important source for secular education and the dissemination of knowledge. Progressive people of the Middle Ages well understood the value of Greek wisdom for liberation from the clutches of the religious dogmas, for freedom of thought and therefore paid great attention to publicize its achievements and use them to design and develop innovative ideas. In this extremely important activity the large role played by Al-Farabi.

His advocacy of the Greek philosophical thought Al-Farabi has in two ways: first, he wrote commentaries on the major works of ancient Greek thinkers and scientists, in order to make it accessible and understandable to readers explaining difficult places, often in their own words; secondly, he has dedicated a special job analysis and disclosure of the overall content and direction of individual important works of Greek thinkers. Those works, which Al-Farabi commented, very brightly describe his scientific interests.

Design of comments on the works of Greek philosophers and writing various works about them is only the first stage of scientific

activity of Al-Farabi, reflecting a certain stage of his philosophical interests. Most of the works of Farabi is original as the subject and on the content of the writings, the result of independent research on actual problems of the medieval socio-cultural thought. The appearance of them, in our opinion, is related to the second stage of his work, with a period of scientific maturity, the heyday of creative autonomy and research abilities.

Al-Farabi's writings can be divided into the following groups:

- Works on general philosophical issues, that is, dedicated to public properties, laws and times of personal categories;
- Works on philosophical aspects of human cognition, that is, on forms, levels and modes of cognition;
- Works on the quantitative spatial and volumetric relationships matter, i.e., arithmetic, geometry, astronomy, music;
- Works dealing with the different properties of matter and its properties of inorganic nature, animals and the human body, that is, work in the natural sciences: Physics, chemistry, optics, medicine, biology, etc.
- Works on linguistics, poetics, rhetoric, and lettering;
- Works on social and political life, the characteristics of social order, public administration ethics and its category, issues of education, that is, the work on policies, ethics, pedagogy, etc. [1]

Scientific views of Al-Farabi cover almost all philosophical problems of the Middle Ages: the teachings of being, questions of matter and of its development, the properties of inorganic and organic world, the ratio of physical and mental problems, human cognition, form and level of cognition; the doctrine of the logical thinking, communication of thought and speech, the issue of mental health and its role in human social activity, etc. Questions of being, its structure and categories are described in details in treatises "*Epistle on the Intellect*", "*The Book of the Enumeration of the Sciences*", etc.

According to Farabi, being consists of six stages, which are the foundations of all existing stuff and are linked with each other in relationships of cause and effect. The first stage is the first cause, the second stage is the second reason, the third stage is the third reason (virtuous mind), the fourth stage is the fourth reason (soul), the fifth stage is form, and the sixth stage is matter.

Everything that exists and everything that we know in this world, comes from those six stages.

First cause is God. He is the oneness, while the other five beginnings contain plurality. The second reason, formed from the first one, is the existence of the heavenly bodies, which are inherently different from earthly bodies. The third stage, or the beginning, is an abstract cosmic mind, the function of which is in the care of a reasonable animal and to bring it to a level of perfection.

The fourth, fifth and sixth stages are directly associated with the actual terrestrial objects, with material things. In the philosophical system Al-Farabi focuses on these three last stages of life. Exactly these stages disclosed the Al-Farabi's contents and rationale of the natural sciences and the philosophical ideas, that is, all the valuable and positive that he has been achieved.

Al-Farabi limits the authority of God by removing him from interfering in nature. This provides a major opportunity to address misconceptions of change and development of the natural laws of nature, for the approval of the ideas on the rule in the nature: of the cause-and-effect relationship, the adoption of the freedom of the will and the ability to achieve happiness in earthly life.

The most important thing is that, as a result of such consideration Al-Farabi makes materialistic conclusion on the eternity of the world, nature and the eternity of matter. He writes: the essence is a reason for being, of all things, in the sense that it gives them an eternal existence and keeps them from non-being.

Farabi's familiarity with Aristotle is evident in the summary sketch of his writings that he presents in *The Philosophy of Aristotle*. The soul is defined as "that by which the animate substance – I mean that which admits of life is realized as substance." [2] Specifically, it is the theoretical intellect that has this status, the practical intellect being subsidiary to it. The final perfection of a person is found in the actualization of this theoretical intellect, as substance being identical with its act.

In his teaching of the existence Al-Farabi created his theory under some influence of emanation theory of Neo-Platonism, externally and structural reproduction concerning the stages of existence. But the goal pursued by Al-Farabi, is quite different. If the matter is a side of Neo-Platonism attenuation of divine light, darkness, disappearance, death, Al-Farabi submits and reveals the wealth of matter. For him, the matter and nature are dwelling of life, eternity. In the pantheistic system Al-Farabi, as his followers, Ibn Sina, Ibn Rushd and others, God is significantly restricted, and the law of nature is increasing accordingly. If in Neo-Platonism matter

is passive, inert, in Al-Farabi's doctrine matter is active, it creates its form. Material bodies are inherent to change patterns, traffic updates.

Al-Farabi pays great attention to the relationship of form and matter. Form, in his view, is the unity of the shape, structure and other quantitative definitions. In the section "About the matter and form" of the "Principles of the Opinions of the Citizens of the Virtuous City" Al-Farabi writes that every object consists of two-matter and form. Form exists thanks to the matter, and matter is a substrate for forms. Forms do not exist by themselves. They need for their existence in the substrate. The substrate is the material.

One of the most exciting sides in Al-Farabi's philosophy is his teaching on knowledge. In considering the problem of cognition he comes from natural science achievements of his era and uses knowledge of medicine, physiology, mathematics, astronomy, philology, etc. The problem of knowledge he regarded as part of the overall human entity.

The problem of knowledge in the philosophical system of Al-Farabi derives his general teachings about the person and is associated with the person as being distant from nature as a subject, when nature is the object. In the relationship with nature man emerges as the cognitive subject and nature as an object of cognition. On the cognition of nature philosopher argues that people get all their knowledge from the outside, in the process discovering the surrounding events. For this human is endowed with many resources and abilities: the senses, memory; and the most important thing is intellect.

In his philosophical works, especially in the "Principles of the Opinions of the Citizens of the Virtuous City", Al-Farabi has interesting provisions on the development and features of the human soul. Al-Farabi writes that a man at his birth is nourishing the power with which it feeds. After that, it appears the perception of power, whereby he feels the heat, cold, etc. Then there is the power by which he feels the smell, then a power by which he feels light, color and everything visible. Then there appears sympathy or antipathy to sense things. After that, he has another power, by means of which it retains images of the things perceived them, once these things are gone from the realm of the feelings. This is the imagination power, and it works as a combination of perceived things. Part of these combinations is true, part of them is false. These combinations are his imagination attract to what he imagines. After that there appears the human's reasonable power

by which he thinks reasonable in the abstract, and distinguishes the great from the ugly, acquires knowledge, art and science and is interested in what he wants.

Beyond the individual intellect there lies a universal (though Farabi does not call it such) Active (or Agent) Intellect. This is conceived as the formal principle of the soul, engendering in the potential intellect both the basic axioms of thought and the ability to receive all other intelligible notions [2]. This external intellect is also the ultimate agent and final cause of the individual intellect. It both facilitates the individual intellect's operations and, serving as an example of perfect being, draws it back towards itself through acts of intellection. The more the individual intellect in act is absorbed in theoretical activity, the greater its accumulation of scientific knowledge; each step bringing it closer to that totality of knowledge and essential being encapsulated in the Agent Intellect.

For Farabi, the individual intellect, even when perfected, can only come close to joining with the substance of the Agent Intellect. This reprise a theme sounded in Aristotle's metaphysics, in which the intellects of the heavenly spheres, desiring to be like the Intellect that is the Prime Mover, imitate it as best they can. For Farabi, a person's ultimate happiness is found in this approximation to the ideal.

With the assistance of this Agent Intellect, the potential intellect is able to receive all intelligible forms, beginning with "the first intelligible which are common to all men," in the areas of logic, ethics and science [3]. These first intelligibles represent the first perfection in a person, the final perfection being possession of as many intelligible notions as it is possible to acquire. This creates the felicity human beings strive to attain, for it brings them close to the divine status of the Agent Intellect, having conjoined with it as much as is possible.

This unity of the body and the central management provide reciprocity among all mental forces, in particular, between the reflection through the sensations, i.e. sensory cognition and knowledge by speaking of force, i.e. rational cognition. Human soul arises as a natural property of the human body from birth. They are not ready and not introduced into the human body from the outside [4].

The rise of rationalism in the spiritual life of society the problem of reason in the philosophy of the Middle Ages was of crucial importance and is subjected to full development.

Al-Farabi portrays the imaginative faculty as having a mimetic capability, "imitating" the sensible forms previously received yet not present

activity of Al-Farabi, reflecting a certain stage of his philosophical interests. Most of the works of Farabi is original as the subject and on the content of the writings, the result of independent research on actual problems of the medieval socio-cultural thought. The appearance of them, in our opinion, is related to the second stage of his work, with a period of scientific maturity, the heyday of creative autonomy and research abilities.

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until recalled to mind. This imitative ability extends over all the other faculties of the soul, including the intelligible notions of the rational faculty. Farabi adapts this originally Aristotelian idea to prophecy as well as to lesser forms of divination, asserting that an individual imagination can receive intelligible ideas directly from the Agent Intellect, converting them to imaginative representations. Farabi believes the Agent Intellect emanates particular as well as universal intelligibles upon a given individual, expressing present as well as future events, and, for the prophet, particularized knowledge of eternal truths, "things divine".

Al-Farabi considers the problem of intelligence in two ways: from the point of view of the reasonable force as the natural properties of each person and in terms of the overall process of deepening a reasonable knowledge as human property. Defining reasonable force as a natural and inalienable property of human Al-Farabi shares his theoretical and practical forces. Using reasonable force people possessed of theoretical science. Reasonable force as is practical, through which people learn what he can do with his power. Practical reasonable force in turn is divided into professional and thinking. With the help of a professional force man takes control of arts and crafts, with the help of thinking – he is thinking and talks about what should and what should not be done by him. This division applies to the various parts of reasonable force as it is human nature. But at the same time to assess the improvement of sound knowledge, deepening in its essence Farabi separately considered theoretical (or speculative) reasons, does not have the form and the intangible.

Al-Farabi naturalizes prophecy by having the emanated forms received by the imagination pass on to the senses and then out to the air. There they assume a sensible though immaterial form that then embarks on a conventional return trip to the internal senses [4].

Al-Farabi's most detailed study of the intellect is to be found in the aptly titled "Epistle on the Intellect". [5] He begins by showing the diverse contexts in which nominal and verbal forms of "intellect" and "intelligence" are employed. Aristotle, he points out, uses the term in his logical, ethical, psychological and metaphysical treatises. In each area, it is the intellect that is responsible for comprehending the first principles or premises of the subject, and for enabling a person to perfect his (or her) knowledge of it. For Farabi, this apparently innocuous statement must serve to commend the epistemic methodologies of Aristotle over the denaturalized, logically confined analyses of

the mutakallimun, the Muslim theologians. Yet, as emerges later in the treatise, these first principles, seemingly innate to the intellect, are engendered there by the Agent Intellect. That universal intellect, for all its ontic priority, is the last of the four intellects that Farabi formally discusses in the treatise. It is a separate intellect, totally immaterial and external to the human intellect.

Ignoring here the role of sensation and imagination prior to the activity of the rational faculty, Farabi describes the potential intellect as prepared and disposed to abstract the intelligible "essences" and forms of things from their matters. The dynamic readiness of the potential intellect to act is due, however, to the Agent Intellect. It invests the sub-lunar world with the forms that comprise all species, rendering them potentially intelligible; and energizes our potential intellect to receive them [6].

This reception of the intelligible transforms the potential intellect from being a mere disposition to think to the active thinking of the intelligible; a process in which the "intellect in act" becomes its intelligible [6]. The potential intellect itself remains unaffected by this metamorphosis, however, and remains purely potential, able to receive additional intelligible ideas objectively. The greater the number of intelligible stuff deposited by the intellect in act in the "acquired intellect", the more that intellect thinks itself in thinking them. In doing so, the acquired intellect imitates the Agent Intellect, which it increasingly resembles.

To show the advantage of reason and the scientific method of knowledge before the religious dogmatic, it was necessary first of all to raise scientific credibility to the authority of religion and divine truth, such a huge in the Middle Ages. The human mind should be increased to the level world mind, having a divine nature. And in this way the mind and scientific knowledge were placed nearby dogmatic as religious-mystical knowledge of God, and science and philosophy – over religion and theology. It was very popular in medieval philosophy issue of duality of religious and philosophical truths expose the branch of philosophy of religion.

Nevertheless, the formation of a substantial amount of knowledge, or in Farabian terms, a strong acquired intellect, is that which forms and enriches us, creating a substance that in its immateriality resembles the Agent Intellect. This represents "ultimate happiness", and even an afterlife of sorts.

Farabi holds diverse views on immortality, now identifying it with a perfected intellect, now with the entire soul, though his justification for positing an eternal individual soul or intellect is weak. As with

his more detailed treatment of prophecy, Farabi may prudently be appropriating the religious belief in an afterlife, a tenet held fervently – and very differently – by his community.

The Al-Farabi's doctrine of knowledge was directed to the exaltation of role of science, the philosophy of religion; it served to study nature and contributed to the development of scientific methods of cognition. Al-Farabi gives great importance to mind; elevating it above blind faith; rationalism pervades every aspect of a philosophical system. Philosophy, the aim of which is to achieve the truth, is obtained on the basis of high mental abilities that imply and are studying logic. Philosophy is obtained only with good common sense, and good common sense is achieved only when the potency of the mind is obtained by a man. And potency of mind arises when a person has this ability, by which we judge the truth as the truth; by which we judge false that it really is false. Art, by which we acquire this ability, is known as the art of logic [7].

The problem of logic is one of the important places in the philosophical system of Al-Farabi. The logic that requires strict order and evidence of thought, in the eyes of the supporters of scientific knowledge was the best method of finding the truth and justification and was opposed to the religious method of Orthodox Islam.

In the development of the Al-Farabi considers the large ancient heritage, particularly the logical works of Aristotle, who did a lot of detailed comments. Al-Farabi's commentaries on the Aristotle's "Organon" were widely known in the East and in medieval

Europe. The popularity of Al-Farabi's comments can be explained because he comprehensively and thoroughly knew all the logical works of Aristotle, perfectly represented the overall scheme of the logical sequence of the teachings, and the value of all their parts, was able to identify the specific location and significance of each study of the great thinker of antiquity Aristotle. In addition, he expanded and complemented the overall logical system, the range of knowledge in logic, drawing and other works of Aristotle.

No less valuable is the Al-Farabi's consideration on specifics of logic and grammar. The provisions of modern science demonstrate deep understanding of the basic properties of language, speech and thinking and the depth of his ideas and scientific approach to the studied phenomena. Al-Farabi pointed out that grammar has a lot common with the logic. But at the same time, the grammar is different from the logic, due to grammar gives rules in the language of peculiar people only, while the logic gives common rules for all languages.

The logic of Al-Farabi is one of the most developed parts of his philosophical system. Similarly to Aristotle in ancient Greek philosophy, Al-Farabi was the first in the medieval Islamic East, who gave the most detailed and systematic description of the forms and principles of logical thinking. Many of the logical ideas of Farabi kept their value so far, because generally in the field of formal logic, in the description of the main natural principles and modes of thought from the time of Aristotle, there have been few changes.

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**Ideas on Intellectual Human
Nature in Al-Farabi's Philosophy**

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Доскожанова А.Б.,
Сыргакбаева А.С.

**Әл-Фараби философиясындағы
адам интеллектінің табиғаты
туралы идеялар**

Нурышева Г.Ж.,
Доскожанова А.Б.,
Сыргакбаева А.С.

**Идеи о природе человеческого
интеллекта в философии
аль-Фараби**

This article considers the essence of the human intellect in the philosophy of a prominent Turkish thinker Abu Nasr Al-Farabi. There also raised the issue of Al-Farabi's attitude to religious teachings about human nature. It is shown in the article that Al-Farabi uses a strictly scientific interpretation of human intelligence. His approach provides profound conclusions about the logic of consciousness in practice. There also argues that the active mind contributes to the organization of positive social life.

Key words: human intellect, Active (or Agent) Intellect, social space, consciousness, logic, perfection, "ultimate happiness".

Бұл мақалада көрнекті түркі ойшылы Әбу Насыр әл-Фарабидің философиясындағы адам интеллекттің мәні мәселесі қарастырылады. Сонымен бірге, адам табиғаты саласындағы әл-Фарабидің діни іліміне қарауы мәселесі көтеріледі. Адамның ақыл-парасатын қарастырған кезде әл-Фараби нағыз ғылыми әдістерін қолданып жүреді. Әл-Фарабидің көзқарасындағы адам практикада өз ақыл-парасатын қалай қолданатыны туралы қорытындылар терең. Сонымен қатар, осы мақалада кемел құндық әлеуметтік үндестікке адам ақыл-парасатының ықпал етуінің дәлелдері келтірілген.

Түйін сөздер: адам интеллект, жігерлі ақыл-парасат, әлеуметтік кеңістік, сана, логика, кемел, «ақырғы бақыт».

В данной статье рассматривается вопрос о сущности человеческого интеллекта в философии выдающегося тюркского мыслителя Абу Насыра Аль-Фараби. Также поднимается вопрос об отношении Аль-Фараби к религиозному учению о человеческой природе. Аль-Фараби приводит сугубо научную интерпретацию человеческого интеллекта. Его подход содержит глубокие выводы относительно логики использования сознания на практике. Также приводятся аргументы в пользу того, что именно деятельный разум способствует организации эффективного социального бытия.

Ключевые слова: человеческий интеллект, деятельный разум, социальное пространство, сознание, логика, совершенство, «предельное счастье».