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HUMAN NATURE IN THE LIGHT OF AL-FARABI'S THEOLOGICO-METAPHYSICAL SYSTEM

Being a prominent and profoundly prolific thinker, Abu Nasr al-Farabi is well-known in many spheres of sciences of his time. In particular, he was interested in the very nature of human being and origin. In his On the Perfect State (Section IV. Man. Chapter 11-12), al-Farabi explains in detail limbs and organs of human body, as well as human ability of reproduction. As a thinker who carried out a thorough analysis in all areas of research, while describing the essence of man, al-Farabi pays considerable attention to the physiology of human body. Here he describes human organs, depending on their relationship with the nutritive faculty and the faculty of sense. Al-Farabi's understanding of the human body and organ functions is largely based on an understanding of human nature within the framework of ancient culture, where traditions of a healthy lifestyle have been formed. At the same time, in his analysis of the bodily nature of man, al-Farabi follows a deeper ideological trajectory, namely, the proof that man is a kind of pinnacle of divine creation in the world of beings created by Allah. In the field of anthropological physiology, as in other areas, al-Farabi provides the idea of divine providence as a fundamental concept, based on which his entire religious and metaphysical system is subsequently built.

Key words: human nature, philosophical anthropology, Kalokagathia, body organs, vital energy.

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Әл-Фарабидің діни-метофизикалық жүйесі аясындағы адам табиғаты

Әбу Насыр әл-Фараби көрнекті және аса өнімді ойшыл бола отырып, өз заманындағы ғылымның көптеген салаларында кеңінен танымал болды. Әсіресе, ол адамның табиғатын, оның шығу тегін зерттеуге қызығушылық танытты. Әл-Фараби өзінің әйгілі «Қайырымды қала тұрғындарының көзқарасы» атты еңбегінде (IV бөлім. Адам туралы, 11–12 тараулар) адамның көбеюге табиғи бейімділігімен қатар адам ағзасының мүшелерінің құрылысын жан-жақты түсіндіреді. Зерттеудің барлық салаларында жан-жақты талдау жүргізген ойшыл ретінде әл-Фараби адамның болмысын сипаттағанда адам денесінің физиологиясына көп көңіл бөледі. Ол адам мүшелерін олардың қоректік және сезімдік қабілеттерге қатынасы тұрғысынан сипаттайды. Әл-Фарабидің адам ағзасы мен мүшелердің қызметі туралы ой-пікірлері көбінесе ежелгі грек мәдениет аясында адам болмысын түсінуге негізделген. Ал біз білетіндей, салауатты өмір салтының өзіндік дәстүрлері ежелгі грек әлемінде қалыптасқан. Сонымен бірге, әл-Фараби адамның тәндік болмысын талдауда тереңірек идеологиялық траекторияны ұстанады. Дәлірек айтқанда, Аллаһ жаратқан болмыс әлемінде адамның иланы жаратылыстың шыңы екендігін дәлелдейді. Басқа салалардағы сияқты антропологиялық физиология саласында да әл-Фараби құдайдың құдіреті идеясын іргелі ұғым ретінде ұстанады. Кейіннен оның бүкіл діни-метафизикалық жүйесі иланы іргелі негізге құрылған.

Түйін сөздер: адам табиғаты, философиялық антропология, калокагатия, дене ағзалары, тіршілік энергиясы.

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Человеческая природа в свете религиозно-метафизической системы аль-Фараби

Будучи выдающимся и чрезвычайно продуктивным мыслителем, Абу Наср аль-Фараби был хорошо известен во многих областях науки своего времени. В частности, он был заинтересован в изучении природы человека и его происхождения. В своем известном сочинении «Трактат о взглядах жителей добродетельного города» (раздел IV. О человеке. Главы 11–12) аль-Фараби подробно объясняет строение органов человеческого тела, а также природную предрасположенность человека к репродукции. Как мыслитель, проведший тщательный анализ во всех областях исследований, при описании сущности человека аль-Фараби большое внимание уделяет физиологии человеческого организма. Здесь он описывает человеческие органы в рамках их отношения к пищевым и чувственным способностям. Представления аль-Фараби о человеческом организме и функциях органов во многом основаны на понимании природы человека в рамках античной культуры, где сформировались традиции здорового образа жизни. В то же время в своем анализе телесной природы человека аль-Фараби следует более глубокой мировоззренческой траектории, а именно, доказательству того, что человек есть своего рода вершина божественного творения в мире существ, созданных Аллахом. В области антропологической физиологии, как и в других областях, аль-Фараби проводит идею божественного промысла как фундаментальную концепцию, на основе которой в последующем строится вся его религиозно-метафизическая система.

Ключевые слова: природа человека, философская антропология, калокагатия, телесные органы, жизненная энергия.

Introduction

For the ancients, good health and high intellect were the main basis for formation society who could conduct honorable behavior in the field of inter-personal relations. This was especially true for the younger generation. So, young men, physically poorly developed, did not have the right to higher education. In ancient Greece, the cult of the body was built into the framework of state ideology; therefore, they developed strict system of physical education. As well, ancient thinkers considered the human body in harmonious unity with its intellect and moral qualities. They believed that moral nobility and intelligence of a man were reflected in his bodily characteristics. The level of intellectual development and kindness of the heart affects the expression on the face, the beauty of back posture, manners and so on. They believed that the hidden inner qualities of the heart and mind can be understood by the physical properties of human body. "Humans and perhaps other higher beings indeed have both the power of thought and intellect" (Polansky, 2007: 194). Therefore, ancient thinkers paid great attention to the heart and mind, pointing to their decisive role in the formation of human personality and beauty and "wisdom must plainly be the most finished of the forms of knowledge" (Aristotle, 1992).

Justification of the choice of articles and goals and objectives

The choice of this topic is justified by the fact that the extensive philosophical concept of al-Farabi is not limited to the study and understanding of high transcendental entities (which, of course, is present in his deep metaphysics), but the Turkic thinker also pays considerable attention to other areas of scientific and practical knowledge of his time. In particular, al-Farabi draws the attention of readers to the fact that every science, every field of knowledge acts as a kind of necessary element of a larger system, which, ultimately, is designed in philosophical and worldview doctrines. In this regard, al-Farabi strictly follows the Ancient and Islamic scientists, who adhered to the strategy of explaining any new knowledge as an obligatory component of a vast universal worldview.

However, in this sense, al-Farabi tried to go even further. He not only created a philosophy of frontal knowledge, which included almost all the empirical and theoretical experience of his time and previous epochs, but he saw a spiritual and divine principle in this epistemological experience. In each of his treatises, al-Farabi points out the need to understand the divine principle as determining the entire sub-

sequent path of the formation of human thought. In this regard, al-Farabi personifies a special synthesis of world philosophy, within which it is impossible to divide human thought, for example, into Western and Eastern. "Today, unfortunately, we cannot speak about the presence of one entire world philosophy. It is connected with the fact that the history of world philosophy is investigated from the position of eurocentrism, and what we consider as world philosophy actually is the West-European philosophy" (Baitenova, 2004: 75). And in this sense, al-Farabi is that rare case when an attempt by Eurocentrists to pull over world philosophy is simply meaningless, since al-Farabi was able to organically synthesize the achievements of the entire world civilization at once in his treatises.

In this regard, the choice of this topic, namely the analysis of human physiology, refers to the idea of al-Farabi that even in the field of studying the structure of human body, it is necessary to compare accumulated physiological knowledge with the idea of a peculiar perfection of human body created by God.

Scientific research methodology

This research mainly uses the method of content analysis and the method of comparative analysis. Content analysis lies in the fact that this article reveals the anthropological teachings of al-Farabi within the framework of understanding human physical and mental nature that existed in the Middle Ages. The method of comparative analysis is used here in the sense that the anthropological views of al-Farabi are compared with modern scientific data on the nature of human body and soul. Thus, the anthropological teaching of al-Farabi, given by him in such a detailed consideration of human nature, has its own scientific and historical interest and at the same time sheds light on the medieval ideas of scientists and philosophers on human essence.

Main part

Al-Farabi's anthropology and the ancient Greek doctrines

Abu Nasr al-Farabi was and is an outstanding philosopher. His achievements in various fields of science and philosophy can be explained by the fact that he was a very hardworking person. Studying various books and teachings, he scrupulously and repeatedly tried to find out the full truth in them. "He was a teacher of philosophy of considerable importance. It is reported that he 'read' (i.e., with a group of pupils) Aristotle's *Physics* forty times and his *Rhetorics* two hundred times" (Rescher, 1963: 11). The doctrine of al-Farabi in the field of anthropology is distinguished by its thorough study of almost all the details of human nature, which later influenced the formation of other anthropological movements in the Middle Ages and beyond. Moreover, his teachings about man (for example, ideas about imagination, memory, dreams, etc.) went beyond purely anthropological ideas and influenced other disciplines. "His theory on the roles of imagination and spirituality accounted for the importance of diversity in religion, as well as the fundamental unity in philosophy across all revealed traditions" (Arshad, 2019: 88).

Comparing the teachings of al-Farabi on human nature with the teachings of ancient researchers, we can note that, for example, Plato explains that a man is then truly happy when he is excellent in his soul and mind and beautiful in his body. Moreover, says Plato, health is the first bodily good, while beauty depends on health. At the same time beauty, he continues, does not exist without morality. The latter, as we have already found out, is an inherent property of the heart. The Greeks (including Plato) labeled the man, who was physically and spiritually excellent, with a status of *kalokagathos*. Ancient Greek: καλὸς (which means 'beautiful') and (κ)ἀγαθός (which means 'virtuous' or 'good'). Both form a term καλοκαγαθία (*kalokagathia*) to describe a perfect personal conduct in frames of a society. The man who could achieved kalokagathia became noble, intelligent, physically good, that is, perfect gentleman (Liddell, 1843). Ancient Greek: καλὸς (which means 'beautiful') and (κ)ἀγαθός (which means 'virtuous' or 'good'). Both form a term καλοκαγαθία (*kalokagathia*) to describe a perfect personal conduct in frames of a society. Moreover, personal excellence of a kalokagathos was to be expressed not only in his individual superiority over others, but firstly in his excellent properties to live with other people in harmonious conduct. Thus, kalokagathia is simultaneously a physical, ethical, aesthetic, and social ideal of "the complete human personality, harmonious in mind and body, foursquare in battle and speech, song and action" (Jaeger, 1945: 13).

So, we can emphasize that kalokagathos in the Plato's interpretation is more inwardly ethical than outwardly aesthetic man. This proves that Plato emphasizes the primacy of moral virtuous perfection of man over his physical beauty. Moreover, even in the ratio between heart and mind, a greater prefer-

ence was still given to heart, since it was believed that exactly the heart keeps human soul. As a confirmation, Plato in the dialogue *Lysis* describes a boy named Lysis who was "imbued with kalokagathia" (Weiler, 2013), since the boy is in learning physical perfection in a palaestra (gymnastics school) and at the same time he is friendly with other students. Lysis is physically healthy, with a good heart and an open mind. A reference to the supremacy of bodily health over bodily beauty is the fact that Socrates, in the Plato's dialogue, conducts a conversation with his interlocutors in the school for physical training. Therefore, we can argue that the idea of ancient thinkers about spiritual beauty and physical perfection, al-Farabi pays so much attention to the heart as the source of human soul. At one time, al-Farabi understood how complex the subject of both physiology and psychology was. "Psychologists differ in their analyses of human nature due to their different views on this subject" (Abdul Razak, 2012: 113-114). However, al-Farabi fully began to study the physiological nature of man.

Limbs and Organs of the Body in the al-Farabi's anthropology

Al-Farabi's description of the human body begins with the fact that the heart is the most important organ, and no other organ governs the work of heart. The brain directly obeys the heart. In addition, al-Farabi is "concerned with linking up psychology with moral philosophy and pointing out that felicity presupposes a philosophical life and cannot be reached without an adequate training of the mind" (Walzer, 1998: 177). As well, he mentions again that the brain no longer submits to any organ, while other organs subordinate to the brain. "In the service of the heart it is the brain which is in charge of the highest functions" (Walzer, 1998: 177).

The work of the brain and its dependent organs acts in accordance with the intentions which come from the heart. Thus, an idea of clear bodily connection between the heart and the brain can be traced here. Mind, as al-Farabi later explains in the chapters on intellect, is not only a common heritage of man which distinguishes him from other animals, but also one of the instruments through which the soul apprehends reality in an inextricable connection with the body. "Al-Farabi then dwells on the interrelation of the bodily organs, of which, as we have seen, the chief is the heart, followed by the brain" (Fakhry, 2002: 87). Al-Farabi compares the work of the brain with the work of a steward in a household who submits only to his master, while the rest of the house members obey the steward. The brain is thereby controlled by the heart, but the brain itself is served by a large number of organs, which, in general, also obey the heart through the medium of the brain. In fact, other organs serve the brain to a greater extent for the brain to cooperate productively with the heart in the general process of maintaining the human body.

As we noted above, al-Farabi understood that the brain reflects intellectual life, while the heart is responsible for human morality. "An aspect of the inner self's function as the container of inspiration is its ability to translate inspirational spiritual truths into understandable images, normally through dreams of a certain type, or more rarely through visions" (Skinner, 2010: 549). Like his predecessors, al-Farabi preferred the heart over the brain in understanding the importance of the parts of human body, since heart comes as appetitive faculty towards the brain, or mind. "The Muslim mind that contributed immensely to science, technology, philosophy, and spirituality during the peak of the Islamic civilization (750-1258), has somehow lost the 'Midas Touch' during the era of modernity and now globalization" (Abdul Razak, 2021: 22). Thanks to the appetitive faculty, as well as, to the faculty of sense and the nutritive faculty which are in heart, formation of thought (*the rational faculty*) and power of imagination (*the faculty of representation*) are possible in the brain. However, al-Farabi underlines that the brain is not an organ that is less excellent than the heart, because the brain functions as coming after the heart. The brain sometimes replaces the heart, or sometimes represents the heart, or sometimes adapts the heart in the organs where it cannot adapt. Only the brain is endowed with the quality to serve the heart in its noble functions. Al-Farabi writes that this intellect "increases in the course of man's life, since those propositions become firstly established in him and, at each point in his life, he adds to them propositions that he did not have before" (al-Farabi 2007: 70).

According to al-Farabi, superiority of the heart lies in many of its forces which the brain softens and shapes in such a way that other organs can appropriately receive these forces from the heart. He gives an example with the fact that innate heat diverges from the heart throughout the body. "But the brain is the organ which regulates the heat which normally spreads to them from the heart so that the amount of that heat reaches each part is regulated and adapted to it. This is the first function of the brain and the first and most general service which it renders to all the parts of the body" (Walzer, 1998: 177). Then

al-Farabi presents an example with the natural heat of the heart. "The heart, he explains, is the source of natural heat, which is the principle of life in animals, moderated by the brain" (Fakhry, 2002: 87).

This is the first example of superiority of the heart over other organs, and then he describes the nerves as next example. Al-Farabi functionally subdivides the nerves into (a) sensory nerves (which related to the heart faculty of sense) and (b) motory nerves (which related to the heart appetitive faculty):

(a) the sensory nerves serve to perceive certain objects at a sensory level; that is, this type of nerves function to perceive the surrounding world sensually in the same way as the brain can do; these nerves are passive and work to allow the heart to feel;

(b) the motory nerves have an active effect that transmit the will of the heart to other organs (including the brain); this is the appetitive force of the heart, and its main role is in distribution of heart forces throughout the human body.

In the work of both types of nerves, an important role is given to the brain, which is involved into further proportional distribution of vital forces emanating from the heart through the nerves. Al-Farabi also writes that "many of these nerves have their roots, which provide what preserves their faculties, in the brain itself; and many have their roots in the spinal marrow which extends inside the spine and whose upper end is connected with the brain" (Walzer, 1998: 179). So, the function of the brain in this process is that with the help of spinal marrow it preserves and enhances the faculties that are transmitted from the heart through the nerves among other organs of the body.

This explains the action of the faculty of representation, which directly depends on temperature of the heat emanating from the heart. In exactly the same way, temperature of the heart heat affects on intensity of the rational faculty. Thus, al-Farabi shows a direct connection between the heart and the brain, in which the heart takes a dominant position. In other words, the forces that are initially located in the field of the heart are responsible for knowing any object and keeping it in the brain.

Thus, al-Farabi suggests that the joint work of the heart and brain in the process of uniform distribution of heat throughout the body supports the work of (1) representation, (2) reasoning and (3) memory and recollection. In these three processes, the brain acts as the organ in which these processes (representation, reasoning and remembering with recollecting something) take place, but the heart acts as their causative organ. Only in the interaction of the heart and brain representation, thinking and memory gain the possibility of their further functioning. But it should be borne in mind that in al-Farabi's epistemology, the source of all sensory-cognitive processes is the heart and those natural forces which finally bring the brain into action. "The reason he gives is that the action of the imaginative and rational faculties is possible only when the heat of the heart is of a definite degree, neither in excess nor in defect. The same is true of the subsidiary faculties of memory or recollection" (Fakhry, 2002: 87).

The brain is of great importance in coordinating the vital forces of heat emanating from the heart. That is, as al-Farabi mentions, not only the origin of natural life heat is important in the work of the human body, but also the ability of the brain to balance this heat, which the heart produces in large quantities. "For since the heart is the source of the innate heat, its innate heat must necessarily be made strong and excessive so that it can produce a surplus which spreads to the other parts of the body, and does not fail or weaken" (Walzer, 1998: 179-181). At the same time, he means under the heart heat, first of all, vital energy, which gives movement to the other organs of the body. The innate heat of the heart is balanced with such measure in relation to other organs of the body, which is necessary for the heart itself. In this case, the brain is responsible for balancing the heart heat and therefore the brain was created moist and cool by nature in comparison with other organs. Also, the brain was endowed with an innate spirit, which helps it to guarantee that the heart heat receives the measure that is necessary in the process of heat distribution among other organs of the body. Obviously, here we can see that, in anthropological views of al-Farabi, processes of the brain have a greater mechanical connection with the rest of human body and a simplified structural origin and functioning than it is represented in modern neurological science.

Speaking about the sensory and motory nerves, al-Farabi emphasizes that because of their earthly nature (that is, these nerves can dry up quickly), they must remain moist. This is necessary so that, being moist, the nerves can be pliable, which, in turn, makes it easier for these nerves to change their length. That is, these nerves can expand or contract their length when necessary. In addition, due to the high temperature of heart heat and the high risk of drying up, the sensory nerves are in need of an innate spirit which does not have any hot dryness like fire. That's why roots of the sensory nerves are placed in the brain and the spinal marrow, which do not con-

tain any smokiness and which can keep them moist and pliable. Al-Farabi classifies three parameters according to which the sensory nerves are placed by their roots in the brain and the spinal marrow:

1) some nerves need to be watery and very thin, so only the brain can provide thin wateriness for such nerves; thus, the roots of such nerves are placed in the brain;

2) some nerves need to be moist and at the same time viscid; thus, the roots of such nerves are placed in the spinal marrow;

3) moisture of some nerves needs to be slight; thus, the roots of such nerves are placed in the lowest part of the spine and in the tail-bone.

Further, al-Farabi explains effect of the nervous system on work of the liver, the spleen and the organs of reproduction. At the same time, he mentions the innate spirit that is transmitted from the heart and the brain through to other organs. Also, a lot depends on the path and channels in which the effect on the organs goes through the nerves – namely, from the heart with help of the brain. Thus, the innate spirit creates certain channels of the life faculties coming from the heart, but which is spread by the brain to such organs as the mouth, the lung, the kidney, the liver, the spleen and other organs.

As well, al-Farabi dwells on the functional importance of the lung. He writes that the lung provides air to the innate spirit which is placed in the heart. If smokiness of the heart exceeds a permissible level, the lung removes a certain amount of air from the heart, which leads to the fact that the innate spirit is spread among all organs in the right way; thus, as a result the work of the organs is put in order. Al-Farabi also writes that it is important to note difference between functions of the lung and the brain. He explains this difference as follows. With the help of its cool and moist essence, the brain extinguishes a high concentration of smokiness in the innate spirit that occurs as a result of excessive dryness and temperature of the heart. Thus, the brain contributes to the fact that the innate spirit becomes moister, and its temperature becomes less. That is, the brain brings the innate spirit to a state of a special concentrate ('concoction', or *pepsis*), thanks to which it (the innate spirit) can support the action of sensory and appetitive faculties in the human body. As for the lung, its function in this case is to removes out the air that appears after the process of bringing the innate spirit to the aforementioned concentrate ('concoction').

Then al-Farabi gradually moves to the organs of reproduction, but once again notes the superior importance of the heart; after it the brain and all other organs of the body come in their activities. The organs of reproduction are in the very last place according to the degree of their importance in the body. They are responsible for preservation of heat and 'spirit' of both males and females.

The Organs of Reproduction in the al-Farabi's anthropology

In describing the reproductive system of body, al-Farabi, firstly, talks about common properties of the bodies of all living creatures (including plants, animals, and humans), and secondly, he identifies a certain typology of innate faculties which provide and support the very process of reproductions. First of all, he divides the faculty by which generation is brought about into ruling and serving, each of which has its own characteristics. Generally, he provides two types of the faculty by which generation is brought about: 1) the faculty of the female, which prepares 'matter' (*hylē*) for the further formation of organism, and 2) the faculty of the male, which puts this matter into 'form' (*eidos*) of that species of body to which both male and female belong to. "For the female is female through the faculty by which the matter is prepared, and the male is male through the faculty which provides that matter with the form of that species which has that faculty" (Walzer, 1998: 187). The whole process of reproduction of next generations is directly related to the life spirit which is generated by the heart and comes from the male to the female through the semen.

The very process of reproducing the form, for instance, of the human body, occurs in such a way that the semen that runs from the male parent into the female parent's body meets the faculty which generally contains human essence (as a biological specimen) in the female body; then the female body directs this male semen into the blood. Further, the male semen, according to al-Farabi, circulates in the female blood until the combination of blood and semen forms the organs of human body altogether. That is, the matter of the female parent is combined with the form which was brought by the male semen; thus, inside the female body the form of a new being is created on the basis of the female matter. Since, as Aristotle himself writes, reproduction of one species by another species should not contradict the very nature of these species. "Nature gives male and female its appropriate instrument simultaneously with its ability, since it is done better thus" (Brugman, 1971: 766 [a]9).

Richard Walzer notes that in these details which, along with circulation of the semen in the woman's

body, describe biological work of veins, ducts, and sexual organs "al-Farabi appears here to depend, ultimately, more on Aristotle's *History of Animals* than on the *Generation of Animals*" (Fakhry, 2002: 399). In this regard, al-Farabi follows the widespread peripatetic view of the union of male and female principles in the field of reproduction and procreation of next generations.

Al-Farabi writes that the heart is the first organ which appears in the process of formation of human body through the producing connection of the male semen and the female blood. When the heart is formed, it is possible to predict all other organs which are originally presented in it. This means that if, in addition to the nutritive faculty, there is a tendency that provides organs, which in the future will tend to form matter, this indicates to the formation of a female body. The reverse is true when there is a tendency that provides organs, which in the future will tend to form, then we see the formation of a male body. Accordingly, in the first case, the female procreative faculties come to be; and in the second case, the male procreative faculties appear. As for the other organs, they come to be formed regardless of whether the body is male or female.

Further, al-Farabi argues that the male and female faculties in human nature are presented in two different individuals of the same natural species. However, in nature, for example among plants, there are cases when the male and female faculties exist within the same body; and reproduction in the case of many plants occurs with the help of seeds. The seed contains both matter and form of the future plant. Some cases of male and female faculties in the same body are also found among some other animals. Although, reproduction takes place in a slightly different forms among some animals. Here, al-Farabi cites as an example the method of reproduction in birds and fishes, in which partly both female and male faculties are present, but at a certain stage the female source of matter disappears, giving way to the male source of form.

Summarizing his description of the physical structure of the human body and the faculties which act in it, al-Farabi writes that the human body works differently than in animals. He emphasizes some of the complexity of the human body, since a strict division of human nature into masculine and feminine features provides a kind of difference between the functioning of male and female organisms. Obviously, the remaining organs in men and women do not differ in forms and functions. The same applies to faculties of the soul, except for reproductive faculties.

The only thing, al-Farabi emphasizes the special difference within the human nature between male and female, which is that the organs of movement and impact in the male are warmer and stronger than in women; therefore, by nature, the male is physically stronger than the female. Also, in the sphere of emotions (so-called, 'accidents'), such qualities of the soul as 'wrath' (or, *thumos*) and harshness appear more often among the males than among the females; while such qualities of the soul as compassion and mercy are close to the females. But, the philosopher notes, among the males one can meet individuals who are similar with the females in body and soul, and vice versa.

And yet, regarding the faculty of sense, the faculty of representation and the rational faculty, there is no difference between the male and the female, since these faculties belong to a common purely human nature. That is, the aforementioned faculties are outside the human faculty of reproduction. The work of these three faculties is that exterior objects impact on the sensory organs, represented by the five senses; then all the obtained sensibles are sent to the ruling faculty of sense. "The auxiliary organs of the sensitive faculty are the five senses residing in the eyes, the ears and the rest of the five sense-organs, which all subserve the heart also" (Fakhry, 2002: 86). Then the ruling faculty of sense contributes to the formation of impressions in the realm of the faculty of representation "and they remain there being kept after the senses have no longer direct contact with them" (Walzer, 1998: 197). In turn, the faculty of representation "has no auxiliaries other than the sense-organs that it governs and like them is located in the heart" (Fakhry, 2002: 86-87). The faculty of representation – which is based on imagination as the main ability of man to deal with images – also combines and classifies the impressions, which leads to the fact that some combinations of impressions are false, and some are true.

Results and discussion

As a result of the analysis of the physiological anthropology of al-Farabi, the following moments have been found out:

- in his understanding of human nature, al-Farabi adheres to the strategy of including all anthropological experience in the framework of universal knowledge, within which a person is considered as an element of universal nature;

- the doctrine of the human body structure is inseparably correlated with divine principle, since,

according to the deep conviction of al-Farabi, a man is not only a creation of divine forces, but also in a certain way reflects the perfection of universal providence of Allah;

- through his anthropological concept of, al-Farabi also proves the involvement of spiritual human nature in the divine essence due to "men appear mainly as part of the sublunary region, as beings which are destined to be born and to die. But they can also find a link with the eternal world above the moon, by directing their 'mind', their intellect, as well as their faculty of representation toward it, and thus achieving a direct contact with eternal existence" (al-Farabi, 1998: 381).

Conclusion

To conclude, we mention that having described the physical structure of the human body and circulation of the natural faculties in it, al-Farabi brings us to another great faculty which belongs to the human nature. "The Islamic view of nature during the Golden Age was for mankind to study nature in order to discover God and to use nature for the benefit of mankind" (Faruqi, 2006: 392). Al-Farabi also adhered to this view, according to which we comprehend the secrets of being to reveal the entire divine plan. This idea was perhaps the most basic, which made al-Farabi study nature more and more.

Also, within the framework of this approach, al-Farabi paid great attention to anthropology. This point is very important for al-Farabi since he links his anthropological teaching directly with psychology. "Psychology had to undergo a complete revolution to be able to reinstate its 'mind' and rediscover its inner conscious cognitive activities" (Badri, 2018: 2). Especially the psychological aspects of al-Farabi's teachings affect such an area as imagination, since imagination, according to the Turkic thinker, is between the physiological and psychological areas.

At this point, the al-Farabi's view of imagination diverges from Aristotelian understanding. "The Stagirite taught that imagination had to be distinguished from sensation, although the former was dependent on the latter and constituted the basis on which thought became possible. He also explained that imagination – that faculty by which thought evokes images – was not capable of truth or falsity" (Matar, 1996: 101). For al-Farabi, imagination has a broader meaning. He considers imagination not only as the ability to perceive images that come from the faculty of sense, but also as the ability to build with the help of representation/imagination some higher and abstract images, thanks to which man has a poetic and aesthetic idea of the world. "Indeed, it is clear that imagination for Alfarabi was as important in aesthetic theory as it was in psychology and political theory" (Matar, 1996: 101). Returning to images that come into the faculty of representation from the faculty of sense, we note that here rational power comes into its own: it analyzes false and true combinations of images to further compose judgments from them and a general picture of the world around.

In this regard, the image of the world in the human mind has several reasons for its formation. And as a result, for example, al-Farabi gave examples of the occurrence of dreams. However, he distinguished between the interpretation of dreams and the causes of dreams (Haque, 2004: 363). Therefore, it was so important for al-Farabi to understand the nature of man, even if it was necessary to scrupulously study the very physiological part of human existence.

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