

THE CALL OF THE WIND

«AL FARABI»

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“What Is Life?” that I would like to thank my sister Nilay Ünal, with whom I was able to gain experience and share the same story that the Blue Planet had presented to us.

In the digital age we live in, it is observed that time, space and the way of life have changed along with basic emotions.

Arguing that everything is understandable, the most obvious point of difference is the way of thinking. Re-evaluating the world of new and very few human relations of this digital age, “What is life? and Its Purpose?” the question must be questioned for the 21st century and the other for the future. Although modern life has provided rapid communication between individuality and sociality, factors such as advanced technology, rapid social and cultural changes, and the shift of the real world into virtual space destroy individual adaptation mechanisms. The lives of individuals incompatible with society and their own nature cause them to start acting only in their individual interests. Instead of fictitious life scenarios of happiness, such as good and bad, right and wrong, different virtual systems covering the minds began to form. Perhaps unchecked systems, trans humanism, an even darker age we call the robot age... with the cities of our ancient civilization, we cannot allow its virtue to be destroyed. Life in the virtual-dark world of Modern technology seems so powerful, so omnipotent. We are not desperate! The sun of the virtuous city has illuminated our path for centuries and is a very powerful guide “it” that will continue to illuminate it for generations to come!

PREFACE

What is the purpose of our arrival on the Blue Planet “Earth”? One common point that all philosophers, thinkers, thinking brains, scientists who question the Natural Sciences meet is, “what is life?”

As passive people who have surrendered to the way our lives are shaped, we feel our existence through the power of our first basic emotions. We open our eyes to life at the level of senses such as delight, pain, and desire. We begin to know our world with the knowledge that is loaded into our passive identities. Reality cannot be contained in the knowledge packages that shape our personality and the expectation of how we can live with our basic emotions. We evaluate life through the information matured by basic emotions; our expectations from the world are formed. Among these expectations, life’s questioning of reality, curiosity, and knowledge of truth, unfortunately, cannot find a place for itself.

To the virtuous city

INTRODUCTION

“Nothing can be the cause of itself,
because the cause itself predates
what has occurred.”

Muallim-i Sani AL FARABI

Nativity to the Blue of the Windy City

I lived every moment of my life believing that I could think alone, that I could make decisions, and that was the way it should be. With the thought of “only myself, I am enough for me”... with all my “Self” I think that I have created my future plans by myself again, that I have given direction to myself, with this moment all my expectations were fictionalized, I was wrong...

I lived under the assumption that such a consciousness program existed. And after more than half a lifetime of a full life, one day, I came across a process of life that was never mine... I witnessed another process of my planned life without any compromise, namely my cries of rebirth when I was lost in the silence of a steppe. I was lost in such a deep silence that I was startled and still alive by hearing my inner voice. When I opened my eyes, there was only the whisper of the wind; “Life is what happens when you make plans” approached with a warm breeze, with the smile of John Lennon...

You would think it was independence to have all the reins of life. In fact, true freedom is hidden at the moment when the time created by our minds is twisted... The infinity you learn when you witness the flapping of wings on steppe freedom with the harshest speed of the wind. You think the word Engin(Broad) is the best description, which is the reflection of your life you have fictionalized. However, when you face the reality of the steppe again, you realize that you have

never met it either. How was I supposed to know that I had always lived by my memory until that day? How could I have understood that the texts presented by recitation belonged to the social conditions left to the shore by previous lives from you?

I always copy second-hand stories in the "LIFE" in thought... With your eyes that can see the farthest, the limits of the horizon in an eagle's eye, you fail to realize the delusion that the entire guiding power of your life, that is, "your destiny", belongs to you. I confess! Until my rebirth into the Blue of the Windy City, such was the reality I believed in. I used to think that I could make the best use of all the election networks of my consciousness program, which could see the most advanced years of my life, and shape my life accordingly. Until I was blown away in the Steppe wind and landed on the shores of faraway Asia, that is, I was born again "to myself"... I learned in the Windy blue of the steppe that vastness and Horizon are in no way bounded. Life, along with what I have built with my hands, has shown the power to be completely different. "My nothingness...!"

Now the heartbeat of Asia began in the vast steppe. When I saw the first Rising Sun of the Great Sariarka, I felt that great sense of space given by the steppe. Shiny, clear and deep blue sky and I saw for the first time here on behalf of ONeness with the earth.

The day was born again to Nur-Sultan, and in the blue of the Windy City, I was born again to myself in Nur-Sultan... In this city, where I am not confined to any thought, I should have hit the road as soon as possible. Roads that I do not know where you are going...

That day in the Windy Blue

I was walking in the sky. An atlas journey with no end and no limit. Steppe Sky; it was as if a lantern and Spinning Wheel Master had sprinkled their cotton on the surface of the Blue Atlas, Dancing With The Clouds. I think this must be the most glorious reflection of time and space being twisted; infinite, limitless, and space-free.

I was lost for a moment by the wonder of being born into a new life in the capital of a new country and the inexperience of finding my own existence again in a completely different consciousness. In myself and in the arms of the new city. With the jolt of the wind, I got my eye power, my sense of consciousness. The peace I felt when I realized I was on the edge of a river did not even make me think how far away I was from where I was staying.

No one but the Wind, the Sun, the Blue Atlas, the Yellow steppe and the river... The yellow steppe is accompanied by a place of conversation, the wind talks, the sun reflects the narratives one mas-blue, but the river prefers to listen with all its reticence. It had such a mysterious posture that it did not even show the direction in which it floated, much different from a navigable river stream. In addition, it still is a secret. Although I was caught up in the depth and excitement of the story told by the wind with its exuberant lyrics, I could not help but feel the mysterious reticence of the river Esil.

Wind; saying "Just like that", it told me my own story briefly. It reminded me of the choice of my journey return to essence. It knew I had been trying for years. Finding myself, finding my truth, knowing my inner journey, the way I lived in my core told me that I was aware of my stories and that I needed to be in this city. They all knew "I", including the Wind, the Sun, The Sariarka Steppe, and even the Esil (River), which was hardly apparent. They knew my purpose for coming into this world, my consciousness program. I was astonished, but I had "never" met the state of peace I was living in before.

I was always alone on my inner journey until I was reborn into myself. However, I am no longer alone in my new world. I have many beautiful friends who know what I feel, who will give me strength in my eternal light path, who will guide me in my dreams, at the source of unlimited real knowledge, my fellow traveller. The wind and the sound of the Universe, The Yellow and the Sun, the mysterious green and blue of Esil. Years ago, Father'aziz gave me the good news in my dream, my friends.

In Sariarka's Infinite Treasure, there is a lot of truth. The wind promised to tell me all about it. However, there is one condition; to understand its depth, to perceive it in the broadest scope, to internalize it, to put it into my life! In addition, I promised the wind, with my word, my mind is still in ESIL... Why is it so mysterious and speechless?

I am in the middle of Asia on the banks of the Esil River,
Lost in the Green of Esil, born into the blue of the Windy City...
There is a secret, of course, in Esil,
In itself...
Obviously, the secret is at its core!
From Essence to Essence, from my Essence to my Essence
From you to you, from myself to myself...

Mystery in the Blue of the Windy City

The wind said, "we have been waiting for you, you're just in time." I opened my eyes to Esil again. In Esil's mysterious green, I was watching myself, my whole life Esil was making me look like a movie. It is actually stunning video clips. At that time, the wind reminded me of my "Happiness" documents that I had been waiting for but never reached. "Don't ask the wind, it's been a long time, I've accepted it years ago, I've learned that I'll never get that document." "Are you sure you learned? The wind said with a slight teasing breeze. Or is it just a desperate retreat?"

As I was born to the Blue Planet, to the world, I hurtled through life exams and waited for a certificate of "Happiness" because of my scores. In addition, I never got the document I was waiting for. I finally raised the flag of "acceptance" and I forgot all I knew about "Happiness." However, I never stopped questioning it. "What is the reality of "happiness" if that's not it? Although a large segment of society lives by the notion of "happiness" that I have forgotten, I was sure it was an illusion."

I went on the road again, because in the process I lived, I had the most valuable gain, "The road". Although I have not learned the reality of "Happiness" yet, I should not have given up. That is what father Aziz (saint) said. In addition, I never forgot his advice. I never thought that about giving up the search for the truth, I never went back that way. It was as I had a dream in those years, 14 years before that! I met father, Aziz, in my dream... "In fact, you're already dreaming in this world," he said while telling his own road story. The valuable knowledge I learned in this encounter was; "a believer never gives up his path, for the real gains in the result of experiences belong to the knowledge of the truth, and there is peace of reality at the end of the path". I knew that my best teacher, my mentor, my guide was the road itself. Another determined recommendation I received from father Aziz was my other valuable acquisition. In my dream, those unique words I listen to in a whisper:

"It is enough to walk; the invited will find the way. You may not know the way to go, and you are even afraid of getting lost right now. Let yourself be lost, the one who has faith never gets lost on the road. Everyone offers his most precious gift to find his way, that is, he uses his talent, and with that talent, you get your destination.

Just walk, you are invited. You have friends waiting for you far away, you do not know them yet, so be patient. The number of Souls determines the number of the way to God. Do not think beyond that that there is a god, you will be wrong. In essence! You must meet only your own God. Then the life of heaven will open to you with all its perfection, its virtue, “he said, and he went on his own path; with his eyes that glide through the Blue Sky, that do not see, but that look with love”...

A “Fall Season” From Windy Blue

To the blue of the Windy City, the heroes of my story of the birth, the Friends of my new world and our endless stories of the bright road continued. Autumn, the season of transformation, had heralded itself with all its acuity... We were just going to be with the wind for a while. Sariarka and Esil themselves could not be found at this meeting. Why? We had said goodbye to the vast steppe of Central Asia, the Sariarka and the ESIL River, to meet again until the new spring. Because both our friends, until the end of April, like every winter, take their snow covers over them, for a long time to turn to the infinite source of their inner lives.

Journey to the essence! Truth with endless questions...

Sariarka embraces her with all her mother’s enthusiasm, saying, “Don’t worry, The Sun will always be with you, and the blue of Esil will continue to surround you from the sky. When the whiteness of the snow is reflected in the sky, neither The Sun veils from the snow nor the Blue disappears.” he said, and he has an inner flood.

“The truth is in need of two people, one who speaks it and the other who understands it...”

Halil Cibran

So what is the information we are looking for and hear “Truth”? Is it a “KNOWLEDGE” that we can learn by doing a lot of research, by going through books, by reading them line by line, by fitting into the patterns of memorization? Alternatively, is it learning by listening to every single word spoken by a person whose reality we believe wholeheartedly? So in short, is truth a collection of information that shapes our minds at every moment, loaded from there to there, just to create an ocean of data in the mind?

"I am here because I believe that the knowledge of truth is not the knowledge that awaits us somewhere to be taken and loaded." I told The Wind... that my mind mechanism could not get any results from here. I think that with the functionality of the "knowledge" mind mechanism, there can only be signposts that we can evaluate in our inner journey and intermediate stops that we can decipher as keys. As soon as we reach the "Here I found, I got it" determination, I feel like we are going to fall off the path of truth. In fact, the knowledge of truth is not a secret buried in the realm of being, but that the people live this secret in prayer. Knowledge can be understood by reason and you can grasp that knowledge as much as you understand it. However, you can perceive and experience the knowledge of the truth by "stripping yourself" from your heart with your inner "heart" and unconditional love. In addition, it is known that not all roads lead to the same place. While some of them wandered through the land of wisdom, the true traveller of the truth passed through his wisdom and assimilated all the characteristics of the being itself.

"Truth" is the innermostness of the one who intends to emerge from the cocoon of knowledge, one of the illusory, deceiving, wise symbols of the land of wisdom. "To live that "self within the self" walls do not exist is to be able to fly to its core with wings of freedom, in its visceral... In addition, the absolute "The only" is that the divine beauty of reality is revealed by all the Infinite features that we can or cannot perceive in the realm of being, but it can never be limited and present by these features.

The infinite universal system, the properties of creation, is its evolution in the path of absolute truth, it is timeless and it is our space. It can never be known by the embodied properties of human beings, the five senses, and it contains many illusions. No information formed by the Five Sense frequencies can give us this reality. However, if you are a unit that has been created to mirror some of the properties of the absolute "The only" being, in the mirror, the absolute entity has created a program that is suitable for you, whatever features it wishes to observe. As a requirement of this program, you fall into events that you do not know in order to save you from individuality, from being physical, from situations that turn you towards accepting yourself as a body or to save yourself... For you, such a program has been established. In a city detached from all self at the top by

your ego, “born to yourself, knowing yourself, realizing yourself and exceeding your limits” of consciousness are created with a program; this program as a requirement of awareness of the desires and cravings of the body and, just knowing that they are life energy, can concentrate to the knowledge of the truth. You begin to understand the knowledge that happiness is not a document that can be gained; you begin to question its reality.

“Words” from the Blue of the Windy City

Those of us who live on the Blue Planet, on the interminable demands of the five senses, think we are limited by our program of existence. We do not even think or question who we are, why we are here and where we are going in a breath of time. Many people fall into the “vortexing” of the social life system. In this vortex, it never surrenders itself to the absolute reality, the “The only” that is pointed out as truth, that is, the basic knowledge of existence. We did not even realize that we were living in our mind dungeon, which could not go beyond our preconceptions with names, labels, forms and them. We were born into the three-dimensional Blue Planet, but we have yet to make the transition from our two-dimensional limited mind world to this reality. As a result, we believe that our entire existence consists of our limited bodies. This is the most crucial question with the illusion that life is real. How can we distinguish between real and false information, which is defined as illusion and illusion, and how can we comprehend its difference? Unhappy communities are getting more and more every day. It is very worrying for the year 2020 and the years to come. People of the digital world are becoming increasingly withdrawn and increasingly alienated to themselves and others. The existence of reality and “words” is gradually diminishing, especially due to the loss of self-confidence. Because people cannot communicate directly with each other, they are timid, timid, have low self-esteem, and gradually increase their sense of hatred. The people who are aware of the few of them, by retreating, some resent the life, some continue to live in the knowledge of the truth. In fact, these people “Nebavit” accepted a separate life. We have entered a process of metamorphosis that I find difficult to understand. We are at the point where the age of communication has very high acceleration, but people’s communication with each other is completely out of reality.

The spread of the internet to billions of people in the last 15 years, the use of networks in all areas of life, and the re-shaping of mobile communication with the internet. In this period, the popularity of social networks increased, all kinds of communication started to be realized through these networks, which is seen as the socialization process of the new age. These developments have engulfed many aspects of individuals' relationships, communication, socialization processes, lifestyles and interactions with the environment. It's becoming difficult to rate the positive and negative aspects.

Technology-digital systems create social and social Transfiguration over societies. Communication technologies, in particular, create changes in the habits, cultures, business lives, educational systems, and decisions and functioning mechanisms of political management systems. Unhappy people, unhappy societies, unhappy countries, and unhappy but globalized world...

With modernization, renewed lifestyles and choices lead to the complete disappearance of the traditional social order. Because systems were created that were free from philosophy and on the way to unhappiness. Philosophy is a field that examines all social categories. Science itself studies this field. The "THE ONLY" that exists is the knowledge of truth, which includes all these questions about creation, human Systematics, the basic systems of the body, consciousness, mind, the material world-universe and the reality of social life; what is and is not, where it has come from and where it has been transformed and how it is going. The science of thought is philosophy itself. However, as we reach the year 2020, philosophy is an education that is moving away from society and historical knowledge that is defined as a difficult area to perceive. It is as if centuries of analysis have not been studied, known as the whole of metaphors, fixed to a distant point, and ensured that it remains the property of a small number of the privileged group of scholars...

Related to the science of philosophy; It will be enough for us to turn to antiquity. It is necessary to reach Thales, who is considered the first philosopher and the first scientist. It is necessary to understand the implicit knowledge that Thales is being referred to as both a philosopher and a scientist. Therefore, we can be convinced that there was no distinction between philosophy and science in antiquity. Philosophy and science are one, whole, the content of universal knowledge. A

scientific system other than philosophy, research and inquiry in the philosophical field other than science is not possible. The philosophy of Plato and Aristotle is at the beginning of the philosophers and systems of philosophy that we refer to as antiquity. Science, which had not yet been revealed before Socrates, was reunited with Aristotle with his world. Aristotle was able to reflect his period very well up to these times, especially in subjects such as physics, biology - zoology, metaphysics, psychology, logic, and politics, in the field of cosmology. Aristotle is the founder of all the Sciences pointed out today in the modern sense. I believe he is a philosopher and thinker who pushes the boundaries of the human mind. I also think that it is a source of information that has no direction, no space, no space, like East and west.

Our conversations with the wind were going very deep; I had never noticed the time that was flowing. As I tried to understand his smile, confused by the wind on his face with the expression of happiness, I did not know how to answer the question he was asking at that moment. "So far, you have clearly reflected your world of the mind with the questions you have been through and the search for meaning in your life. In addition, your world is truly full and beautiful with love, the quest for true knowledge. I think you must be a good philosophy reader. Your eyes were glowing when you were just talking about the knowledge of Aristotelian philosophy. In addition, the other thing that caught my attention is a concept you are using—Nebavit. Apparently; Hace-i Evvel (First Master - Magister Primus) / Muallim-i Evvel (First Teacher) Aristoteles and Hace-i Sâni (Second Master / Magister Secundus) / Muallim-i Sani (Second Teacher) you are from Al Farabi School, is that so?" asked by saying.

With the pressure of the feeling of shame, I was able to answer wind's questions with the following explanations: "In fact... I am glad that My Mind world is reflected so clearly. Yes, philosophy and the fields it covers are primarily psychology, philosophy of mind, neuroscience, cosmos and music, my books I usually read. However, what I have read, what I have not read yet. In other words, I read from the pages of the book, and I try to comprehend and perceive it fully. I wish I could be in the school of these great wise men. Unfortunately, I am not. I thought that if I could first read the first teacher's Universal, over-time works of information, then I could be in the second teacher's teachings

and the universal source of information. Whenever I try to read one of Aristotle's valuable works, I fall apart in sentences composed of the concepts and words of the science of philosophy. Well, maybe it is not too hard to unburden these sentences, but here... maybe I need a guide. As I mentioned earlier, there were not many people in my circle who I could consult about philosophy and knowledge of the truth. With a business life surrounded by digital systems, we were able to learn personal development through the new Plaza language and the English concepts it contained. However, my inner self always whispered to me the endless ocean and the Pearl from the deep "Stream of Secrets."

The wind, listening to all this I have told you, again a smile glistening on your face, which I cannot understand... "In the history of the world sciences, you reminded me of the Sultan of Medicine, the scientist who was the founder of many branches of science. As he cannot read and understand Aristotle's metaphysical book 40 times, he finds a Dellal and a book he tries to sell at auction. Dellal insists that he take this book. This valuable scientist does not want to buy the book thinking it will not work. However, Dellal says that because the owner needs the money, the book's fee is discounted by the surplus. And that "Scientist" buys the book. He goes home and starts reading. This book is the unique work of Al Farabi, which contains information that he has difficulty understanding about metaphysics. Until then, Aristotle could not understand the metaphysics of this work with the whole grasp. The name of this precious person who lived the joy of reaching a unique source..." it said, suddenly he started to blow joyfully.

I could not ask the wind again with all my abstention: the Supreme person who could not hide his enthusiasm in this precious fountain of knowledge could be Ibn-i Sina... "Only a jeweller can understand the value of diamonds and diamonds... "by saying, I didn't have the courage to say the name I could have guessed.

Wind: "You have to get home before dark, we're together again tomorrow at the same time, and we'll continue the conversation. And I promise you, tomorrow I will tell you more deeply about this joy in the source of information with the same feelings." said and Wind: "First you have to know the truth. If true is known, false is known, but if false is known first, the truth cannot be reached." Muallem Al - Sani- Al Farabi's knowledge of the truth, again whispering and leaving his light softly in my hands, quickly moved away.

I had met light, this new virtuous City, where we could live for a few years, perhaps more than we thought. In addition, this “Nur-Light” was entrusted to my hands, so that I could perceive it and experience its truth.

I heard there is a meeting room at the entrance to our guesthouse. I obviously could not see it through the perception of my lost world in my inner self, which remained in the morning of that day. The trembling of my hands was from the strength of being able to hold and hold on to this light left by the wind, while the wind was my luck with my deepest gratitude. All of a sudden, I realized I was not shaking and even my body was stiff. I was astonished by the light reflected from my palms and the name of the Hall, the painting shining next to its magnificent door. It was Muallem Al-Sani who stood before me ”HE“ the painting, crowned with the most magnificence of golden yellow letters “AL FARABI”...

“The Day That Opens To Light” In the Blue of the Windy City

I waited for the day to come with my sleepy eyes and the thrill of the gift of the wind shining in my palm. In addition, the sun was slowly beginning to appear, about to embrace the city in all its glory. I prepared with my flurry of support for the rise of my heart palpitations on wind’s “promise to see you tomorrow morning”. The wind said, “Now I’m going to take you somewhere, where a close friend will be waiting for you. Today you are Miss Möldir’s guest, Möldir Tolepbay. Our destination is the National Academic Library of the Republic of Kazakhstan Miss Möldir, who is the director of the “Book Museum” in the most valuable part of the heart of the library. There you will witness the history of priceless works, the Köktürk (Cultigin, erected in the name of Bilge Khan and Tonyukuk, containing important information in terms of language) and Uyghur texts. You will be able to smell the most valuable, original works written on philosophers, scientists, literature, and education, which have survived to this day, and which bear witness to history. This is it,” he said, and the wind quickly left my side. “Don’t worry, I’m with you every moment” I started climbing the high stairs, unable to predict the number of moments, with the sound of the wind moving away. The glory of knowledge and the glory of wisdom were reflected in the architecture of the building, but surrounded by the energy of a warm embrace. Inside the building, I also climbed the second Grand Staircase. And there was this big mysterious door that said “Book Museum.” Ms.

Möldir said, “Good Morning, welcome. I’m here to meet you,” he said, saying he wanted to tour the museum first. His glowing gaze was taking my eyes off the museum’s rather dim blackness. Miss Möldir began to convey the historical monuments and biographies of the owners of the monuments found there with their words flowing from the stream of information, in the silence of the museum and the library. Many of the artefacts were exhibited in glass lid cabinets in the form of portraits, drawings, and photographs of their owners. Every time you come to the front of the work on display, a small spotlight is lit, which can help you examine the work. As Ms. Möldir narrated each work, I watched with admiration the reverence and poise, kindness and care in her narration in front of the portrait of the owners of the work. As Windar said, I could smell the smell of history, books, paper, ink and living knowledge inside.

He showed me a corner with his last sentence ending the museum’s promotion. The resilient corner of the museum had a small table and green lighting on it that could only give light the size of a book. “From now on, you can do all your research here. Every day this corner will be waiting for you, you can work here for as long as you want, it’s up to you,” he said, leaving a book softly covered with silk cloth on the table and moving to his own desk, which is in Chapter One. The museum was in two parts, I was in the second part. This place was crossed from the general location of the museum to a second section by a door that was not too high and wide. I was just sitting there in unspeakable amazement. It was as if my mind had left me softly, leaving me alone with my destiny. The silk-covered book had Al Farabi written in Arabic only, again in gold-yellow letters.... (I was thankful that I could read Arabic letters.) Russian as soon as I open the cover; “Al-Farabi ways of Social Ethics” (Аль-Фараби Социально-Этические Трактаты) I started to recognize the book under the title. “We have come to the end of the day, our library is about to close, you will come again tomorrow, I will be waiting for you,” said Miss Möldir, who approached me with the love of knowledge and shining eyes. I was at the end of my first day at the library. His words, his voice gave me incredible confidence. The wonder of being in the most precious corner of the library, which Ms. Möldir had prepared with her love and care for the truth, and the excitement of the work and the miracle in my hand, I still could not get over.

The wind was waiting at the door, I was going to escort him to our guest house and tell him what I'd been through. However, he was always with me. "One day, when you assimilate the gains in the way of knowledge of the truth, when your perception reaches that level, you are confronted with the Supreme personality that you decided to read, right?" The wind began to speak with that smile again, saying. "Yes, I always expected to be ready. I knew him when I was on this road." I could only say...

The wind has left me alone in the guesthouse so that I can get rid of and digest the madness of the day.

The next day I ran to Miss. Möldir's Museum. Quietly saying Good morning, he showed me the table in the corner again. There were 10 pieces of Al Farabi on the table. As I tried to touch each of the works one by one, I raised my head for a moment, eye-to-eye with a large portrait in front of the table. The corner prepared with this portrait belonged to Muallem Al-Sani Al Farabi.

There was no table, no walls, nothing left around me. Where I was, with the portrait standing in front of me, turned into another non-gravitational field. A void that could be described as beyond the world of matter... as if time had stopped; I was feeling a gradual strange expansion. It was a moment when my thought mechanism could not fully function, and whatever could be described as outside or out, lost its importance... I was drawn deep into a feeling of intense happiness with a rapid force of gravity. I could see all the words with meaning breaking into letters, falling apart, the letters flying away. I think that moment was the point of reality where I was drawn deep. This place was surrounded by a state of being called Eternal "Happiness". In addition, I was thrown out again with a rapid gravitational pull. The brightness of the sun, it was as I was in a yellow desert... I came to my senses with warm, clean air and a little more breeze. I called out to the wind, "Where Are you, what's happening to me, I was just in the library, what's happening to me now?" Happiness was intertwined with the strangeness of my place. In addition, aside from a deep curiosity, I was not afraid at all; I was too light to feel my body wherever it was. "Here is the happiness you are looking for; "the wind began to swirl around me. The music and breath that accompanied the wind was the intense vibration of those notes, which always drew me to the deepest. The wind was constantly spinning, accompanied by Armand

Amar's composition and "Maryam" in Hamza Shakur's voice, which brought me to meet Baba 'Aziz. At that moment, I did not even have to question whether it was a dream or a reality.

I was walking in a kind of magnetic field that I had never experienced before, with the Mevlevi Sema ceremony of Wind... "Wind, Where Are we?" After repeating my call several times, he was able to respond. "This is the river of secrets, the mystery you saw in the waters of Esil, there is a secret, of course, you said in ESIL, and winter has come, you added that ESIL has regained its pearl. This is the land of The Secret. It is also known as the Has Pearl River. I know you're hearing this for the first time." We kept walking, there was no road, and there was a road as we walked.

Although I chose to live this process, whether it was a dream or a reality, my curious inquiries continued. Of course, the wind knew all the questions that were going through my mind and answered them straight away. "How does it become a road as we walk?" he answered my question immediately, the wind. "With thought... In fact, you just thought you were calling me, but you were only communicating with your thoughts, which is what you call telepathy. If we are not on Earth now, where are we? You are asking me. Yes, you and I are in a different dimension. This is an area where our thoughts are sufficient, what you call the Blue Planet, where the world's laws of physics are hardly valid. Those who live in this dimension live by recognizing their intellectual creativity. In fact, the Blue Planet has completed its bodily experiences in the world dimension, and with its inner awareness, the essence is the level of being able to reach higher vibrations that exceed the substance dimension of the higher frequency. So we can talk about a vibration above the frequency of matter that can be defined in the nature of space time." Listening to all this from wind, I remembered Prof. Stephen Hawking's paper, which concluded after making numerous calculations about strings.

I remember reading it in the cosmology section of Focus magazine, titled "11. Dimensions." (<http://www.focusdergisi.com.tr/bilim/00151/>) "As long as we accept the universe in three or four dimensions, the "Quantum theory of gravity" developed does not lead us to a single Universe formula. Therefore, he sought the solution in multidimensional spaces. Therefore, he was not stuck in the string and by doing calculations, obtained multidimensional quants from the

strings. He named these “membrane” and used them as “bran”, further shortening them. These brans existed in more than one dimension. Continuing his calculations, he reached a limit: there were eleven dimensions in the universe. The theory of the universe developed by Stephan Hawking brings a completely new explanation based on calculations. Logically, Hawking suggests, nothing happens in our brains independent of a whole. So why cannot we detect all those dimensions? Hawking explains why: following the Big Bang, three spatial (length, width, height) dimensions with the time dimension were opened up and transformed into cosmic magnitude. The remaining seven dimensions remained wrapped like a bud without changing their position, that is, large enough to cover an area as big as a string. According to the scientist, such a seven-dimensional ball is present at every point in the universe.

According to M. theory, the universe is covered in two-dimensional brans. The third dimension for these branes is a “Hyperspace” where brans, like Frisbee plaques, fly around in it and never bump into each other. “Three-dimensional masses” go into a four-dimensional space without ever being noticed, “Four-dimensional masses” go into a five-dimensional space, etc. they are going. At this point, Hawking asked himself: “how should the world we live on to be interpreted?” The universe we can observe is perhaps nothing more than a three-dimensional Bran floating in hyperspace. And our universe is not alone in this space. Because of all the time new universes, new brands are East-yor. Physicists call these events “quantum fluctuation (quantum fluctuation or quantum churning, Quantum Fluctuation)”. Hawking likens such a quant formation to the formation of an air bubble in boiling water. Some of these bubbles are bursting, and some are yawning and expanding like the universe we are in. The scientist gives the example of a hologram in order to further embody this dizzying assumption about brans, which is constantly moving into a higher dimension: in holograms, when viewed from the right angle, the image of a three-dimensional object is noticed on a two-dimensional surface. In other words, higher-dimensional information is encoded into a lower-dimensional formation. So, could everything that happens in our three-dimensional world actually be produced by a higher-dimensional world? Or can we just be a reflection of a parallel world?

According to Hawking, the answer to those questions is yes!”

In fact, I can tell you that I can better understand Prof. Stefan Hawking’s theory with a cult work by the British writer Edwin Abbott called Flatland, which he wrote in 1884. He was a well-known teacher. He encouraged hundreds of his students to study many subjects. From Sanskrit to chemistry, he devoted his life to Religious Science, Latin, and ancient Greek literature, but was also a well-known writer. His fictionalized story was about how people in the flat country lived in two dimensions. In addition, it was about how these people lived in their caves, chained together in their mind worlds, condensed with bodily emotions. They could not see triangles, squares or circles, as they were not in consciousness programmed to perceive the third dimension within their own boundaries. The people of the flat country were programmed to live on a flat surface and were condemned to a life without height (depth) due to these existential programs. Moreover, they could not look down on their world because their world had no “The upper part”. This book was written as a critique of Queen Victoria. Even if the book’s interpretation reached us with such an explanation, it was actually about people who did not realize the characteristics of creation. The book describes life in a cave, chained to the wall of our mind, on the Blue Planet, which is our world. That is, even if centuries have passed, the book is still more current. What a sad situation! Reading the information here as if it were merely a reference to the Victorian era... the idea in this book can bring us to the point of questioning for human beings who, like us, have the belief that they live in the 3-dimensional universe, in fact!

The world of the flat country is flat and flat like a sheet of paper, meaning two-dimensional. Gentlemen who are square and Circle are individuals of this world. The movements, sightings, and visions of the flat members of this world are always limited to these two-dimensional worlds. Mr. Square, for example, has never seen the inside of the circle. Because in order for him to see, there must be an opening somewhere in the circle surrounding the circle. One day, Mr. Square with this flat-shaped body, that is, the individual of the two-dimensional world encounters a three-dimensional sphere from outside his own world. Mr. Square and Orb begin the conversation. The sphere tries to explain three-dimensional space to The Square, but it cannot. Then, to give Kare an idea, Orb manages to enter from one side of Square’s two-

dimensional world and move to the other side with his calmness. Like a ball in the water! The sphere first appears in the form of a point in this flat two-dimensional world and then begins to grow and become a circle. Then it starts shrinking again and it happens to a point, then it disappears. Mr. Kare, though astounded, cannot imagine what the three dimensions are like. However, he cannot forget this experience.

He then begins to question this information, which he listens to by observing the sphere. When questioning, not getting much of an answer from the mind mechanism, he believes in this reality with his heart, closes his eyes and goes into a complete orientation. The reason why he cannot get it from the mind mechanism is the lack of such information in his database. However, in the world of consciousness, through the sphere, a piece of information and data exists in his mind and reaches the quality to be questioned. This new knowledge of truth requires more reading, more research to be processed in your brain, to reach the point of cognition, Mr. Square. and his faith shows Mr. Square all reality, that is, he can go up to the two-dimensional world and see all the individuals of that world (all conditioned movements and lines that have taken shape in a single plane, left in need of drawing) from above. He sees that his two-dimensional world, limited only to the front and back, right and left, is not up and down. It follows how individuals of the two-dimensional world live oblivious to the infinite dimensions of the universe, and even live in the caves of the mind as if they were the only ones in this universe, with their pride and pride in chains. Just like, he was before. Living creatures of that dimension in their two-dimensional caves, they have no idea of cubes, spheres, tetrahedra or HUMAN beings and their reality, this knowledge of self - structure-truth. The length and width of the two dimensions (length and width), as well as the depth that exists in addition to the three dimensions, must be the scariest perspective for those living in the comfort zone of the two-dimensional mind world, Mr. Square thinks.

The year is 2020; we are still in our cave where we cannot get out of our two-dimensional mind world, where we cannot cross our borders, unaware of the knowledge of the truth.

The knowledge of the universe that reached us through the discoveries of scientists can be defined as 11 dimensions. And science can tell the facts that the universe and its particles are interconnected by the reflection of the infinite properties of everything in the universe

from ONE AND ONLY large structure to a single large structure, and the connectional system, and even the infinite properties of a single large structure that exists. If there are so many universes that are intertwined, forming and even parallel, and even these many universes as a drop in the “Infinity” Ocean, who are we, Where Are we, or how are we supposed to live on the Blue Planet, in the taste of falsehood, in the colour of illusion? Or; in our mind world trapped in the two dimensions above, we, too, have accepted all the falsehood that is an illusion in our three-dimensional Blue Planet, and even in our upper dimension, the Gears of the wheel of “time”, and in this three-dimensional world, as the truth. Most importantly, how can we perceive these 11 dimensions, which are a point on the Infinity scale, while living in a society where thinking and questioning are not common?

The wind suddenly began to blow with all its enthusiasm. The area we are in is bright yellowish afternoon sun, while the whole place is surrounded by a dazzling glow.

“This is it! To read, to learn, to be in the realm of those who love the knowledge of the truth, this is the case, “the wind continued with increasing enthusiasm.... “Reality is a way of thinking on the knowledge of the truth (Wealth) in its entirety. This thinking, theme-theory, is a recall, a recall in the sense of pulling the bottom one up. To be able to pull out the knowledge within itself and bring it up is to be able to remember and reveal the knowledge in its essence (the reality in the program of consciousness), the highly vibrating reality in its essence. Therefore, every “In Human” has a tendency to expand and spread his essence. Remembering is nothing more than being subject to this predisposition. Each being lives within its own knowledge of the truth of being, with the situationally of remembering. Man will possess knowledge and virtue to the extent that he remembers his humanity. The measure of the accuracy of this information that has been extracted is to be able to think with concepts and numbers, with science and mathematics encompassed by the knowledge of the truth, that is, philosophy. So even if there is a way of living based on habits, one day one can reach the knowledge of virtue that exists on the basis of it.”

“In fact, what we’re trying to understand here is that the exit from our cave of the mind to reach our own reality, the knowledge of the

Allegory of the cave found in Plato's book of states, might give us more clarity... Isn't it Wind? ”

“Yes, that is exactly my explanation! People cannot see the three-dimensional real life outside, but perceive the forgery of their own worlds of Illusion through shadows reflected on the cave wall. In addition, they think their own limited mind worlds and the Blue Planet are just these shadows. Let's clarify this with a little Hologram knowledge. The three-dimensional universe is actually a reflection of the more real two-dimensional universe. In light of this information; when we perceive the universe in three dimensions, physical events, just like what we see in a holographic picture, allow a surrounding two-dimensional object to appear in three dimensions when light falls on the object using laser beams. Because the light waves coming from the object in question are stored by a certain method, it is the recording of “The information” in the event that it reappears. In fact, our life consists of information recorded on a two-dimensional surface, which is defined as intertwined dimensions. In short, our mental world is a two-dimensional universe reality. What we experience in three dimensions is a reflection of the recorded information that exists. That is the brain, the neuron, the functioning of the existing information in our database, and the processing of new information according to the information in the database. I think that the explanation of the cave allegory and the hologram explanation together with the descriptions of the scientists of recent years maybe this way.”

At the point of recognizing the universe, we encounter new concepts. As far as we can understand, the definition of “hologram” and other expansions found during the first of the new concepts have been entrenched in the consciousness of society for a long time. The knowledge of “hologram, micro-cosmos, micro-cosmos, and holistic (Holistic) Universe perception” is the subject that we have difficulty-catching up with, which is settling on social consciousness, but which is still at very low levels of social competence. In the social consciousness, formations related to the regional cultural basic information movement have increasingly left their place to the holographic reality as a language of the globalizing world. All thoughts, universal knowledge, and explain the best method to describe the orientation systems in the 21st century, the ability of the conversion rate can be more clarity with universal knowledge gained

in this phase, the hologram concept, a philosophy, and self-renewing education, we need to understand that it is a functioning model.

“Hologram is a word that originated from the combination of the Greek words “holos” (whole, complete) and “gramma” (letter, text), meaning full record, full news or complete message.”¹

British scientist Dennis Gabor of Hungarian origin first used the word “Hologram”. Its origin is from the Greek word “holos” (whole). The simplest explanation we can understand is that a two-dimensional object can appear in three dimensions when light falls on the object using laser beams. Because the light waves coming from the object in question are stored “The information” by a certain method, there is no loss of “information” if they occur again.

It is very difficult for today’s scientists to understand this explanation without achieving a certain competence in our perception of the world and social life, i.e. without turning into a virtuous consciousness program. Why? Due to the fact that we live in a “cave” in our two-dimensional mind world, which has the taste of Illusion, The Color of falsehood, a process of life with habits full of fear and anxiety, which is limited and has an end, which is woven and chained with walls of unhappiness. The shadows that fall on our cave (To our mind walls); the world of the flat country, flat and flat like a sheet of paper, that is, the illusion of reality that lives only on lower-dimensional surfaces due to its two-dimensional structures....

The cave allegory, probably the most famous of the many images and parables used by the Greek philosopher Plato, appears in 7th books of his work “The state”, in which the philosopher describes the ideal state form within the framework of the theory of ideals and describes the philosopher king as the ideal ruler of this state. The details of how Plato’s cave should be interpreted are much debated, but the general meaning is clear, “Enlightenment and truth”. Cave, “represents the realm of change. Everything in this realm is flawed and constantly changes. The Chained prisoners, symbolizing ordinary people, are the leading actors in a world of Illusions and illusions. The world outside the cave represents “the realm of being. Things that are perfect, eternal and immutable take place in this universe of truth. According to Plato,

¹ Işık, Vildan; Holographic Art, Journal of electronic Social Sciences, Fall-2013 Volume:12 No:47 (212-231), p.213.

what is known must not only be true but also perfect and immutable. However, nothing in the world inside the cave fits that description. Because nothing in the visible world can be an object of knowledge and reality. For this reason, there must be another universe in which there are immaculate and immutable beings, which Plato describes as “ideals”. It has called “the world of ideals.” In the world of ideals, for example, there is an ideal of Justice. Any just act in the appearing universe can exist only as a copy or imitation of this idea of justice in the universe of ideals. In the Allegory of the cave, a hierarchical structure exists between the ideals. At the top of this structure is The Sun, which is the ideal of goodness and its representative.

(What I Found in the Blue of the Windy City, “Wind and Sun”)

We are born into this world without the competence of our self-awareness within the framework of genetic information transition and programming, according to the structure of our biological conditions. When we look into the eyes of a little boy, we see endless bright emptiness. And then as that little boy grows up, that glow fades, turning into the deep darkness of fear. Now names, labels, conditions, environmental factors, the culture of the country in which it is located, and the anxious walls built up by much false information, will overshadow its world, namely the brilliance in its eyes. The person into which the person grows is a veil; a mask that is worn over his consciousness where did the science of philosophy not reach on that Blue Planet? We went deep into the material world, even finding the so-called God Particle, but we were imprisoned in an even more limited virtual body size than we could understand who we were, how we lived and how we would live. We have not yet reached the “virtue” that Al Farabi, who is the 2nd Teacher of the universe, has committed to our line by line for centuries. (We have not reached our awareness, our competence, and the absolute point of our consciousness.) We are just suffering. Lost in the dark dualist, good - bad judgment, created by the virtual preferences of our mind, the self-interest of the ego within the painful exchange of breath, we call life. Life is not connected to phenomena that change with experience. If we make an analogy with the Pythagorean Theorem, the Metatron cube, we realize that we see the two-dimensional reflection of the shape as a three-dimensional reflection of our consciousness program, which has a depth program. In fact, when we see the cube, nothing changes in the way, but our

mind becomes a new dimension for us to see. The perspective of dimensionality or unit is by acclimation to a new way of perceiving the world. After realizing the truth, man gets free from the perspective or becomes free to create new deep perspectives, because he no longer lives in a formation added to a particular point of view, that is, he is born into the reality that his boundaries do not exist.

If we want to understand our own reality, the truth of Man's existence, our essence, we must break the doom of our mind world, which, like good and evil, is known as name, shape, label, functioning only by the mechanism of judgment, by breaking down the conditioned mind structure. Then the first reality we will encounter will be "who" we are. So the universal mind is incarnated, with the reality of eternal existence...

In his book *Kitabu'l-Huruf*, Al Farabi summarized the emergence of societies ' languages and arts through natural means as follows. "Humanity has always seen the transfer of thought and knowledge as a need for a common idea of space and time and a search for truth." It is a deep knowledge that needs to be underlined on enlightenment and truth.

"If you want to learn about a person's life and thoughts, you need to look at the books they read and the knowledge of the truth they seek unconditionally in their footsteps. Right now in the library, you are thinking about the columns and books that Miss. Möldir has prepared for you. The "knowledge of virtue" you have been trying to achieve for years and the "acquisition of happiness" contained in this knowledge. The wind was again following my thoughts with full attention. I had the eternal peace of mind that he understood me that way, that he was even a mirror to my thoughts. And at that moment we come to the wind and The Sun in the "virtuous City", so let us enter with your beautiful brilliance, shall we not?" With the brightness of the sun, we truly found ourselves at the door of a city. The first person we met at the magnificent gate of virtuous City was Prof. Dr. Mehmet Arslan. I was astonished to ask the question of this situation with difficulty. He is the Vice-Chancellor of the Al Farabi National Kazakh University in Almaty. "But this is not Almaty, and we are still not in the world dimension. All the concepts of reality, the world, everything is mixed up. Is this an intertwined place called The Matrix?" I was able to say to the wind, and then I completely surrendered myself to the flow.

Prof. Dr. Mehmet said with all his hospitality he would accompany us to the “heart of the virtuous City” where we would go. He began to explain the structure of the city built with Virtue from the very beginning. Prof. Mehmet Bey was so integrated with the virtue of this city that while he was listening to himself, I was trying not to miss what he said and I was happy to meet a “human being” who lived the meaning of “virtue”.

Prof. Mehmet Bey with all his kindness: “What is this place? Therefore, I know you are still curious about the geography of the city...” I knew at that moment that he was coming into the conversation. We were able to communicate with Prof. Mehmet in our thoughts. We were already in another field, dimension, where we could communicate in the thought dimension. The Matrix, The Dream, the reality, the hallucination, whatever I am going through...

As a result, I was on a path where I was a suitor, and I met the most accurate “Guide” through which I could learn the knowledge of Truth, which is that I was a suitor.

“This is Fararood. The Sir Derya Basin is the site of the Sir Derya River, one of the Great Rivers of Central Asia, and is one of the oldest places where human beings lived and one of the centers where civilizations emerged. Derya Secrets carrying through the waters of the South Aral Mountains from God (Seyhan), northeast and north of the Irtysh his brother Job (Esil), located at the west of the Yayık River. In the works of medieval authors “Fararood” as expressed in the region; Amu (Ceyhun) with Sir Derya (Seyhan) is the region between. It is equipped with humanity’s most impressive works of the two rivers and coastal works mentioned in the historical-geographical name that has emerged from famous cities. At the same time, important events of Turkish history have occurred in this region, Turkish States and Khanates have been established, world rulers have been born and great thinkers have written their immortal works here. While masterpieces of the Middle Ages such as Bukhara and Samarkand emerged in Amudarya, many cities such as Otrar, Siganak, Isficab, Yesi, Savran (Sauran), Barçınlığkent, Yenikent, and Süt Kent were established in Sir Derya. It is a fact that Sir Derya, one of the old places of the city Turks, and beyond, has been a Turkish country (Turan) ever since, and that the cities that emerged and developed there are also their works. Developed in the Middle Ages, the middle of the Great Silk Road

Research has been done about the cities that have become important routes in Asia and there is some information that has reached us. However, research into the ancient history of this region is still not enough to the extent that we want it to be. In this direction, we continue all our academic studies in the broadest framework and with great care. With the fact that the origin of history is hidden in the earliest times, we are preparing a short documentary about the ancient history of the Sir Derya Basin. By including the land of Syria, we strive to leave a valuable legacy for future generations.”

Wind, sun, accompanied by Prof. Mehmet, I was trying not to miss any details. The wind reminded me again of my lines where I said, “there is a secret in this Esil “and said that another name of Esil was my work that we were at the source of this secret.

Prof. Mehmet, with all my excitement, I could ask that question: “this is the Otirar Steppe, so we are in the Arab region, is that it?” The smile on his face meant that we had come to the part I was waiting for. I decided to listen to him again with all my attention and I knew that under the guidance of Prof. Mehmet there would be no question left in my mind.

OUR FIRST SUBJECT AT THE UNIVERSAL AL FARABI ACADEMY

MASTER OF THE VIRTUOUS CITY

MUALLEM AL-SANI
“AL FARABI”

Abu Nasr Muhammad b. Muhammad b. Tarhan b. Uzluğ Al-Farabi et-Turki near the city of Farab/Otirar (around Turkestan/South Kazakhstan within the borders of present-day Kazakhstan) is believed to have been born in 870. He lived between 870 and 950.

The history of Agriculture along with education, philosophy, art, literature are present because of thousands of years of urban culture in the territory of Kazakhstan since the past. For example, it is known that there were cities and watery agriculture in ancient times in the territory of the present-day Turkestan province of South Kazakhstan. After the occupation of the Arabs, the otirar steppe begins to be called the Farab region.

Abu Nasr Al-Farabi was born in the Fortress of Vesic (Oksus City), a small city in the vicinity, and spent his childhood there. His father was Turhan, son of long, one of the castle commanders. The city of Oksus is located in the Akcar settlement on the Left Bank of Sir Derya, 25 km away from the city of Otirar. The results of the Archaeological Survey on Vesic Castle indicate that the city of Oksus emerged in the VII-VIII. Centuries. The city is known as a residential area where crafts were developed when Al-Farabi lived. It is also important for the settlement of Otirar and the southern parts of the entire Kazakh territory in terms of its location on the caravan routes from Central Asia to the lower regions of Sir Derya.

Kazakhs living in nomadic style and engaged in animal husbandry are actively involved in cultural value exchange and mediation services during the circulation of the caravans carrying goods, continuing to exist as a bridge between the continents of the Kazakh steppes. Cities in the steppes where caravans such as Siganak, Savran, Taraz, Yesi, Balasagun and Otirar pass through have become more and more known by the world with their high culture and continue to raise their

awareness to the best degree. The reason these cities have a high degree of recognition worldwide is that they are in a geography where the highest personalities of philosophy, science, medicine, art, literature and their Shah-works were born and lived. Valuable personalities born into the ancient wisdom of this valuable geography are important names such as Al-Farabi, Dulati, Hoca Ahmed Yesevi, and Yusuf Balasagunlu/Yusuf Has Hacip. For example, Al-Farabi's compatriot, Abbas ore, is an astronomer and mathematician. He also contributed to the development of famous astronomical graphs together with Al-Harezmi. It is possible to say that Ismail Orjheri lived in the territory of Kazakhstan.

The author of the Arabic dictionary *Divanu'l-Edeb* Ishaq B. Ibrahim Al-Farabi (ö. towards 350/961) and his nephew, the famous linguist Al-Jawhari (ö. Towards 400/1010) is also of Farab origin. The Arabic dictionary named *Es-Sihah* of Al-Jawhari gained great fame in the Islamic world and was able to advance this dictionary, which contains 40,000 Arabic words, in the circumstances of that day. Canak ibn Hakan Al-Kimaki, a geographer and political science writer who wrote his works in Arabic, was also born in Kazakh territory. At that time, both the older and the younger were on the same path, so that knowledge could be spread and taught. We cannot finish by counting the names of the consumables and Syntaxmasters who grew up in these periods, as well as the linguists, poets, and writers of literature.

M. Ali Ayni's "Muallim-I Sani Farabi" in his work, another beautiful feature of this geography mentioned here. See what Marius Fontan says in history. "The Nomads narrate that Once Upon a time the lower parts of Seyhun were very crowded. At that time, a cat could go from Turkistan to the Aral Sea by jumping from roof to roof without falling to the ground.' However, do we need the testimony of Marius Fontan? Is it not a witness to Turkistan's then ostentatious civilization and its production of thousands of ulema (scholars) and Fudala (Wise) whose works fill libraries today?" The greatest dilaver and Heroes of the world also emerged from Turan, you could say. Al Farabi grew from that blessed place."

Abay Kunanbay is the most important representative of modern Kazakh literature. With his innovative ideas about both literature and social life, he became an example of the Kazakh intellectuals who followed him. Abay's works, which brought many innovations in

terms of style and subject matter, have become among the classics of Kazakh literature. XIX. Century; Abay Kunanbay is the most important representative of modern Kazakh literature. With his innovative ideas about both literature and social life, he became an example of the Kazakh intellectuals who followed him. Abay's works, which brought many innovations in terms of style and subject matter, have become among the classics of Kazakh literature.

Abu Nasr Al Farabi becomes acquainted with philosophical and scientific studies thanks to the foundations of scientific knowledge and the wealth of the Otirar Library, one of the richest libraries in the world. After completing his primary education in Farab, he went to Baghdad, where he was able to receive higher education with the support of his father. During the IX-X. Centuries, the city of Otirar was a major political and Cultural Center. Different beliefs such as shamanism, Zoroastrianism, Nestorianism, Manichaeism, and Buddhism were common in the city.

Since the territory of southern Kazakhstan in the VIII. Century came under the rule of the Arab Caliphate, the Islamic religion began to spread, which significantly altered the spiritual-cultural presence of the people living in this region.

In this section, Al-Farabi can be described as someone who represents the Turkish culture and holds the spiritual values of this culture. Therefore, the existence of a spiritual-practical system of learning the truth, including knowledge and beliefs, moral ideals, and a set of psychological and aesthetic views about the world around them, are exhibited as reflections of each person's point of view. Some Farabi researchers acknowledge the effects of Turkish culture in Al-Farabi's views through the reflections of his works and his own way of life. We can make such an inference by reading this acceptance, the entirety of the work of *The Thinker* in detail. We may not be able to reach the work that has taken the Turkish culture, which is our expectation, directly. In general, it is known that Al-Farabi's vision of the worldview and categories of Turkish culture, represented by him, systematically formed the world values reflected on his life, consciously acquired through his positions of existence. These values had an impact on Al Farabi's personality development in the first phase.

His search for knowledge (Curiosity) (His love of knowledge of the truth) causes Al-Farabi to travel towards the cultural centers of

life of the caliphate. Meanwhile, the location of the city of Baghdad on its journey is of a different nature. One of the greatest researchers of Al-Farabi's spiritual heritage, M.M. Hayrullayev: sources indicate that Al-Farabi visited Shas (Tashkent) and Samarkand before leaving Central Asia, he was collected and worked in Bukhara for a while. The researcher tells us that Farabi was found in many Iranian cities of Isfahan, Hamadan, Rey (Tehran) and others on his way to Baghdad. However, the data also notes that Farabi's date of departure to Baghdad is unknown. Some sources say that he came to Baghdad during the reign of Halif el-Mustakir (908-932).

Persian, Greek, Syriac, and other similar languages were included in his life, while Al-Farabi was actively involved in scientific and educational activities, studying them in Baghdad. However, he focuses primarily on learning Arabic, which he did not know before. Theoretically, the known sciences, law, philosophy, logic, ethics, psychology, music, methods, procedures, language, literature, physics, chemistry, mathematics, geometry, medicine, astronomy (cosmology), sociology, politics, military, religion, in areas such as Sufism, a self-taught, that have been identified so far is 117 (hundred and seventeen) works he wrote. His teachers have been expert persons John bin Haylan and Abu Bishr Metta of ancient Greek philosophy.

After seeing his madrasa education in Rey and Baghdad, he studied the works of Aristotle with Yuhanna bin Haylan, whom he met during his years of Philosophical Studies in Harran, and learned the principles of the School of itinerants (Peripatetic). He was a guest of the Hemedani ruler Seyfuddevle in Aleppo. In his early years, he was a Qadi (Judge), but then he chose to live as a Haci-i Sani (Second Master / Magister Secundus) / Muallem-I Sani (Second Teacher) until the last light of this world was extinguished.

The books about Al Farabi, who lived in Arab countries and did not give up Turkish identity and Turkish customs until his death, were carried out in the Islamic world by the authors Abul Hasan Al-Beyhaki, Ibn-al-Kifti, Ibn Abu Usaybiye, Ibn al-Khallikan a few centuries after Farabi's death. These works, rather than being Research, were compounding the myths about Farabi, explaining the thoughts of a hermit, not a philosopher's researcher.

The physics of Al Farabi, who adopted Aristotle's concept of matter and image without making any changes, see matter and image as two

fundamental principles in the formation of things, that is, in creation, depends on metaphysics (Cosmology). According to this, the four elements that make up the essence of the universe and things (Earth, Air, Fire, and Water) emerged from the first substance, Al-aklul-Faal. The four elements in question fuse with each other to a certain extent, diverge and form the universe in which we live (Al-alem).

Farabi classified the sciences. Until I came to him, the sciences were gathered in two parts, trivium, and quadrivium. Mathematics, geometry, music, and astronomy were included in the quadrupedal Sciences. Farabi divided the sciences into three sciences: physics, mathematics, and metaphysics. This method of his was accepted by European scholars.

Al Farabi made the first systematic and logical explanation of the sound event, which consists of air vibrations. He determined by conducting experiments that vibrations decrease and multiply according to the wavelength. With this discovery, he found the bases necessary for the construction of musical instruments.

Al Farabi describes humans as "The universe is a great human; human is the small universe." He combined these two concepts by saying. The basis of human morality, according to him, is knowledge; the mind separates well from evil only by knowledge. Knowledge, which is the highest virtue for man, cannot be obtained because of the work of the human brain, because it is divine, it is from birth (Vehbi). Science has three sources: the sense; the intellect; the Theoretical Sciences are divided into two: The Theoretical Sciences; the Applied Sciences. Ethics, politics, music, mathematics enter the Applied Sciences. In societies, they are divided into two groups: the righteous and the unrighteous. The perfect state to govern these societies is the world state, which encompasses all humankind.

Al-Farabi's spiritual heritage has been shaped throughout his life and his worldview, situations and ideological sources have led to a breakthrough in the influence of Turkishness, especially classical ancient Greek, Indian and Iranian cultures. The complex of various cultural relations, stereotyped in the Middle Ages, has been reconstructed and gained spirituality within the framework of the Islamic world. It brought about the fascinating cultural progress that has stunned mankind to this day. Al-Farabi is originally Turkish, a genius with Arabic education and a philosopher; He is an intellectual

who has been able to combine the greatest achievements of Turkish-Arab Thought and Greek wisdom in a special philosophical personality system.

The southern Kazakhstan region, which belongs to the Arab Caliphate of Al-Farabi's homeland, is located where the cultural and economic regions of Central Asia, mainly inhabited by farmers/peasants and settled people, especially those interested in nomadic livestock and who occupy the steppes of central Kazakhstan, meet. When we consider it a region where nomadic and farmer tribes intersect, South Kazakhstan has hosted the mutual development of cultures, the positive effects of integration of economic skills, as well as new progressive processes in social and political development. However, this was not unusual for his period. During the period of Al-Farabi's creative activity, the socio-economic and cultural life of the caliphate was dominated by various cultural traditions, political life full of contemporary events, ethnic structure and religious diversity.

Factors such as geopolitics, economic and military also contributed to the cultural development of medieval Islamic Civilization. They aroused the self-consciousness of the new historical community of the Middle East. During the occupation, the Arabs incorporated into their territory a large geographical area where the largest cultural centers in the Middle East, Iran, and Central Asia were located. The development of trade and crafts is one of the most important aspects of this period.

Along with the rapid development of craft production and trade, which was a separate aspect of the period, the urbanization process was also developing rapidly. Thus, the rise and development of cities were instrumental in the development of the spiritual life of the Arab Caliphate. Cities were important as military-administrative, economic and cultural centers. "In the IX. Century, i.e., from the occupation of the Turks until the fall of Baghdad (1258), the history of the Muslim East is known as the history of the Turkish military farmer aristocracy succumbing to the farmer aristocracy/dynasty. It is also the history of defeating the Arab aristocracy and the Arabized aristocrats who also had an important place in civil administration. But these two classes, like all ruling or ruling classes in the Islamic world, were made up of city dwellers." is talking by G.E. von Grunebaum.

In fact, in the Middle Ages, Islamic culture was a city culture. It is very important that this issue is expressed. It is no coincidence

that medieval Muslim philosophers, including Al-Farabi, who made the first political theory of the Eastern peripatetic school, connected the city above all with socio-political theories. The city of Baghdad, however, is the largest city in the Caliphate, a center of international trade and crafts. Barthold states that when this city was founded it had its official name as “Medinat al-Salam”, i.e. “City of peace” or “Fertile City”. The currency issued by the Caliphs later is also known to have been printed with the name of the city. However, the city, which was re-formed at the site of this famous city known as Baghdad in Persian, only gained after the Mongols ‘ conquest in 1258. The city was a cultural center where intelligent Arabic-speaking people gathered and brought to the world all the spiritual currents that were beginning to spread in the caliphate. At the same time, there is a clear view that various cultural traditions, namely pagan beliefs, Judaism, Christianity (Nesturism and Monophysitism) and Islam, which enrich each other further. And in this case, the cultures of different peoples were sharpened in their intellectual collision and an ideological basis was established to stand higher from the perspective of ethnic cultures.”

The city of Baghdad had a special significance in Farabi’s life. Because he learned Arabic and many foreign languages in this city, he was interested in various fields of scientific knowledge. He was a disciple of Abu Bishr Metta b. Yunus, who was “Aristotle’s greatest commentator not only in Baghdad but also in the cultural centers of the Arab Caliphate.”

Born in medieval Islamic cities, the culture was a mixture of many cultures that were subordinated to Arabs in ancient lands. When the Arabs United the Mediterranean and the Indo-Iranian world within their power, they encountered advanced civilizations/civilizations. On the other hand, when they dominated the gains of foreign peoples, they recognized their legal order, linguistic status, peoples ‘ traditions and beliefs, religion and languages, and thanks to this assimilation, Arabs were able to transfer their religion and language to these nations without being assimilated.

The emergence of Islam in Arabia in the first half of the VII. Century the unification of the Arab tribes, feudal conquest to the establishment of a wide range of government and, ultimately, of the Arab Caliphate, the social-ideological justification of a political movement manifests as found.

The Prophet Muhammad (PBUH) that his broadening of perception towards the religion of Islam was in line with the social life of the Arab tribes. Our Lord proclaimed the common principles of ethics, that religion was independent of the people's ethnicity, and created a system that was surrounded by universal human value, accessible to all, viable.

The emergence of Islam, the collapse of tribal-clan and communal (slave ownership) relations and the beginning of the creation of a new feudal public life are simultaneous. The evolution and spread of this situation were not contrary to religion, but rather it was realized that it was, in fact, universal basic knowledge closely linked to the formation of a state in which religion was a precondition. The unshakable integrity of the religious and secular powers was often a key feature of the Arab Caliphate during the first period of its establishment. In this regard, Islam would not recognize the difference between the worldly, secular goals of the state and the highest "Eternal" goals of religion.

Islam is defined as a comprehensive system of world views. This system is based on the human state and society, politics and culture, etc. it includes a universal system that can establish "Sovereignty" to determine opposing views. Islam is an important factor in social and political transformation. Because it is not only religious doctrine but also an integral part of socio-economic institutions, political ideology, state legal system, philosophical theories, historical traditions, and moral principles, the foundation of social behavior and lifestyle. "In other words, Islam is a way of understanding the universal system and living in this system with high perception. As a code of conduct, it is the Connectional integrity of all moral values that govern not only a man's spiritual need but his whole way of life/mortal world.

Religion united people, and in its continuation, the laws of Sharia underwent a process of reconstruction. Despite some of the harshest conditions of Muslim law (family law, criminal law), Sharia sought to create perfect law that could separate all people, rich and poor, and good and evil altogether. Naturally, it was impossible not to express to Abu Nasr Al-Farabi their attitude towards Islam, religion, which is an important part of both his own life and the life of people and cities, and even the essence of life for some. According to him, "this is a matter of eternal mortal life and devotion, life and death, humanity, philosophy, and religion. How can the formation system of the Qur'an and philosophy, the

basis of knowledge of truth be determined in one's life?" In response to his question, he made all his efforts to us with his works.

Al Farabi; in the century referred to as "Gold", Islam contributed to the development of the culture, which included all the spiritual and material gains of its peoples living in the Arab Caliphate. He was well able to analyse and evaluate the attitude of establishing a basic system and the fact that Islam is going through a complicated ordeal. Muslims / Islam's holy book is the message of "The Holy Quran" (The Quran derives from the Arabic verb "Kara's" and means "read, reading"). Al Farabi understood the miracle well enough to create a universal system. "Iqra" loses its true meaning when translated only as "reading". What is perceived as reading only through the Turkish language is met with the word chant in Arabic. However, ikra comes from the root of "Kara's" and has the meaning of reading by understanding and thinking in its structure. The shortest definition is to mean what you read.

Al Farabi reflects people to read, to understand the meaning of what is written, but also that the content of the Qur'an is not merely "a call to recite the commandment of Allah." It is a call that aims to evoke the human being from the darkness, to be able to emerge from the cave of the mind where he is trapped, to awaken the sleeping conscious person, the "Path to Enlightenment". The point that Farabi addressed and pointed out with importance on this issue is the reality that must be understood at all times.

Representatives of many countries have been involved as a unifying factor of all Arab-Muslim cultures. These representatives, who serve Arabic as a language of Science, Science, Education, and international communication, have come under some criticism for their development work. In some sources, he mentions that the culture that took place in the medieval period was found in a complex process. Thus, Arabic dictionaries aimed at the formation of scientific and philosophical terminology were actively developed, thus expanding and deepening the scope of use of Arabic. Moreover, Arabic is in all aspects of culture: science, philosophy, law, politics, etc. as a leading and mother tongue, it has been an important factor in the cultural development of the Islamic world. It has served as a link between different cultures as a means of spreading knowledge. In the Arab poetry tradition, philology has become an essential feature of medieval Islamic culture.

In the meantime, the development of translation/translation services for the use of a common language, which is common in a wide area, has opened the way. A keen interest was shown during the rule of Caliph Al-Mamun, who built the famous School of converts known as “Bait al-Hikma/Beytu’l Hikma” (House of wisdom) of the period. The leading interpreters of this school, and then a leader of the same organization from Huneyn b. Ishaq (d.t.887), has been largely influential in the translation of medical literature. His son Ishaq b. Huneyn was also very inclined towards translating philosophical literature. Hence Ali b. Rabben at-Tabari, Abu Zayd Huneyn b. Ishaq Al-Ibadi, Isa b. Yahya A delegation/group of great translators and other scholars are formed.

They studied the science and philosophical works of the early ages and other peoples and made studies of the spiritual culture of the Arab-Islamic world. For example, Yuhanna b. Maseveyh’s medical thesis on” the treatment of Jungle Fever/Malaria” has long spread to Middle Eastern countries. Sait b. Bitrik is one of the leading translators of Plato and Aristotle. Kusta b. Luka Al-Balebekki is the author of ”The Behavior of Thinkers“, ”The Book of Differences Between Physical and Spiritual Beings“, ”The Book of the Dead“,” The Book of Astronomy“,” Introduction to geometry”. In this context, translation activity has had a great impact on the mutual enrichment of cultures, even becoming a great phenomenon. Translations from various literary and scientific monuments/texts played an important role in the Indian, Greek/Greco, and Syriac languages. Arabic Persian and Syriac, for example, influenced the establishment of Eastern Peripatetics, Greek/Grecian philosophy has been transferred to Arabic through Syriac and Persian. The widespread use of the translation movement enabled Arabs to become acquainted with ancient science and philosophical heritage. Syriac translators conveyed to the Arabs their medical, science and philosophical works written by ancient Greek scholars. According to A. Sagadeyev, “First of all, texts containing medicine and science were obtained for Double translation into Syriac and from there into Arabic, which required much effort. However, he later managed to attract the attention of readers and translators in philosophical literature as well.

This ancient craft requires a synthesis of Greek thought and the nature of a religious worldview and rapidly growing trade and needed to more accurately represent the facts based on from Pure Mathematics,

Mechanics, optics, chemistry, astronomy, geography, medicine, etc. at the time of the development of theoretical and Applied Sciences, it was also a legal process determined by the intellectual demand of the Eastern caliphate.

Second Teacher “Muallem Al-Sani”

Kindi is considered the first philosopher in Islamic geography and the Islamic world. However, due to the inadequacy of Kindi's works, which can reach the hands of the researchers of the history of philosophy, he himself could not be evaluated much. Again, we think that Kindi's works may be due to his philosophical approach under the influence of the word, as well as the factors that stem from the new formation of philosophy, and the basic perception structure in the geography of the period in which he lived. In terms of the demand for information on the community living in the geography of that period, we can also consider it as the basic perception structure of that period.

In Islamic geography and the world, philosophy was given to Al Farabi the nature of knowledge revealed by society in a more assimilable and comprehensible system.

In all relevant and reliable sources of Al-Farabi, it is regarded as the first systematic works of philosophy and science in the Islamic world by geography and the Masters. And all restructuring in this area; terminology used and, from the settlement, including the emergence of solutions made whether the fundamental problems of interest of Islamic philosophy belongs to the Al-Farabi's work. Philosophy of science plays a big role in the infrastructure, in addition to thinking in the Islamic world and the next world as the Western medieval scholastic structure itself has become clear that the effects of the extremely deep. Some valuable works of his have taken place in the Islamic world with the broad scope of logic, politics and all other philosophical Sciences. Al Farabi built this path and all the methods on which it gave functionality, especially in the work of Ibn Sina and Ibn-i Rushd provided continuity. In addition, with their encirclement, many philosophers of the West and East have taken part in the high evaluations of science people.

The most important evidence of Al Farabi's importance in the world of Turkish-Islamic thought is that he is regarded in the West and east as “Muallem Al - Sani-the second teacher of all humanity”. The reason for such an assessment for Al Farabi is very clear. The fact that

he adopted Aristotle as his teacher is to introduce him to the highest point in Islamic geography and the world. The fact that Aristotle's works are the best comprehensible analysis works even today has made him known as one of the most outstanding commentators. The reason for Al Farabi's acceptance as a "second teacher" in the whole history of philosophy is that his work on the first philosophical encyclopaedia "At-Ta'limii's-sani" of Aristotle became work and his successful contribution in the content of the science of logic was to follow Aristotle and ensure its continuity.

Since he was the founder of the first Muslim school of philosophy and a teacher of Greek philosophy, the evaluation of his being referred to by this name is that we will have to examine the perspectives of all levels of consciousness and the phases that humanity has undergone in the world up to now. If, in a true sense, we approach it by deep evaluation between IX. Century and XXI. Century, there is nothing left to interpret except Marvel and admiration....

When we look to the East with Western thought and the West with the thought of Eastern Islamic geography and world, we can understand that even in the XXI. Century he was the only master who established a bridge between the West and the east. It is necessary to express in a more clear language that Greek philosophy has been given an original perspective by taking place in the world of Islamic thought. Due to the realization of the founding of Islamic philosophy over time, removing the boundaries such as Western and Eastern thought structure and even breaking down all the conditioning walls, "Self-knowledge" is the second teacher of Muallem Al-Sani. Universal call...

Foundations of AL FARABI Philosophical Thought

When we examine all systems of thought up to the XXI. Century, we can notice traces of Farabi's philosophy and its system. Plato, Aristotle, and The New Platonism, as well as the philosophical foundations of the structure of his Muslim thought and the Islamic world Risalet knowledge, all together, evaluating them together, under the roof of Islamic philosophy, have formed a systematic, harmonious synthesis. As a result, he was able to reveal a doctrine of Plato's, Aristotle's, Plotinus's, and Islamic Thought as knowledge of "Existing - Single - Absolute". The understanding of Islamic geography and thought at that time, the perception nailed to the patterns and the sharp points of view, in the same way, that the west of this geography by

including the structure of thought, systemized such teaching for all generations over the centuries. We can find reflections of his eclectic thinking in his work on the virtuous theory of the city.

We can examine Al Farabi's system of philosophy on two bases. The first is that Al Farabi is a scholar of Muslim philosophy, connected to the religion of Islam on the basis of life, knowledge of faith, consciousness. The second is the positioning of the Greek philosophical tradition and the knowledge of Plato, Aristotelian philosophical science and The New Plato. By creating a "One" synthesis of Western and Eastern philosophy, he has succeeded in giving life to a new universal doctrine in world perception. The consensus is found in Al Farabi's system of unification of philosophy and religion through a universal perspective. However, he was able to bring together stereotyped, limited perspectives at the point of conflict within the systems by explaining them on the basis of true knowledge.

Al Farabi's place and importance in the Turkish-Islamic thought tradition begins from this point. This is because he has reconciled religion and philosophy with the single basic structure that "Unites" the mind and the revelation, and he has captured the fact that the mind and the revelation exist on the ground, with the point of view of the "Universal Mind". He stated that the "Only Knowledge of Truth" that exists, despite the difference between intellect and Revelation and philosophy and the method of religion, are the systems of Revelation. For this reason, Al Farabi was recognized as the first philosopher of the Turkish-Islamic world. With his connection of religion and philosophy to the truth, he left profound influences on both the Eastern Islamic geography and the Latin Scholastic structure of the west.

It is not the right idea to understand this synthesis that Al Farabi has established between religion and philosophy, the synthesis that he considers philosophy and religion together, as eclecticism. In the Turkish-Islamic world, religion-philosophy has established the relationship between reason and revelation in the balance of knowledge of Truth with its full meaning. The philosopher with all his reality is the first thinker to earn the right to his name, because his knowledge of the truth, his love, his approach to the universal mind and the science of philosophy in the forefront of the life itself has given this right to Farabi. He established a system of over-time doctrine by revealing the position of religion and philosophy, the value of philosophical-

mental knowledge and religious-divine knowledge, and its universal functionality.

Al Farabi's position on the basis of this universal knowledge and knowledge of religious truth has opened up a field in the Turkish-Islamic world under the title of "Philosophy of religion". In Farabi's work of positioning religion and philosophy, we can also read the effects of the perception of the mind of that period, the cultural perspective of the geography in which he lived, and the fact that he faced many conflicts, both positive and negative.

The period between IX.-X. centuries in which Al Farabi lived is the period at the beginning of the X. century when his intellectual activity was concentrated when Islamic civilization reached its peak and was at the highest level in terms of civilization and intellectual life activities. The other effect of this period is that the Islamic world is confronted with methodologies and philosophical knowledge consisting of translations of different languages, cultures, and lifestyles. With the inclusion of Greek philosophy in the Islamic world, the interaction between religious sciences and philosophical Sciences and knowledge based on reason and knowledge began. As a result of these interactions, there have been irregularities and negativity of disagreements. The encirclement of all the sciences of Aristoteles' philosophy caused severe discrimination in the sciences belonging to the Islamic world, which were differentiated at the time. Al Farabi successfully established the system of conciliatory teaching on the basis of true knowledge against the conflicts of ideas experienced in Islamic geography during this period.

THE THOUGHT OF TRUTH

According to Farabi's thinking, philosophy-science-wisdom is the opening of the same truth. In this respect, the truth and the knowledge of the truth are "The Absolute One". As we have tried to point out in our previous narratives, as we encountered before him in Kindi and Amiri and later in Gazzali, no distinction is made between religion and philosophical Sciences, and they are not seen as separate fields. It is the universal approach to philosophy that differentiates Farabi's world from Kindi and causes him to become a real philosopher, Muallem-i Sani. In fact, Farabi does not consider the knowledge that comes with the philosophical tradition, which he describes as the science, the mother of the sciences, the wisdom of the wisdom, the art of the arts, as belonging only to the Greeks. He believes that this knowledge is the basis of universal thought. And he thinks that this has been transferred to various nations in various geographies within the history of humanity by surrounding each other in a systematic order. Therefore, according to him, the Greeks are not the creators of philosophy, but an important Ring of the philosophical tradition. In fact, according to Farabi, this knowledge (Truth Knowledge) first appeared in the Kaldeli people of Iraq, then passed to Egypt and then to the Greeks, then passed to the Syriacs and eventually reached the Arabs. As a result of these scientific evaluations of the Greeks; wisdom and the highest wisdom, the love of true knowledge, as the search. They defined the science to gain wisdom and the proficiency state in the mind as philosophy. By this, the Greeks mean to love and be influenced by the highest level of wisdom. They argued that the highest wisdom contains all virtues in the form of force. They used definitions as the science of knowledge, the mother of knowledge, the wisdom of wisdom, the art of the arts. Therefore, they meant all the arts they used in art with wisdom, all the virtues they used in virtue and all the wisdom they used in wisdom. In light of this knowledge, Farabi saw no harm in taking his philosophical tradition into the world of thought and using it. He thought that the knowledge from this tradition was pointed to the knowledge of the truth by the expression of wisdom in all the Holy Books.

The idea of "Absolute / Single" unity of truth gives the view that philosophy is the expression of the only truth. Therefore, Farabi also carried out studies to prove that there was no difference

of opinion between Plato and Aristotle's philosophies. As a result of his research and investigations, he has written works that include the ability to reconstruct religion and philosophy and reconcile the knowledge of the revelation of the single truth in different dimensions. Because first of all, religion and philosophy had to be shown to express the truth in their own fields alone. He believed that these evaluations were necessary in order to eliminate the conflict between religion and philosophy and to prove that they were expressions of the single truth in different dimensions. Religion is already set out with this claim. The philosophy in the face of religion must be the expression of a single truth, and it must have created a system that does not change without presenting different opinions. The product of Farabi's effort, which constitutes the first step of the reconciliation ground between religion and philosophy, is his book *Kitabu'l-Cem' beyne Rey'yeyil-Hakimeyn*. Farabi states that at the beginning of this work, Plato and Aristotle wanted to show that there was an alliance, not a conflict that made people who studied the books suspicious. In Farabi's opinion, Plato and Aristotle should not be considered as the only people who provided the flow of Philosophy from the Greeks to the Islamic geography. At the same time, Plato and Aristotle have basic knowledge of how to reach the perception of philosophy. Today, it must be accepted that there are thinkers who point to the reality of how to construct this space again at the point of the extinction of the knowledge of philosophy and point to the correct path of the system.

Al Farabi's orientation, after explaining philosophy as a whole 'Knowledge of Truth', also explained the apparent distinction between religion and philosophy in its understandable form. In fact, the knowledge of philosophy and religion has made it easier for us to understand the deficit as a reflection of the only truth that exists through different methods. In other words, the revelation of each unit as knowledge of the truth according to the dimension of perception is the reflection of its own dimensionality and its way of being resolved. The idea of Farabi defending the unity of Plato and Aristotle; these two disciplines fed from one and the same source, the philosopher and the prophet, according to their essence, are one and the same structure. These individuals, who are in common in terms of obtaining the knowledge of being from one and the same source, differ only in

terms of methods of reflection or transfer in order to reach knowledge and to form the basis of social sociology.

In his works, Al Farabi describes the causality of expressing the need for reflection and reconciliation between philosophy and religion issues in the same way as solving them, explaining that principles take from the same “One/Absolute” being.

When expressed with the point of view of unity or identity, there is “one and only knowledge of the truth” and the revelation of this truth can be explained as religion and philosophy; as two different languages that complement each other, as different forms of understanding that express the same meaning. The fact that truth is one and all make the religion and philosophy that aim to achieve the same truth identical in terms of the intended outcome. Truth depends on a single source; according to religion it is described as divine and according to philosophy it is described as metaphysical. When we turn to these concepts, we can understand that the supposed understanding that there is a difference between religion and philosophy has disappeared. When we examine in more detail the differences in orientation to the sources and issues that are fed by the right interrogation methods, this issue will become clearer. In other words, we can understand the difference between the two disciplines in terms of the method and system of support for the effort to achieve the single final goal from Farabi’s explanations: when the intended subject needs to be understood, the subtlety of the subject appears to be different areas to the unaware eyes.

According to Farabi thought, in philosophical thought, religion is (Historically) the system that describes in-depth unity in the vertical dimension with its eternal-eternal aspect in the horizontal dimension. At this point, what needs to be done in the studies of thought is to be able to analyse and examine the explanations of the belief of Islam and the points of reconciliation between the ancient Greek thought and the Greek philosophers.

We must first evaluate Farabi’s period of questioning his own reality and his knowledge of social sociology, cultural background, and life. The priority causality of this issue is to better understand the sources, issues, problems, solutions for problems, basic orientations and studies of Farabi’s religion and philosophy. It is an important stage to start with and to find the most effective and effective examples in

his direction of interrogations on these issues. Understanding and interpreting ancient Greek philosophical thought with its principles or arguments is an important point for us. The knowledge that there is no difference between religion, philosophy, and science, which is discussed even today, will be better understood by Farabi's thought and system, which explains the Connectional integrity of the universal system through its holistic point of view.

If we turn to the history of philosophy with more detailed studies, we can also read from the works of thinkers such as Plato, Hegel, Bergson, Blondel, Feyerabend, and Wittgenstein the common points of religion and philosophy, that is, the idea of the existence of truth from one source. In the works of these thinkers, we may also encounter information that the problem between religion and philosophy has spread for a long time and that is aimed at solving the problem.

According to Farabi, the other and most important aspect of the unity of religion and philosophy is the idea that revelation and reason are one and identical. The main subject of all of Farabi's works is that his religion and philosophy, which are pointed as two systems, which have access to the knowledge of the nature of being, have a common path towards truth. We can understand that a methodical study of existence and its explanation of nature with a holistic perspective and philosophy method, has also expressed reality as a science seeking the first causes and principles of existence's revealing properties in the universal system. In Farabi, it is also easier to read that philosophy has a universal relationship of harmony and identity with Revelation, which is another systematic and accurate source of information about reality. According to him, philosophy and religion both give knowledge of the first stage, the first cause of beings, and again, the first stage, as the last purpose of beings – happiness - brings an explanation to the final goal. According to his approach, philosophy and religion are understood as two different versions of the single Truth due to the unity of the same subject and purpose. According to Farabi, the most obvious characteristic between religion and philosophy is the difference between the Prophet and the revealed religion and the philosopher who created the philosophy "in obtaining knowledge from the active mind. According to him, both the Prophet and the philosopher receive knowledge from the active mind through revelation. We understand the attempt to reconcile the language of

religion with Farabi's statement that the active mind in the language of philosophy is *Ruhu'kuds* or *Ruhu'l* emin in the language of religion. Farabi only shows the difference between the Prophet and the philosopher receiving information from the active mind.

In fact, what we need to clarify here is that the different dimensions of perception of the same system are revealed. In another sense, it refers to the systematic difference between the Prophet, who is directly related to Revelation, and the philosopher, who is related to divine enlightenment and inspiration by strengthening the Angels of reason according to the program of Innate consciousness, receiving information from the active mind. According to Farabi, "the revelation that comes to the active mind from Allah brings to the individual mind through the active mind. From here it reaches philosophers who have attained a certain degree of competence. The philosopher with this knowledge becomes the wise (scientist) philosopher with the full meaning, exactly out of the mind. If the active mind brings the revelation from Allah to the mind through the active mind and carries it to the mind through the mind, then it is with this knowledge that the person is a Warner (ascetic) about the prophet and what is going to happen, and he is still from *lepiyyat* and informs about what he divinely reasoned there. This position reached by the prophet is the most perfect state of humanity, attains competence and becomes one with the active mind (union). Since the active mind is overrun by the first reason, it is assumed that Allah is the one who reveals to man through it." The prophet and The Philosopher share the divine Mind, but the Prophet receives the divine revelation after the divine Mind. Because the power of the *mütehayyile* is unique to the prophets and does not exist in the philosophers.

It stems from other methods of distinction between philosophy and religion and has a close relationship with the place where the active mind-blowing revelation comes from.

Every teaching consists of two things:

- 1) Understanding what is learned and creating its concept in the soul
- 2) To have others attest to what is understood and what is created in the spirit. There are two ways to grasp something. The first is that it makes its essence perceived with reason. The second is to make him imagine his likeness. Confirmation is made in one of two ways. By way of conclusive proof or persuasion. Now, when the knowledge

of beings is grasped or learned, if their concepts are understood with reason and attested by conclusive proofs, it is science, the philosophy that encompasses this information. If they are notified by means of imagination (imagination) through examples that represent them, and if these imagined things are validated by persuasion methods, ancient thinkers have named the universal system that includes this information as marked as “religion”.

As can be seen, religion gives the knowledge gained by philosophy through reasoning and conception/conceptualization with the power of imagination (reasoning). It states that in order for something to be imagined or attested and persuaded, it must first be grasped by the mind and thought deeply into its essence in the soul. It reminds us that the only knowledge found in the essence, as well as the method of access to this knowledge revealed by religion and philosophy, must be known. The reason that Farabi accepted philosophy before religion in terms of time is that he thought that the method of attaining knowledge alone should go through the process of imitating the learning system. So philosophy is older than religion and has precedence. Because religion is asked to teach the people in a way that will enable them to understand what philosophy derives from the theory and the work, using persuasion and imagination (reasoning) or both together. He likens it to a tool before a tool. Since the instruments of religious persuasion give to philosophy such as comparison, it is imperative that they precede religion. However, the religion that is subject to a mature, definite philosophy becomes the right religion and a true religion occurs only in a nation where the art of comparison is learned and philosophy is matured. Religion, which is subject to Assumption and distorted philosophy, is wrong and wrong because it will take the wrong views as true and place them in their examples and convince them with its imaginative power. Whether it's the right religion or the corrupt religion, it comes after philosophy. In addition, his statements here make a sense that it is not possible for religion to present this with the power of imagination and persuasion without the truth to be revealed by philosophy. In other words, philosophy will first reveal its propositions with Burhan and then religion will explain them to the people in the power of imagination and persuasion. Therefore, it should not be perceived that Farabi considers the quality of the philosopher superior to the

quality of the Prophet. It is very clear that the Prophet regarded the reasoning force in the function of receiving revelation as superior to the quality of the philosopher, mainly by pointing to the law-making characteristic as 'Prophet'.

The difference in the way the prophet and The Philosopher receive revelation requires that they separate from each other in terms of using the information they receive from the active mind and communicating it to people. This indicates the Prophet's superiority over the Philosopher. According to Farabi, the presidency of the Prophet is the First Presidency, and the presidencies of other people come after that. A person of this rank knows every action that will lead him to happiness, which is the first condition of being president. After that, there must be a power of expression in the language that will enable them to be able to envision/be revived (imagine) all of the things they know best with words. In other words, he should have the power of expression to portray what he knows in words, which is a characteristic of the Prophet, not of philosophers. In our opinion, this statement indicates the priority of the Prophet to The Philosopher. Again, he must have the power to best guide the deeds that lead to happiness and happiness, which is something that can be done more easily with the power of imagination and persuasion unique to the Prophet. In order to be able to deal directly with leprosy, the body also needs to be robust. Indeed, no other people can lead a president with these superior qualities. Therefore, he is the leader/Imam, the first president of the virtuous city, and even the president of the virtuous nation and all the settlements on earth (Ma'mura) formed from the unification of virtuous cities. As can be seen, prophets are superior and effective in explaining the information they receive from the active mind to people with imagination and persuasion.

The superiority and importance of the Prophet over the philosopher become more evident in the administration of the virtuous City and in political philosophy. In fact, the relationship between the philosopher and the Prophet, philosophy and religion, the need for each other and their mutual functions are best revealed in his conception of civilization. Because it is the prophets and philosophers who take the knowledge that created civilization, put it into law, applies it, and teaches and apply it to others. How this will happen and be realized is the subject of political philosophy.

According to Al Farabi, people have to live together and do the social work Division. It is necessary for them both to continue their existence and to achieve perfection and ultimate happiness. What we can understand from his example of the city giants model is that only if people live in a virtuous society can they gain virtues and attain eternal and true happiness. For this reason, it is necessary to know what the virtuous state is and its terms. He does not actually make a distinction between virtuous philosophy and virtuous religion. Because from the beginning, whether he is a philosopher or a prophet, he gets information about the laws related to the virtuous state from the active mind as pointed out above. The first president also has a goal of making people competent, imparting virtues, ensuring justice in society and bringing them to happiness. It is his responsibility to legislate for the first president to achieve this goal and to teach people these laws and Other Truths.

People have different abilities with basic characteristics of inherent. They were born into life according to these characteristics. Therefore, they can make a difference with superior or lesser characteristics. Happiness is the top priority and the most important ultimate goal for all people. Therefore, knowing what needs to be done to gain happiness and fulfilling these conditions is the basic characteristic of life. Since it is not possible for people to do this alone, and only in a virtuous society can it be done, the first president will need to educate everyone according to their ability. Politics is therefore defined as an art that shows how happiness can be taught and achieved, where it can be practiced. Through art, one can know what true happiness is. The first president to learn how to achieve happiness through the active mind has to teach people how to achieve happiness in a hierarchy from top to bottom according to his / her abilities and abilities through the art of politics. That's what the virtuous first president needs the art of politics for. Therefore, there is no difference between imam, legislator, and philosopher. However, the name of the philosopher indicates the virtues of the Nazarene. Because evil virtues, deeds virtuous come before virtues and other arts. However, the words philosopher, legislator, and imam in Arabic have the same meaning. Thus, they all represent one and the same person in the conceptual framework, the first president.

Al Farabi thinks that virtuous religion is at a common center with philosophy, similar to philosophy. Because, like philosophy, religion

is divided into theoretical and practical. However, the elements of the works in religion are included in philosophy. Similarly, although they are found in religion without definite proof, the proofs of the views in religion are also included in the philosophy of the Nazarene. In this respect, both parts that makeup religion are subsections of philosophy. Because “operational philosophy gives the main reasons for the actions to be carried out depending on the condition and purpose. If the knowledge of this thing is based on definite evidence, the work section of philosophy gives evidence of the determined actions that are valid in the virtuous religion. The theory of philosophy gives evidence of the theory of religion. Thus, the profession of the sultanate, which constitutes the virtuous religion, is also within the framework of philosophy. According to this, religion is part of philosophy for two reasons. The first is that the proofs of what is considered unproven in religion are philosophies, and the second is that the science that contains the tumels that give the reasons for the tikels in religion is in philosophy. Thus, religion, which is under and part of philosophy, is subject to philosophy in terms of both the theoretical and the working subjects and the presidential art which creates the virtuous religion.

Despite this premise and priority of philosophy, the situation in which religion is superior to philosophy has also been explained. Because religion is the most accurate means of bringing the philosophical into society. Farabi reveals similar views when explaining how religion and philosophy came into being. It explains the necessity of teaching practical things and the theories of philosophy to the public. Even this education is the responsibility of the first president in the virtuous state. Religion is needed for this, and therefore religion has come into being systemically. In this respect, the teaching of philosophy is done in two ways. One is special only by means of Burhani. The other common teaching, and more generally, can be through dispute/discussion, allocution/eloquence, or poetry, and it is also a religion that will do so. With this explanation, Farabi gives the reason for the existence of religion as the need to be told and taught to the people, to the vast majority of people, the theories and deeds put forth by philosophy. Through the prophet, it is possible for religion to embody and implement philosophy in a sense. Of the information that will remain only in theory and reach a limited number of people, according to people’s imagination, dispute, poetry, etc. It

is portrayed and embodied with symbols and presented to people's understanding and practice.

Philosophy is gaining popularity in the field of religion by using its methods, thus reaching people. For this reason, the vast majority of people who aim for happiness aim it not through concepts that belong to philosophy, but through the imagination that belongs to religion. Similarly, it is stated that it is possible to accept the principles that are accepted and adopted, followed and glorified, not by their concepts, but by their imagined forms.

According to Al Farabi, because their imagination is different, the truth is explained in different symbols, and therefore, virtuous cities and nations belonging to different religions but having the same philosophical truth value and aiming for the same happiness can be found in the same time period. Accordingly, the fact that there are different religions in the same period should not immediately indicate that they are unacceptable religions.

In the light of the above knowledge of the truth, let us try to summarize the explanation of philosophy and religion revealed by Al Farabi. Farabi's point is that there is no conflict or contradiction between religion and philosophy. While the basing of religion on philosophy allows its rational explanation and universal perception of its dimension, the spread of the non-adoption of philosophical truths through symbols and persuasion leads to different thoughts and beliefs. Religion and philosophy and the philosophers and prophets who presented them to the people are complementary elements in Farabi's theory of civilization.

Prof. Mehmet, the first course to us by presenting the source lists of the subjects we studied, "I expect the evaluation of this first course from you tomorrow. We are a generation living in both the XX. Century and the XXI. Century. 'The founder of our academy, Muallem Al Sani Al Farabi as our Master lived between IX. And X. Centuries... By living between the changes and transitions of two different centuries of values, he is the only teacher to convey to us the importance of observing this transformation's movement of knowledge on life! We are a generation born into the paradigm shift in the first period of the 1960s and educated on life knowledge within the rapid paradigm shift in the second step after the 1990s. We can observe the movement and transformation of information, which is pointed out as this paradigm

shift, most regularly through the development of technology. Television, which we met in black and white in the 1960s, computers in the 1990s, and television, computers, internet, GSM operators and smartphones, which evolved into computing systems in the 2000s... We have come to the necessity of this paradigm shift, the new mathematical knowledge of knowledge mobility in universal system functioning. Therefore, in this rapid development of science, we need to be aware of the rapid transformation, metamorphosis functionality of life. This awareness strongly states that we need to reintroduce philosophy and science to the center of our lives. As generations who have the chance to live between the XX. And XXI. Centuries, we have the philosophy and teaching of AL FARABI, the greatest gift of the universe to us. We need to reintroduce this doctrine of temporal dimensionality to the center of our system as Farabi philosophy and science. This value is the most valuable legacy that will make our lives easier in the transformation ‘metamorphosis of the Blue Planet’ that we will find ourselves in at a faster point in 2020 and beyond. This legacy is the road map that will illuminate the philosophical and scientific studies of the XXI. Century. May we be able to perceive and evaluate, and may it be a gift to the generations of the virtuous City of 2050.”

Prof. Dr. Mehmet Arslan gave us the resources of the course presentation:

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Evaluation of our first course with the wind

Life is a universal system that is spontaneously perfect. The universal knowledge of Truth, which forms this perfection, is the foundation of virtue. Philosophy and religion in the sense that it will encompass as knowledge of the truth have been conveyed to us by many different methods up to this century. Each method can be described according to the dimension of perception based on the time when societies lived, geography and the cultural and political point of view of that period. The explanation of the knowledge of truth according to the conditions of each period and society, or the narratives in the form of determinations, are developing in such a way as to surround each other. It can never be like the linear development of a traceable mechanism.

The revelation of the knowledge of truth encompassing philosophy and religion is not in a way that would mislead the previous one, but they develop with the quality that would surround each other. The fact that scientific revolutions do not develop linearly, but develop by encircling the previous one, is based on this knowledge of Truth and is the best example that provides an approach to this subject.

Humanity's view of the universe is changing rapidly... With the years leading up to 2050, a whole new scientific understanding is now leading to a much different perception of the universe and of man... Today, the universe is not thought of as a "mechanical clock", whose separate parts operate in a uniform order. The concept of materialist, essential and separatist science is now considered to be bankrupt. I think this new understanding of reality, expressed as the uniqueness, unity and fundamental integrity of the universe, can help us to understand more clearly the synthesis in the modern science of the philosophical accumulations of Ages beyond Fritjof Capra's narrative.

We are not aware that we are extremely inadequate in matters relating to knowledge of reality. We do not live in the real world with our prejudices, values, and orders of importance, beliefs, and choices. Each of us is living an unreal life created according to our own mental world. The world of our mind and the world outside the US are undoubtedly different. It's a fictionalized life that we think is the world... and our observations are inevitably the world of impressions removed from this fictionalized world, the world of intertwined images.

To the extent that our consciousness deserves, we cannot perceive the knowledge of philosophy that reflects the truth, which has been facilitated for us to reach, because of our prejudices. Because we cannot perceive or notice, we cannot direct our choices towards the knowledge of philosophy. Because of the world we build in our minds, the fragmented fiction and the impressions of the shadows, we cannot see the totality of the whole. Even if we have a consciousness capable of understanding the knowledge of the truth, the incoming high-frequency information can remain as dysfunctional information, which is vaguely suspended due to the confusion of our minds. The confusion of the mind, the garbage formed through the senses, we need to be removed first. If we aim to emerge from the cave, we have an intention to embrace the Sun... The sun both brightens and warms us! The cave is foggy, rusty, damp, dark cold. A fire with little things thrown in is of no use. Thinking, being a researcher of truth knowledge, our world is enlightened by the knowledge of philosophy learned while questioning. It warms us to believe, to walk the path of what we feel exists in the essence, and to seek refuge in the prayer that we pray for the ultimate goal of happiness.

Science suggests that there are unknown regions in our consciousness that have not been fully and systematically explored. These areas can be explained subconsciously, subconsciously, for now. In these areas, which are believed to be full of dark images that cannot be seen, they are content with observing the general functioning without doing work. With this explanation of the situation in this way, it does not mean that these regions do not exist.

We now have high technology that can best explore ways to eliminate the chaos of ignorance and error... By using our ability to research in its most regular form, we can be accomplished by learning the science of philosophy on words and actions that come directly from the deepest areas beyond the influence of the power of the mind and the senses.

To gain an insight into our inner structure, inner self, we can find the knowledge of truth in the teaching of Muallem Al-Sani, which is the most important position in the history of philosophy. He is a master who teaches us our reality by taking the basic knowledge of philosophy to the center of Science and the system of connectedness in the light of Western, Eastern philosophy and the knowledge of Islam in difficult geography such as the Middle East. It will subvert the comfort zone of our minds, bringing to an end our doubts, our aspirations, and our grievances. Thus, the importance that philosophy is the cornerstone of life arises spontaneously.

Our methods of questioning and questioning our own reality show the extent of our knowledge such as philosophy, science, history. Knowledge is the mirror of the human perception of life. Life, on the other hand, is an organized information network. The "Language" of man is the ball of knowledge that exists in himself, in his mind, in his consciousness. The human being can talk and communicate with the knowledge ball in his consciousness that is his own life. And our view of the future is that we can look at it from our knowledge base formed by these limited, conditioned conditions. Each of us, who can bear the characteristic of the "Very Honourable Creature" who was born on the Blue Planet, are beings capable of observing the development and research of three and a half billion years of revealing magnificent features.

The human being is a privileged type of being that can examine not only the structure of mind but also the state of consciousness program,

the functioning and functionality of the conscious database, and most importantly the system of his body, the holistic existence of organs. Our organs, our cells, our entire organ system, our physiological characteristics are the same as the existential characteristics of other living things. Yet on the Blue Planet, we always say that we have a superior feature that distinguishes us from all other living things that have completed the process of being or are still continuing the process of life, “Our Being Able to Think”, which is valid for every field. As human beings, our superior structure, “MIND” is our mind structure, features, and functionality in return for our vital inadequacies in the environment of nature and some of our differences from other living things. We are the most perfect species of being that can develop and transform this mind mechanism, this mental equipment at any moment, and that has evolved with this momentum for millions of years. We can also express virtue, perfection, as the most honourable conscious being able to reach the state of being according to the program of existence.

The reason why we need philosophy and science in the process of social development is that the innovations that come into our lives affect the paradigms that continue to exist. The paradigm is a set of assumptions accepted by a given society. According to the living conditions of each geography, there is a life system created by the Societies of that geography. Within this system, religion (theology), philosophy, culture, science, and technology rapid development through continuous research on a specific path in Lifestyle provide an improvement over science, again depending on the conditions of geography... However, despite all the circumstances, this development of the society, which is mentioned with an incalculable universal knowledge of Transfiguration, may fall into ruin for a moment. We can then observe a completely different social life and the shift of this life towards a very different paradigm, or we can perish in the vortex of this change without being able to observe it. Now society is born into the knowledge of another world. The current paradigm breaks down when it fails to give a sufficient explanation of the observed phenomenon. The situation pointed out as a paradigm shift occurs with “Scientific Revolutions”. Understanding the perspective of society through a new flow of information input into social life systems, that is, false reflections of the existing paradigm leads to

a new paradigm flow of information. This situation is defined as a “Paradigm Shift”. Systems cannot evolve by believing in stereotyped paradigms. However, with the questioning of universal knowledge and the educational infrastructure based on the “Science of Philosophy” that keeps minds alive, positive developments, rise, paradigm change/shift can be made. For example, Copernicus’ heliocentric model replaces Ptolemy’s view. Ptolemy thought the sun revolved around the Earth. Copernicus gave the world of thought a new system by proving otherwise. All of Einstein’s work, his invalidation of Newton’s laws, is an example of this. From the point we stand right now when looking to change the perception of our world, our mind, change, transformation, metamorphosis and paradigm shifts as it allowed me to understand the differences that this simple example may help: even from fixed lines mobile and internet-based phone devices with the functioning of a computer program we know as they transition to the use of the phone, has caused a paradigm shift in perception.

The paradigm is regarded as reality, as individuals and as a society, where we believe in the existence of what appears to be a part of our lives without question, so without even a sense of need for measurement. In fact, the paradigm, which we do not think about very much until we see the big differences, which we live and breathe in, which is at the center of our life knowledge and culture, which is outside our consciousness, exists like a belief system... The individuals of society go through the World process in a general flow within the established belief systems (staying far away from the point of awareness for a lot of time) and continue to communicate.

We have only memorized the functionality of the difference of information between Ptolemy and Copernicus, or the difference between Einstein’s method of inquiry and Newton’s, as a vast majority... “You never mind, you wouldn’t think?” we look at the reality of life as if we heard the question sentence from a holy book...

The year is 2020; all scientific studies are being carried out to prepare the infrastructure of the year 2050 and even the wars that extend from China to Chile, which do not leave a stone on the Middle East, are clear proof of the paradigm shift of this century. All the events that have taken place are the change of paradigms that have kept us at our present position for thousands of years. Again, many of us do not question the reasons for this. The reason is that the approach

to the” science of philosophy” is that we cannot reveal its functionality at every point in our lives... In societies with virtuous life Knowledge, “philosophy” is life itself, its language, it is functioning.

On the basis of questioning the scientific inadequacy of the old rules and laws in the development and transformation of virtuous societies is “the science of philosophy and the knowledge of religion (theology), which is provided with the functionality of perception and awareness within integrity”. In the process of law and rule change, the life of societies that do not rely on the foundation of virtuous system is metamorphosis through inadequate questioning, “unhappiness” that pervades all areas of human life, bitter poverty, injustice and wars that nations cannot come out of and end are included in the system without virtue.

We have reached the gift of our world, Our Blue Planet, which we inherited from future generations in the year 2050 and beyond, for the year 2020. A reward of high awareness, our achievement is that we are living 1150. Year anniversary of the birth of the scientist and philosopher Abu Nasr Farabi (Al-Farabi). 2020 is the year in which societies that have managed to exist are born into the sublime teaching of humanity’s Second Master. With this acquisition, we think that we have gone into an instant awakening. By choosing ”the path of enlightenment, Virtue, Happiness“, we see that the doors to reach the point of “perfect human”, which we have not realized until now, have been opened. It is fortunate to be able to reach in this century the awareness of the method of revealing the maturity program that exists in the reality of human beings...

Knowledge (paradigm) evolves when aspects of the old view are proved to be incomplete or incorrect. This process of evolution sometimes takes place much faster than predicted or even realized according to the age experienced. This is how the information transition we have experienced in 2020 is happening in a way that we can see with very little aspect but that we have not yet reached the speed of it. This rapid paradigm shift on the human scale has been influenced by the deepest cells of societies. This great cycle change means that the world is changing its paradigms of thought.

That is, the situation that no longer exists, situational approaches are being developed with a new perspective. In this “In the era change,” we encounter the definitions of Generation Z, Trans humanism, Robot

Age, Digital Age in every field, but we are not yet aware of the positive and negative gains of this evolving knowledge. The reason is very clear, in fact, that we are in the process of the rules (or irregularities) of society which are very far away from the “knowledge of Philosophy Science and religion (theology)”.

Each era has its own worldview, its own paradigm. The most important question regarding this information is whether there is awareness of the Universal, Perfect human/ virtuous society” view, in our opinion. Because the most important definition in the history of humanity is “virtue”, which allows one era to be terminated and another era to be transitioned. If, in the name of humanity, this age is being transformed for the better..

For thousands of years, materialistic physics has led us to believe that what is real is measurable and that what is measurable can be perceived with our five senses, our senses. He showed that it was the only valid way to gain knowledge that things were perceived by their mechanical stretches. Stripped of all our senses and subjectivity, he conditioned it to an objective point of view without even questioning, even without the knowledge of universal reasoning. In such a mechanical model of life, consciousness and spirit have never been given place. Concepts such as Spirit, consciousness, and metaphysics were left out of science, embedded in the belief that there could be no analytical measurement. Even the definition of metaphysics has moved to a very different, inconceivable point. Philosophy, on the other hand, has been tried to fit into an academic reality frame by taking the reality of science within it and living outside the society living only by reading books.

As a result of recent findings in the field of physics and cells, we are gaining new information every day between science and the mind world. One of the most valuable things that quantum physics, which has been developing since the 1900s and contributed so significantly to the world of the 2000s, teaches us is that behind Newtonian solid matter physics, subatomic particles are subject to rules outside of our known concepts of physics and linear time. This has completely changed our view of the world and the universe and allowed us to perceive them as a whole. It opened the door for us to investigate the entire system in connectional integrity. We have learned that nothing can be constant and stationary, that life is taking place in a continuous

flow and transformation, that motion and renewal, universal features are revealed at every moment with the most perfect. Nothing was by itself. While each piece is known to be associated with the other part of the whole; we have learned that each piece is the whole itself... A glass of water from the ocean will not lose its water feature because of its position in the glass.

So the universe is a living being, and we are reflected as the most perfect feature of this organism. Like planets, our thoughts and subatomic particles. This view, in fact, leads us to think again as in the eras of ancient civilizations. The Masters of ancient knowledge perceive the world as a living being, believe that everything has a soul, and have tried to express themselves as permanent beings in this life. While they were trying to understand the connection between the divine and the human, they did not see the divine as something separate from the material world; on the contrary, they experienced it in the material world.

With the period of enlightenment, the efforts to understand and understand the universe gained momentum. During this period, church influence in Europe continued throughout the Middle Ages and the effort to discover universal laws based on reason, observation and experimentation gained importance, and science became increasingly common as a result of Renaissance, Reform and geographical discoveries. In particular, the results of scientific research on the functioning of the universe, which has shaken the foundations of a number of common beliefs (supported by the church) that existed by famous scientists, especially Newton, have profoundly affected Europe. Thus, the laws that apply in the field of Natural Sciences began to be discovered gradually. These developments in the Natural Sciences have also influenced Social Sciences. The ideas about the functioning of the universe have served as a key method used in the discovery of laws that are valid in the field of Social Sciences. In fact, it is observed that studies were carried out by the same scientists in both natural and Social Sciences during this period.

With Newton's introduction of the universal law of attraction and the laws of motion, it was possible to explain the natural phenomena of the world and even the Universal functioning of a single kind of law. In this period, the field of Social Sciences was considered as the field of Natural Sciences and was dealt with by the same scientific method, as

there was no distinction between natural sciences and social sciences yet. During the Enlightenment period, scientific studies aimed at understanding and explaining the universe gained momentum as reason and observation came to the fore. For example, Copernicus (1473-1543) refuted Ptolemy's Earth-centred universe theory, supported by Aristotle's physics, and replaced it with the concept of a "sun-centred universe model". Copernicus's model of the sun-centered universe was supported by scientific work by Kepler (1571-1630) and Galileo (1564-1642). Francis Bacon's philosophy of science and Descartes' work on the method have increased the importance of science. Isaac Newton (1642-1727), known as one of the most important scientists in history, revealed the Basic Laws of classical physics with his work "principles of Mathematics of Natural Philosophy". Newton's conception of the universal law of gravitation and the universal order resulting from the law of universal gravitation was regarded as an important point of motion to explain the entire universe and phenomena. Newton discovered and mathematically formulated three important laws of motion, which are referred to by his own name alongside the law of universal gravitation. He mathematically demonstrated that planets should move in their elliptical orbits and that the sun should be at the center of this system, thus ending the theory of the Earth-centered universe. Prior to Newton's scientific work, it was believed, under the influence of Aristotle, that the laws in the sky were different from the laws in the world.

By the XVI. Century it was recognized that it could be gained by Scientific Revolutions based on knowledge, inquiry, and observation. One of the greatest intellectual breakthroughs of Western thought is undoubtedly the New Age thought, which began with Descartes and continued with other rationalist philosophers, represented the peak of Enlightenment thought, crowned with idealism and brought us to contemporary thought. Along with Western thought, it has profoundly influenced other forms of thinking; it has been the initiator of many paradigms, philosophies, and currents that have been active in the present as well as in the recent past. From this point of view, Modern Thought is a system of thought that belongs not only to the West but to the whole modern world. In the definition of "scientific method", an approach to the explanations that can be considered valid has been provided. After 17. Centuries, with the philosopher and mathematician

Rene Descartes, the separation of the body and mind, which became the rule of science, further separated the bond between science and the mind. Everyone, in general, has read Descartes's denial that the mind affects the physical characteristics of the body. However, did Descartes take an approach to analyse all of his statements according to his acceptance of philosophy in his own time as a whole? Descartes actually believed that a human being was an inseparable Union of mind and body. I said, "Like a mind, I am separate and different from my body." by saying, he meant to talk only about what is possible. Descartes meant that "by remaining in a union with my body for many years, I could be separated from it and still live in a disembodied state, not that I could have existed without a body at all." Descartes knows that man exists in the Union of mind and body and that this union is continuous. However, the philosopher, who means that the absence of a body does not mean that a mind cannot exist, that is, that the mind can exist without the body, comes to the idea that the mind is sufficient for vital activity due to the difference of the functions of both kinds. After this period, this depth in philosophy was covered and the human body was tried to be defined as a mechanical structure in the field of science. With Newton, who saw the world as a machine, The Living Universe was completely sealed above the sight of consciousness being as a frequency by the laws of vibration, which was close to this similar definition. With these points of view, we tried to convince the world outside our mind as mechanical, devoid of any spiritual or living qualities, but of inanimate matter. The point of view that the materialist science of the last four hundred years has tried to make accepted, "if it is not perceived with five senses, it is not real", has been accepted.

The materialist scientific approach worked outside the "Devise, questioning" system, and the experiences resulted in failure. In spite of this, the society was convinced of the accepted scientific opinions that could not be explained. Everything outside of this understanding has left society outside the workings of its own life.

Amit Goswami expresses in his book "The Universe Who Knows Itself" "We want to be scientific, we think we are scientific but we are not. Over the past four centuries, we have embraced the belief that science can only be built on the idea that everything is made of matter-the so-called atoms in the void. We accepted materialism unquestionably, despite its failure to explain the most familiar experiences of our daily

lives. In short, we have an inconsistent worldview. This is fueling the demand for a new paradigm, a unifying worldview that will integrate mind and soul with science. But a new paradigm has not emerged. We need to propose such a paradigm and show how we can develop a science that works in harmony with them in order to understand the whole human condition that surrounds the world's religions. At the heart of this new paradigm lies the recognition that modern science confirms an ancient idea: the idea that everything that exists is based on consciousness, not matter.”

A materialistic scientific understanding, unaware of its true nature, that drives us not to question individuals in society, has unfortunately led us to unhappiness, to undefined depression, to the science of the “unhappy brain” More direction was given to mechanical “unhappy brain” research.

In a world where everything is made of matter and matter is seen as the basic reality, material needs have increased rapidly and the desire to make better gains has been constantly dominated.

So we were drawn to a virtual vortex of life with our material ambitions, moving away from our human aspects. In fact, the power of philosophy, the science of philosophy and the knowledge of truth that exists in the content of all heavenly religions protect us from this vortex of virtual life, which shows us our own reality, which is a mirror to the ability of man to discover virtue in the way of knowing and finding ourselves.

Just trying to bring happiness to the unhappy brains covered with deep darkness, away from the individuality of the virtuous society, unhappy brains covered with deep darkness, fake happiness shows with visible makeup on the screen, better clothing selfies, fashion, luxury home, car life. The notion of a materialist world that has not been destroyed yet... According to today's scientific paradigm, we live in a Dead universe that is mechanical and in a world whose function has become a waste.

The universal knowledge of quantum physics reveals the fact that the non-material mind affects the physical body, the Connectional totality. Thoughts, the energy of the mind, directly affect the control of the body's physiology by the physical brain.

Dr. Bruce H. Lipton's explanation in his study “Human Biology” is as follows: The Conscious Mind reveals the signals of the cellular

regulatory system that make up the mind in the body, but also the emotions that can be seen by the regulatory signals that are secreted in a controlled manner by the nervous system. It refers to the infinite power of his self-aware mind, capable of self-thinking. It can observe, evaluate and consciously decide to change any programmed behavior we are involved in. We can choose for ourselves how to react or whether to react to most environmental, external signals. The conscious mind, the capacity of the subconscious to override pre-programmed behaviors, forms the foundations of free will. Changing to develop, self-renewal occurs. This process requires laborious, dedication-seeking work.

The year 2020 will open its doors again to the Al Farabi School, ending the depression paradigm that needs to change. With the vitality of the universal system, mankind will begin to find, Know and realize itself again. All religions and belief systems of the world and the whole of humanity will be re-established with the “science of Philosophy” infrastructure. In the formation of “Virtuous City”, one must be able to reach his own Virtue first, to read and research with the perception of true knowledge and love. To fully perceive the Al Farabi School teaching in order to “Reveal its virtue in the city of the body” is a priority effort. As a result of these studies, we have to realize the importance that we are here in order to gain the consciousness of the “virtuous city” that can reach by 2050 with the “new paradigm, innovations, changes, Age of transformation” by 2020 with solid foundations.

INTRODUCTION TO THE CITY OF HAPPINESS

The reason for Man's birth to the Blue Planet is to know what he is here for; why he has experienced the world we call this Blue Planet, a journey of discovery. If you're questioning why you came into this world, let's close your eyes for a minute and ask ourselves a question. "Can you make a sentence that makes sense of your life?" This sentence will be our state of being that makes us happiest when we live in this world. In other words, "anything that makes us happy that we are most productive in our life process, our work, our field of work, what we produce, that leads to the result of happiness that is revealed from us..." This result shows the reason why we are in this world.

Environmental pressure and the inability to be ourselves and the life we lead are the most obvious indicators of our unhappiness. Second-hand life is the first information that one obtains without knowing exactly how and where it comes from. The fact that he tries to create something by creating an information network for himself with this information, continues a life story that is extremely exhausting and full of ambiguities... For example, the effort to develop oneself with the emulated knowledge of extraordinary abilities is the result of "Unhappiness".

"Being able to cross your own boundaries" is the most popular topic of recent days. Personal developments, a series of messages of awareness... Shelf-by-shelf personal development headlines at bookstores, line-by-line posts everywhere on social media... It's nice to see them, but they have a limit that's just as dangerous. Perhaps, we misunderstand this issue of "transcending your own boundaries, improving"! We may have been caught up in the belief of the first knowledge that man had obtained without knowing exactly how and where it came from and remained in that knowledge, and we could not have passed through it! Each of us has an example to explain this determination. Training under pressure for a child to grow up to be an engineer... What a sad result for this boy, who is prone to philosophy, to have all the negative information placed in the database so that he can stay away from philosophy. 'You can't make money reading philosophy pressure'. In fact, when that child starts to study philosophy, he/she will recognize himself/herself and become aware

of the information network between himself/herself and his / her surroundings. In light of philosophy, maybe doctors, veterinarians, business people will want to succeed in a different profession by seeing the potential in themselves. And in his happiest state, he'll know why he came to this planet.

“Human potential is limitless.” What should we understand when they say? Each unit can come into this world with its own purpose of creation, namely the program of consciousness, sufficiency. The fact that we all have different fingerprints is the greatest proof that each person has their own creation program.

The advice “Know Yourself”, first written by the Spartan Khilon, who was among the Seven Sages of the VI. Century is in the Temple of Apollo at Delphi. The questioning minds “thinkers” who come after khilon are significantly influenced by this saying. Plato, on the other hand, extended Khilon’s word of advice as “just know that you are a human being” and made it more deeply thought about. Aristotle, on this determination, made sense with a little more encompassing knowledge; “all people, by their nature, want to know.” This phrase refers to the most fundamental of the needs of “virtuous, happy people” that come from the origin of the purpose of the existence of each unit. The “effort to know” of human beings is to be able to exist, to be able to create oneself, to realize oneself, to be able to transcend its limits by recognizing oneself and to build a world for itself.

What is the information that is intended to be explained by transcending its own boundaries? With the beginning of our journey towards existence in the mother’s womb, all the genetic information that comes from the mother and father is primarily uploaded to us. While in the process of the mother’s womb, all the Environmental Information, first through the senses of our mother again all the incoming data is encoded into our consciousness (the process of the formation of our database). As soon as we come into the world, we start to watch life in the condition of being subject to the conditioned database chain by creating the pre-acceptances of our minds and the information that comes from all around with reputation. What we want to say here is that the ship’s captain has a log, for example, the ship’s mechanical operation, the work of the crew, Their Work Production, the seasonal condition of the road and weather conditions, and the processing of every information that is experienced and observed

until the end of the journey is called the captain's log. Then each experienced knowledge of those records is considered an important database for the next journey, for safer journeys... The first step of "Happiness", which is to cross our borders and to know ourselves, is to reach our own existence potential by determining that our mind database is based on the beliefs of different consciousness programs that are not our own.

Socrates, on the other hand, makes sense of "Know Yourself" with a more sanctimonious expression, as if... This statement points to the importance of knowledge for human beings and the connection of the effort to know to "know oneself" also covers ethical issues. Important information pointed out here: where there is no information, there is a serious ignorance. Knowledge is "happiness", while ignorance is "unhappiness". Many social problems in the world have proved that they are both inadequate and unable to develop themselves in "knowing human" through this age of communication. The most dangerous dimension we face today is that man's biggest mistake is that he does not know what he does not know, that he lives with the belief that he knows. One of Socrates' friends asked an oracle who was the wisest of men. The Oracle suddenly replied, "Socrates." Yet Socrates is the questioning brain and thinker, saying: "there is only one thing I know, and that is that I know nothing."

So, "Why Would We Want To Know?"

For Aristotle, man is a natural, living being, composed of the composition of body and soul, capable of being the initiator of motion and change itself, which exists in the original sense and can exist on its own. If nothing exists in nature for a purpose that is not coincidental, this purposeful existence applies to the man who is a natural living being. For Man, achieving his own goal, which is to complete his own existence or nature, is something that can be achieved by the movement of the soul. In short, man can realize "human good," "human happiness" and "human virtue" or self through the part of the soul that has a reason and can take part in reason. How can a man who doesn't need anything else to exist as a natural, living being realize his own nature? This is a situation associated with "wanting" and "preferences. It is an entity that can determine its purpose by its will and the means or ways to lead itself to this purpose by its preferences.

The summary of Aristotle's pointed statement: man has a job. His job is not just to live, but a life of his own, namely a life of action connected with the mind. It is to live a life that comes from actions done with reason, in a good and beautiful way, that is, from the virtuous activity of the soul. Thus, man has to go beyond being a unique creature and become a human.

What we need to understand here is, "Know Yourself," be right and fair to be a good person. It is wisdom, moderation, and courage that make a man virtuous. Wisdom, certainly a lot to know, through experience or observation does not mean to accumulate a variety of resources to obtain information; wisdom, maturity, a certain mental access information owned with a questioning attitude and healthy to be able to use meaningful, correct and good use of life is to interpret in a meaningful way. Wisdom is not just art of living, an understanding of morality or self-confidence that consists of taking proper and proper action, avoiding extremism or immeasurability, meeting disasters with great fortitude. Wisdom is to offer a firm understanding of the causes of all things and a deep perspective on the meaning of life.

Why and how did it become a mystery in the last few centuries, when the true knowledge of "virtuous and happy life", sought from VI century to the present, was told with such clear phrases along with all the conditions? All balances have been disrupted, the "human" has developed physically, and their brain capacities have been metamorphosed in a negative way. Social dissatisfaction has increased. The desire to want more, to have more has shrouded in self-knowledge. As technology progressed, Human Values; "Ethics, Virtue, Happiness" were destroyed with completely different negative meanings. The man who makes wars, conflicts, grudges, rages, evils, distinctions are about to destroy Virtue, Happiness, ethical values... For this reason, it continues to carry out all the destruction by producing the most dangerous weapons...

"How will we leave a legacy of philosophy, history, and science in this process that extends from 2020 to 2050? How will we build "virtuous community awareness" by 2050?" I think this question I asked wind bore an expression of despair with excess. With a slightly stiff breeze, the wind replied: "that's what we're here for. This Is The "Center Of The Virtuous City." By perceiving the master's teaching at the highest level, we will rebuild it for future generations, line by line!"

The only thought of those in the path of Truth Love is a dream they have seen or seen. The Blue Planet's facts are the sign on the back of the true traveller's shirt. The signature on their backs is the insignia of the senses and the mind. The reason he exists in the path of truth is Muhayyile... "The Virtuous Life"

With all the seriousness of the wind, I listened to these words with attention, Prof. Mehmet "Yes, let's continue our second lesson where we left off, "we addressed him with the call. But the wind's harsh and cold breeze against my sentences of despair continued for a while.

Prof. Mehmet entered our classroom with a guest and presented himself. Prof. Dr. Yaşar Aydınli said that today's lesson will be presented with valuable contributions and delivered to him the first starting point.

Our first starting point is "KNOWLEDGE" What I constantly questioned were ways to get out of it with the most accurate, functional information. "I think this will be our second lesson, the explanation of the problem you conveyed to me on the first day of our journey. Let's go over the problem again. You emphasized that the most fundamental problem we aim to clarify in the field of Science and philosophy is our pre-emptions, which form the first database of our minds, the conditions of our entire life program. We were questioning the idea that these admissions, the conditioned database (our knowledge base), also constituted the starting points or movement points of the explanation we were looking for. Whether these admissions could be, at the same time, the starting points or the moving points of reality we were looking for.

Can the information that forms the database of our mind be our first point of action, in connection with the philosophy of knowledge, belief, values (which are or are not), principle, way of thinking, position in life, state of being in life and language of life, which come from a foundation formed by knowledge? In short, if the attainment of happiness begins with knowing oneself and knowing one's own universe, what is the philosophy of knowledge and knowledge "Al Farabi with the feature" philosophy of knowledge "is approached from what point?"

Prof. Dr. Yaşar Aydınli started our lesson with the following words: "don't worry; the subject of our second course is"an overview of Farabi's understanding of knowledge", which is our first point of action here.

OUR SECOND SUBJECT AT THE UNIVERSAL AL FARABI ACADEMY A GENERAL OVERVIEW OF FARABI'S UNDERSTANDING OF KNOWLEDGE

“PHILOSOPHY OF KNOWLEDGE”

We can say that the Farabi philosophy is based on the premise that “every person naturally wants to be happy”(1) and acts from this understanding. Farabi seeks to realize an ethical-political goal that is woven around the concept of happiness in all dimensions of the philosophical system he has put forward, from logic to metaphysics. Therefore, each part of his system has a relation to this concept. This is not the place to address Farabi's conception of happiness. But let us state that, according to him, happiness represents the ultimate competence that man has for himself, the absolute best. Such a competence that once it is achieved there is no longer anything else to demand. Therefore, happiness is the only good and only purpose that is desired only for itself among all good things and purposes (2). Farabi considers true happiness as the destruction or, more precisely, the transcendence of the material dimension of man within a certain discipline, and the total independence of the soul against all that is material. Therefore, according to Farabi, man is an entity of reason and his own competence, that is, his happiness takes place in a process of competence based on reason.

According to Farabi, the competence of each being is a competence related to its specialty, and the mind constitutes the specialty of man. In this case, there is an obligatory relationship between thinking, which is the function of the mind, and happiness, which is the ultimate goal of man. According to Farabi, happiness makes it necessary to know the human being and the universe in which he lives, that is, to do philosophy. Al-Farabi, philosophy and to show the link between knowledge and happiness, says: “We have reached Happiness when we built good things and nice things we have, but as has become built thanks to the art of philosophy itself is the philosophy of happiness

with what is, on a mandatory basis will occur. Philosophy, on the other hand, occurs only with the competence of Appeal”(3). It turns out that this close relationship between knowledge and happiness is the main reason why Farabi and Islamic philosophers in general concentrate on issues related to epistemology. This is why Farabi, in all his major works, which are about happiness, first of all, speaks of “things to know”. The things that need to be known include all the theoretical and practical sciences under the umbrella of philosophy, which Farabi has counted in his works called Tahs’lu’s-saade and Ihsau’l-ulum.

As with other Islamic philosophers in general, we see in Farabi that knowledge problem - mining has two basic dimensions, one related to psychology and one related to logic, besides the metaphysical extension mentioned above.

A- Knowledge is a part of psychology because it is a phenomenon that takes place in the subject, that is, in the human mind, and in various psychological-physiological processes. In this respect, the problem of knowledge is discussed in the theory of delicacy and reason. This discussion is about the theory of perception, which is expressed by almost all Islamic philosophers, and which deals with the types of perception that are assumed to occur in sense, imagination, and mind. To put it simply, according to Farabi, it is surrogacy that brings thought and existence into a relationship and ensures harmony between being and thought. Surrogacy refers to the specialty distinction, and hence the definition, in a way, means the same.

That is, when we define the object, we define it in its image. Accordingly, the equivalent of what exists in thought is also surrogacy. The surrogate corresponds to the definition, the distinction and the knowledge of the close genus, while the comparison corresponds to the middle term. In essence, there is a harmony between being and thinking, and between the functioning mechanism of being and the functioning of thought (4).

According to Farabi, there are three species of surrogacy in general. One of the Bun-s is the presence of the image in the object. What we call an object is made up of surmounted matter, and there is nothing in nature that does not have a surmount. The existence of the image in the body is realized through influence. This makes the harmony between the object and the image necessary. The surrogate performs the verb that is unique in what it is. The physical presence of the image is its

presence in the outside world. The presence of the image in the mind occurs through cognition, that is, abstraction, and this happens in two ways, in the sense, and in the mind. The presence of the image in the sense occurs not as an influence but as a vision as it is in its presence in the body. In other words, the sensor perceives the image of the object within the material situations it has. The presence of the image in the mind is ultimately based on the perception of the sensory image, but the presence of that image in the mind is an intangible presence that occurs as a result of a number of mental processes. The image is the image that is completely isolated from matter and its material relevance, and what we call information only happens at this stage(5). We do not consider the presence and presence of the image in the mind and the stages of being and knowing that the mind has undergone in this context. Accordingly, the issue of knowing the active mind and the joining and intangible assets will not be discussed here(6).

B- On the other hand, knowledge is the subject of the science of logic, which protects the human mind from falling into error and gives it the methods that make it possible to reach the right. As stated above, Farabi acknowledges that philosophical thinking can only be realized with a perfect appeal. The appeal, above all, requires a strong understanding (mind) power to ensure that the right thing is understood in the matters on which it is considered and whose knowledge is sought. “The power of understanding occurs when we have a power that allows us to realize that what is right is absolutely right and to believe it with certainty; to realize that what is wrong with certainty and to move away from it; to realize that what is right is wrong and not to make mistakes in that regard; and to realize that what is right and Here, the art through which we have gained this power is called the art of Logic”(7). Farabi places great value on the art of logic in this respect and counts it as an art that must be learned before all sciences.

Farabi, following the Aristotelian tradition, believes that the mind, more generally, can enter into complete alignment with the existing world of thought, that is, a complete harmony between the knowing and the known can be achieved. The realization of this harmony is only possible through the mind training provided by the art of logic. This means that the understanding of the relations between the existing and the existing in a manner appropriate to the object by the mind requires the thinking techniques that the art of logic will provide. The

fact that thought accurately reflects the world of objects as it is, in other words, the fact that thought comprehends the world of those that exist, in accordance with the real structure of this world, necessitates the learning of the art of logic. Farabi concludes that since reason is at the beginning of human goodness and the art of logic gives reason the opportunity to perform its function in the most correct way, this art is at the beginning of human goodness(8). Therefore, there is a direct and special relationship between the art of logic and the happiness of man, as stated above.

According to Farabi, the ultimate goal of the art of logic is to give methods that lead to precise knowledge, and without this art, it is not possible to reach such knowledge, that is, “to reach certainty in what is being studied” (9). By knowledge, Farabi means certain knowledge in the first place, that is, proven, Burhan-based knowledge, and Burhan, in particular, covers the laws of philosophical thinking (10).

Farabi divides knowledge into two main categories, concept and provision, that is, conception and affirmation. “The name of knowledge, as we have said before, is generally used in two senses; the first is attestation and the second is Conception”(11). According to this, we have the information, either as a concept or as a provision. Our ideas about human, animal, Sun, plant, etc.concepts, that is, objects, form positive or negative, right or wrong propositions based on the subject in our judgments. Farabi refers to the ideas that have nothing to do with right and wrong, such as the sun, the moon, the mind, and the soul, as absolute visions; and to the propositions that are expressed in the sentence “the heavens are composed of intertwined spheres” and which are possible to be confirmed or wrong, and therefore pronounce judgment(12).

Now, according to Farabi, thought contacts the being in these two styles, namely, absolute visions/concepts and affirmed/decreed visions. So we can talk about knowledge either as a concept, or as a certified conception, or as a provision. Accordingly, if the existence of the thing outside the mind is in conformity with what we envisage in our approved imaginations, we reach what is right and what is wrong if not.

In fact, what we call a concept is that the form of the object, meaning of it, should be understood by abstracting from the subject in various stages of abstraction, is expressed by words. In this respect, words that

indicate meanings, and therefore the meanings found in our minds, are either *tikel* and refer to individuals that Farabi, along with Aristotle, called the first ones, or are holistic and refer to the second ones, that is, genera and species. According to Farabi, the human mind is informed about what exists through these concepts. The formation of concepts in the mind is included in the subject of definitions in logic.

The definition is a classification of objects in order to show the nature and nature of objects and to distinguish the object from other objects, taking into consideration all existing ones. The correct definition is that the meaning or image of the object, as it exists in the outside world, exists in the mind. From this point of view, we can see that the concepts that the science of logic issues are related to the world of objects, that is, objects that we experience. In order for a complete definition to be made, it is necessary to determine the relative properties of the object that we define, with respect to the object that we define, and therefore to determine the group of the object that we define within the entity categories. In the Aristotelian tradition, the exact definition that gives the exact nature of what is defined, that is, knowledge is the definition obtained by the predicate of the close genus by distinction(13). In it, definitions of these two, that is, no distinction and no close genus, are missing. Besides the distinction and genus, there are three other simple *tumuli* necessary to obtain the incomplete definition: *species*, *hassa*, and *ilinek*(14).

Therefore, it is not possible to reach its definition and knowledge without understanding these five divisions of an object, which are the most general abstractions that the mind can make about being. Therefore, we create propositions that express knowledge, i.e., affirmed visions, using these concepts. According to Farabi, the Mind reveals the verb of true thinking in such affirmed visions(15). We have stated above that our concepts, which constitute the constituent elements of propositions, are derived from the world of objects and that the art of logic is also interested in such concepts. Accordingly, the act of thinking is an activity performed by making various visions of each other a positive or negative predicate. Absolute visions are based on abstractions made from individuals, and certified visions are based on the concepts we have obtained through these abstractions.

A judgment that suggests that the realm is subsequently created naturally requires that the concepts of “Realm” and “created” be

found. According to Farabi, there are also a number of concepts beyond which it is possible for us to think and which we do not have in a sensory connection to meaning. Such that they have a degree of clarity and clarity that do not need to be defined, and they do not have a structure that can be defined.” Necessity, existence and possibility “ is one of these ideas.

Farabi believes that in line with the Aristotelian tradition’s understanding of the eternal continuation of the concept, the idea must have a number of first visions before which there are no other visions. On the other hand, Farabi acknowledges that there are some basic truth propositions on which human beings can be based in all their reasoning, not only in the context of absolute visions but also in the point of affirmed visions, which he calls “first knowledge” or “first thought”, following tradition. According to him, what is known is divided into what known is based on reasoning, thought, and inference, and what is known or exists without any of it. Those included in the final group are “accepted, common ones, perceived by sense, and first thought. All of these are known by man without any mental effort such as reasoning, thinking, and inference. The first information that makes or initiates human thought possible is the basic premise that we make our proofs, our mental inferences by removing themselves, which is unproven and accepted by all who have common sense, without need to be proven.

Farabi, in *Kitabu’l-Burhan*, divides into two classes the divisional predecessors, which are not based on a comparison, with which the obligatory definite knowledge is obtained. The first is naturally occurring, and the second, through experience. The exact source of knowledge about the antecedents of the first group, when, where and how they came from, is not known to man. In fact, there is no time for man to have no knowledge of them and therefore desire their knowledge. Therefore, they have never been a research problem. Because one finds his mind as a natural possession of them. These tumultuous antecedents, naturally found in Man, are the “first principles” that are the basis of other knowledge. Farabi states that it is not so important to know how and where these antecedents are the latest principles of our thinking and that it is necessary to know how and how these comparisons are formed from them in order for the comparisons based on them to carry information value. On the other

hand, one way to understand their certainty is to examine comparisons based on these predecessors. According to Farabi, however, most of the first thought indicates that individuals, that is, in terms of their absolute imagination, are in a relationship with sensory perception. This led some to the idea that the source of the first thought was the sense.

However, we perceive the individual in sensory perception, so we reach *tikel* predecessors rather than *tumel* ones. Therefore, although there is a dimension in these principles that is relevant to the sense, their formation necessitates more activity of the soul than that of the sense. Because we find the first thoughts in our minds as *tumuli*.

As for the complex predecessors who find their source inexperience, their certainty is reached by searching for the predicate of the complex in their minor manifestations. This resembles induction in some way; there is no certainty about total judgment in my induction. But there is certainty in the collective judgment obtained through experience. However, as mentioned above, the man adds generality to his research of experience that is not derived from this research. So it is wrong to say that they are due to sense (16).

Farabi divides common first thinkers, or first knowledge, into three basic categories. First, they are considered to be principles of scientific geometry. Second, they are considered moral/practical to know things that are beautiful and ugly. Third, they are considered related to the field of physics and metaphysics, which are not open to the human verb, such as God and godlike beings (17).

Farabi states that in *Fusulu'l-Medeni*, the obligatory *tumel* antecedents that form the basic principles of the sciences naturally occur in the theoretical mind and that through them, without any research or comparison, certain knowledge is revealed. The examples given in relation to the first information are identical in both works. However, while *Fusul* has devoted these deceptions to the field of purely theoretical thinking, *Ara* has devoted only one type of them to the field of beings known only by theoretical thinking(18). in *et-Tenbih*, these principles, which are naturally present in Man and are necessarily found in every person with a healthy mental structure, are described as “famous knowledge and known principles” (19).

According to Farabi, as stated above, they are the first to make possible all the blessings of human thought, without knowing where

and how they came into being in the human soul as if they were naturally present and the knowledge that they are certain and would not otherwise exist in man in the same way. Farabi gives an example of the first information: “every three is an odd number; every four is an even number; everything that is part of something is smaller than this thing; every Whole part is greater than; two quantities equal to another quantity are equal”(20). Now, all the other “principles of knowledge” that we have, such aggregate antecedents, are precise and imperative. It is not possible for them to change and for men to doubt them(21). It is understood that the ”first knowledge“ is given to man by the active mind, and we can assume that these are the same as the” thing “or” power and principle “ that the active mind originally gave to man(22).

According to Farabi, all of our knowledge outside of these four groups of knowledge is derived based on comparison, inference, and reasoning in general. The comparison constitutes the basic subject of logic, and the comparison based on logic constitutes the purpose of logic. According to Farabi, some of the arts are based on comparison and some are not based on the comparison. The ones based on comparison are five: philosophy, dispute, sophistry, oratory, and poetry(23). In all of the art based on the comparison, the comparison is used as a means of speaking and oral communication with the interlocutor. In this sense, speaking or engaging is mandatory in all arts-based on reasoning. In order to distinguish philosophy from other arts-based on the comparison, Farabi distinguishes the two forms of speech containing the coast from one. So, according to him, the comparison is either used in conversation with others to convey something to others, or used in conversation when a person tries to infer a certain thing by himself.

Unlike other arts, philosophy uses the coast in both cases. In other parts of reasoning outside of philosophy, namely dispute, sophistry, oratory and poetry, the comparison is often used to address others (24).

Farabi’s distinction between these two types of speech in the form of comparison relates to the aims that the reasoning-based arts are directed at and the results they intend to achieve. In this sense, we see that philosophy is radically separated from others in terms of its intended target. Because each of the other arts mentioned takes place within the relationship of the person performing this art to someone else, and he/she has an eye for an outcome that will be realized “outside”. In this

sense, each of these arts exists as a dialogue that requires others. In this respect, dialectical (dispute) discourse, to obtain a true superiority against the interlocutor; sophistic discourse, to obtain any superiority against the interlocutor, to mislead the interlocutor and the listeners; rhetorical discourse, to convince the listeners and to provide them with a spiritual calm and persuasion; poetic discourse, on the other hand, aims to portray the subject matter in the minds by using words(25).

In all four types of art based on the comparison, as can be seen, what is intended to be achieved is something that happens on others, and therefore is indirect. The function of the benchmark in such discourses is therefore not related to the content; that is, the thinking activity that makes the comparison and the comparison possible is used here as a mere form and tool. On the other hand, the material of knowledge on which reasoning, that is, comparison, occurs in the Arts in question, is different from that of philosophy. Thus, in dialectical reasoning, common things are known (mashurat) and in sophisticated reasoning, common things are assumed to be known(26).

Philosophy as the art based on reasoning is distinguished from the other four Arts in terms of each of these aspects. Above all, philosophy tends towards what is “real” and tries to obtain its precise knowledge. In this respect, philosophical discourse ceases to be a dialogue in which someone else has to be actively present. In this aspect, philosophy emerges as a monologue, thinking on reality, performing the activity of thinking in man himself. This monologue, no doubt, involves reasoning, that is, choosing the shore as a means, and therefore saying a word to others. Here, it is possible that the person is himself, just as the interlocutor of the conversation is someone else. Thus, philosophical discourse uses the shore both in the self-thinking of Man and in the expression of others(27).

According to Farabi, philosophical discourse is referred to as “proof-based (Burhan) discourse”, which is the purpose of proving, as in other arts, not to influence others, but to “teach the truth”, to give information about the truth. In philosophical teaching, it is the knowledge that makes the shore possible that is used during this teaching, that is, the items or parts of the benchmark, which have the ability to produce precise information about the object(28). In this case, philosophy produces definite knowledge, dialectical conjecture, and oratory leads to persuasion.

Farabi, in his book *Kitabu'l-Burhan*, divides the sciences and arts into two groups with general classification. The first is the group of subjects formed by the object, the absolute entity, the one and the many such as aggregate states. The second is the group that subjects more specific entities, such as number and size. The first group we try to focus on is dialectics and sophistic, with arts that fall under the scope of wisdom, that is, the first philosophy in general. According to him, philosophy(29), dialectics and sophistic are separated from each other in terms of principles, research style, the quantity of knowledge and purpose. According to this, while the principles of philosophy consist of definite antecedents, the style of research is to distinguish the object from all aspects(30). In this respect, philosophical Sciences use knowledge based on the exact correct precursors of *tumel*, and *Burhan* comparisons(31). Among these arts, philosophy differs from others in that it aims to reach the last possible point for human beings in terms of recognizing the object. This characteristic and privilege of philosophy apply not only in terms of theory but also in terms of practical philosophy. In terms of purpose, the characters found in philosophy, but not in the other two, is to be aware of the most recent causes of all beings(32). The ultimate goal of philosophy is to achieve the ultimate happiness "Absolute Happiness"(33).

According to Farabi, the principles of dialectics, as previously stated, are common opinions or things that hold their place. Research, while the style of Investigation, is to deal with the object in terms of resistance (stubbornness). The knowledge that dialectical reasoning pursues does not extend beyond the knowledge that is widespread and famous. In fact, the aim to be achieved with this art is either to gain dexterity in the proof of cancellation of the object (*irtiyaz*) or to treat the accepted opinion in general, not until the last part, but in line with the abilities of those interested in the subject. The aim of dialectics, as in philosophy, is not to be aware of the latest causes of all existing ones, but to present the subject in a general view and in line with the current understanding(34).

The principles of sophistry are the predecessors that are assumed to be widely accepted, although, in reality, they are not. The style of research in sophisticated reasoning is to search for what leads to and leads to error and to search for ways to make possible an unreal superiority over the debater(35). In fact, what the dialectician actually does is in the form of sophist deception and deception(36).

The aim of the sophist is to create the impression that he is proficient in science and philosophy; that he has the power of Appeal; that he pursues the last happiness; that he has the power to make the right superior and resist falsehood; and thus to make him realize that he is perfect and that those other than him are incomplete(37).

Therefore, he bears the claim of true philosophy(38). However, its purpose is not science, it aims to gain interest and to have wealth, superiority, praise, success and so on(39).

According to Farabi, the purpose of dialectical reasoning as reasoning is also, no doubt, a kind of proving. But this proof is not an absolute proof in the sciences that gives rise to certain knowledge, but a relative proof. Absolute proof is proof that gives certainty in the absolute sense. Relative is what expresses evidence according to a person or a group. Relative proof does not occur from the principles of the sciences that give precise information, because they are based on propositions that contain precise information.

Dialectical propositions, on the other hand, are based on information that is widely accepted and does not take their veracity from their essence, that is, legitimacy, so the proof they provide is also relative. These proofs are the ones whose comparisons are taken from *cedel art*(40).

The art of dialectics, as noted, does not give certainty, but forms a conjecture. Therefore, although he removes a conflict in the eyes of the debaters on any issue, the information he provides is not conclusive. In the historical process, Farabi relates the use of dialectical art as a method in matters of philosophy to the period before the emergence of the laws of logic in an art form, which is the last stage before the emergence of *Burhan* philosophy.

Now that the method of philosophy is *Burhan*, that is, proof, it is necessary to dwell on it in short. First of all, it is necessary to state that when Farabi says knowledge, he means certain correct knowledge, that is, “accurate knowledge, which is certain at all times”. In this sense, “certain” and “knowledge” are identified(42). According to our philosopher, exact knowledge is divided into two forms, mandatory and non-mandatory.

“The definite imperative is to believe that in his presence, about what is impossible to be different from what is in reality, that it will never, ever be different from the way it is believed”. There is a

complete harmony that is never possible to change between thought and being, and the positive or negative truth that expresses this harmony is valid for all times. It should also be noted that to think otherwise of such precise information leads to a contradiction in the mind. Imperative definite knowledge is the knowledge that cannot be mistaken, as it relates to situations whose existence is continuous, as in the proposition 'the whole part is greater'. On the contrary, as in the proposition 'the weather is clear', the precise information obtained about situations whose existence is not necessary and can be changed at any time is true as long as it is in harmony with its object(43).

According to Farabi, imperative definite knowledge is formed based on a comparison, as in exact definitions or the basic principles of thinking, just as it would occur without comparison in the mind. The exact information generated as a result of a process of contemplation based on comparison is either subjective or relational. The example given by Farabi to the formation of the relative absolute knowledge from comparisons is this: man is a walker; walking is an animal; so man is an animal. In contrast to this comparison, it gives obligatory definite information in the comparisons that provide conclusive information, and in the predecessors, this information is ultimately obtained without comparison (44). The information that falls into this category is the first information discussed above and accepted as the "principles of definite knowledge". The information generated based on this information and the predecessors established by them is certain. In certain knowledge, we obtain a complete knowledge of either the existence of the subject we are trying to obtain knowledge of, or the cause of it, or both. Farabi says: "there are three types of information that express certainty: first, only the precise knowledge of the existence of the object, which some have called 'knowledge of the existence of the object (ilmuenne's-şey). Second, only the precise knowledge of the cause of the object, which some have named as 'knowledge of the cause of the object (ilmu lime's-şey)'. The third is information on both of these. These three types of research can be achieved with the principles that express certainty. We aim for one of these three types of information during the research"(45). It is inevitable that knowledge of the object's existence precedes knowledge of its cause. Without knowing that something exists, it is impossible to investigate why. It should also be noted that among these three types of knowledge, what

is most worthy of being called definitive knowledge is the knowledge that together gives knowledge of being and reason.

“So the comparisons formed from the predecessors that give precise information are also, in this case, divided into three classes: the first one gives only the knowledge of the existence of the object. Second, it only gives information about the cause. The third gives both. The comparison, established only to obtain knowledge of the cause of the object, is based on what has previously been obtained knowledge of its existence. This information also occurs either based on the information given by the first information or based on a comparison that gives only entity information. Here, the comparison, called Burhan, is the comparison established from the predecessors expressing certainty with the obligatory definite knowledge and giving one of these three types of knowledge. Therefore, the Burhan is divided into three classes: the first, the Burhan concerning the existence, which is called the ‘Burhan concerning the existence of the object’. Second, Burhan on the cause of the object. The third is Burhan, which contains both situations together, which is Burhan in absolute terms. The knowledge that expresses certainty about both reasons and being is generally called burhani knowledge. In this case, in the absolute sense, Burhan is a close comparison that gives both the existence of the object and its cause not in relation to it but in essence. Every bur-Khan is the cause of the knowledge obtained from him”(46).

From Farabi’s explanations, it is revealed that Burhan or proof is the name of reasoning based on knowledge of pre - celikle causes. The reasons, as Aristotle noted, are four. Accordingly, each comparison that gives the exact information about these four reasons is named Burhan. These four reasons and those related to them fall into the category of Burhan, except for the relative one, since they may be related to what they are, far and close, provincial and substantive, general and special, believe and actual. “The comparisons that give the knowledge of the cause are not strictly included in the Burhan”. There is also the Burhan, which gives an intrinsic, intimate, special and genuine reason, which is most worthy of receiving this name. The reasons intended in the first place with Burhani benchmarks are those of this nature, and these reasons are found as a middle term in burhani benchmarks(47).

1 Al-Farabi, et-Tenbih ala sebili’s-saade, p. 177, publisher S. Khalifat, Amman 1987; See Aristotelian philosophy’s premise that

‘every human naturally wants to know’, while Farabi philosophy departs from the premise that ‘every man naturally wants to be happy’. M.Türker-Küyel, Aristotle and Farabi’s teachings of being and thought, p. 68, Ankara 1969.

2 See. Farabi, Kitabu’l-mille, p. 52, publisher M. Mehdi, Beirut 1986.

3 et-Tenbih, p. 226-227

4 See. Türker-Küyel, age, p. 103

5 Farabi, Mesail müteferrika, p. 16-17, Haydarabad 1344

6 See. Yaşar Aydın, God-Universe relationship in Farabi, p. 88, Istanbul 2000

7 et-Tenbih, p. 226-227; Farabi, et-Tavtia, p. 55, the publisher in el-Mantık inde’l-Farabi, Refik Al-Acem, Beirut 1986

8 et-Tenbih, p. 228

9 et-Tavtia, p. 59

10 Age, p. 58

11 Al-Farabi, Kitabu’l-Burhan, p. 25, from el-Mantık inde’l-Farabi publisher, Majid Fahri, Beirut 1986

12 Al-Farabi, Uyunu’l-mesail, p. 65, in Al-Majmu, Egypt 1907; Küyel, p. 124

13 Al-Farabi, Kitabu Isaguci, p. 85, in publisher el-Mantık inde’l-Farabi Al-Acem, Beirut 1986

14 Age, p. 76

15 Türker-Küyel, age, p. 113

16 Kitabu’l-Burhan, p.23, et al.

17 Kitabu Arai Ahli’l-medineti’l-Fazila, p. 103, publisher A. N. Nadir, 8. Edition, Beirut 2002

18 Fusulu’l-medeni, p. 125, publisher D.M. Dunlop, The Fusul al-Madani of Al-Farabi, Cambridge 1961

19 et-Tenbih, p. 233; See also Al-Fusulu’l-hamse, p. 65, in el-Mantık inde’l-Farabi-I, publisher R. Al-Acem, Beirut 1986

20 el-Fusulu’l-hamse, p. 65

21 Fusulu’l-medeni, p.125

22 See. Aydın, the relationship of God-Human in Farabi, p. 93; for a broad discussion of the subject within the framework of Ibn Sina, see. Hidayat Peker, epistemology of Ibn Sina, p. 111 et al. Bursa 2000

23 et-Tavtia, p. 56

24 et-Tavtia, p. 56

25 et-Tavtia, p. 57; Al-Farabi, Kitabu'l-cedel, p. 26, in el-Mantik inde'l-Farabi-III, publisher Refik Al-Acem, Beirut 1986

26 The same place.

27 et-Tavtia, p. 56

28 Age. p. 57

29 Kitabu'l-cedel, p. 27

30 Kitabu'l-burhan, p. 62

31 Kitabu'l-cedel, p. 27

32 Kitabu'l-burhan, p. 62

33 Kitabu'l-cedel, p. 27

34 Kitabu'l-burhan, p. 62

35 Kitabu'l-burhan, p. 62

36 Kitabu'l-huruf, p. 210, [223. par.] and p. 224, [248. par.]

37 Kitabu'l-burhan, p. 62; Kitabu'l-cedel, p. 28

38 Kitabu'l-huruf, p. 224, [248. par.], publisher Muhsin Mehdi, 2nd Edition, Beirut 1990

39 Kitabu'l-cedel, p. 28; See. Aristotle, metaphysics, 1004-b, 20 [I/201], trans. Ahmet Arslan, Izmir

1985 40 Kitabu'l-cedel, p. 36

41 See. Kitabu'l-huruf, p. 208, [220. par.]

42 Fusulu'l-medeni, p. 126

43 Kitabu'l-burhan, p. 21-22

44 Age. p. 22

45 Kitabu'l-burhan, p. 25

46 / 47 Age. p. 26 Age. 26-27

All the grades of our second course and Prof. Dr. Yaşar Aydınlı pointed out that we had recorded our sources with importance. We had to prepare the full assessment of the course with the wind the next day.

EVALUATION OF OUR SECOND SUBJECT WITH WIND PHILOSOPHY OF KNOWLEDGE IN FARABI

“THE HUMAN WHO KNOWS HIMSELF/HERSELF”

The second lesson of our journey over the time I lived with the wind was “Otirar, in Farabi Center”.

Wind: “each of our lecture notes was very important, line by line. In fact, if we are to clarify with a little analogy, this course has explained our path, that is, our ultimate goal. Our ultimate goal is ”absolute happiness.” We have learned the directions of how to achieve this goal with a very clear method and system. Now we can continue with a map and the information of the sign stones and the guidance signs belonging to this map. Isn’t it, the girl who remembers herself in her blonde-haired lumpy blueness”. The wind gave me yet another jolt of Wonder. That is what they called me in my childhood. - Blonde-haired girl with shut blue eyes -. In my later years, I had changed myself to ”the girl who disappeared with her blonde hair and her shut blue eyes”, in my calls to myself... The wind, of course, knew everything. “What are our inferences according to our understanding of the future years that we can pass on to today and other generations in the light of the propositions in our course?” we started our evaluations with the breeze of happiness of the wind.

Al Farabi’s philosophy and science, around a systematic method, with priority to the definition of “Mind”, conceptually brought a very detailed explanation. Farabi pointed to the beginning point of philosophy with the knowledge that “Human is a being of reason”. So much so that the competence of each entity is a competence related to its speciality distinction. The mind also constitutes the human species distinction. In all of Farabi’s philosophical views, the concept of reason has formed a central position. Farabi explained that every part of the system of philosophy is associated with the concept of “MIND” and the universal system and it is functioning within the framework of connectional integrity.

The reason for Man's existence with his reality, universal and ancient values is the self - "knowing" and "making it real" in the field of realization of his qualities unique to humanity. Human beings continue to seek this value and the knowledge to realize ourselves in a wide variety of ways in the process up to today. Let's not get too involved in the history and stories of this trip for now. As of 2020, let's question which field of philosophy we can find this information in today. This topic is examined in the context of the concept of "self-actualization" which humanist psychology in modern psychology has introduced to the literature in these fields and within the research areas such as neuroscience (neuroscience) mind science. The person who wants to know the beginning of the process of self-realization and self-knowledge that includes it continues to research the knowledge and philosophy that can reach to the first day of human existence and to prophet Adam, the first person who wants to know with the features revealed by all the names.

Because this quest for self-realization, the development of man within himself and the unity of his personality, is the nature of man, the characteristic of creation as a human being. The desire and longing to reach his own self-knowledge is a human, but also a religious phenomenon, as it exists with Man. "Who watches and remembers himself in the human mirror". According to the human understanding of religion, man is the most valuable of all created creatures, i.e. the most precious. Because when a man is born, he brings himself to the point of being with his many potential and values. And this point of being is man's life, his world. It is an existential consciousness program that is unique to man in order for man to know himself or to try to construct himself. The goal of achieving virtuous life arises as a manifestation of man's humanity.

Get to know yourself, directed at yourself and the universe "Who Am I?", "where did I come from and why?" the fact that the answer to existential questions is found not in this world but in the world beyond, reveals the fundamental unity of the process of self-knowledge/finding/making it real with religious and spiritual structures. Throughout human history, in the process of self-knowledge and realization, the systems of religion have made multifaceted contributions and provide incentives for its positive development. Because the basis of life, human consciousness of his own characteristics, ethical values,

philosophy, and religious issues and the way of life is trying to discover. Religion, which is the formation structure of philosophy and belief, which constantly emphasizes the personality traits and ethical values gained in this process, builds upon the analysis of human existential problems, human happiness, and peace. The existence of belief systems in this process and quest gives Man the reality of existence he seeks and gives him high values in this way. However, we experience as human beings for centuries that man cannot attain true happiness and high values within belief systems without developing his personal powers and virtues.

According to Farabi, with the question of what is reason, knowledge, happiness, we can begin to evaluate within the framework of his method. It makes it necessary to know the man himself and the universe he lives in for reasons, that is, to make philosophy. Al-Farabi, philosophy and to show the link between knowledge and happiness, says: "We have reached Happiness when we built good things and nice things we have, but as has become built thanks to the art of philosophy itself is the philosophy of happiness with what is, on a mandatory basis will occur. Philosophy, on the other hand, occurs only with the competence of Appeal"(3).

The goal that Farabi pointed out is not just to achieve individual happiness. The goal is to achieve social/marital happiness with the individual. Therefore, achieving the highest happiness can only be achieved by connecting with the individual active mind and living in the virtuous city as a society. In this sense, the Nebi-philosopher or ideal ruler is the person who achieves the highest happiness and guides them through the laws he has set for the people of the city to achieve it as well. It is the ascension (uruc/Saud) in Islamic philosophy that makes the city and the people of the city the subject of his thought, that is, to guide them and to lead them (hubut/Nuzul). This means that achieving happiness is a theory of Ascension.

Knowledge is a part of psychology because it is a phenomenon that takes place in the subject, that is, in the human mind, and in various psychological-physiological processes. In this respect, the problem of knowledge is discussed in the theory of delicacy and reason.

FROM PHILOSOPHY OF KNOWLEDGE TO PHILOSOPHY OF MIND “THE CONCEPT OF MIND”

The main reason for the philosophers of medieval Islamic geography and Al Farabi’s approach to the subject of knowledge stems from their determination of the connectedness between knowledge and happiness. In Farabi’s opinion, happiness is the ultimate competence that man has for himself, the absolute best. Therefore, happiness, among all good deeds and purposes, is only for itself. Farabi considers true happiness to be complete independence of the soul against all that is material. Farabi gives meaning to the definition of human “as a human being of reason”. Human self-realization, knowing, attaining self-specific competence, that is, the attainment of happiness is a process of competence based on reason. In this case, we have reached the foundation of happiness acquisition by thinking, which is the function of the mind. Farabi, acting from this idea, reaches the conclusion that man must know himself and the universe he lives in for reasons in order to achieve happiness. It directs the point of ”Know Yourself “ to the necessity of best perception.

So “thought is superior to Gene, belief, and matter because it has the ability to shape matter, biology and consciousness. Every transformed person must first digest himself. (Prof. Dr. Türker Kılıç)” we can say is not the wind.

Wind: “You are on the right path, which idea is essential to our path? Let’s continue with the question”.

In Farabi, as in the interrogations, determinations, and propositions of other Islamic philosophers, the problem of knowledge appears to have two basic dimensions, “psychology” and “logic”, as well as its metaphysical opening. Farabi sees knowledge as the basis of psychology and treats knowledge as a phenomenon that takes place in various psychological and physiological processes in the human mind. In fact, we can examine this definition on the basis of the philosophy of mind or philosophy of Neuroscience (Neurofelese) with the science of today’s scientists. In Farabi’s teaching, we can examine the problem of knowledge in connection with the concepts of spirit and reason. We can also see the assumption that perception takes place in sense, imagination, and mind in the determinations of other Islamic philosophers regarding various theories of perception.

Farabi, on the other hand, explained the functionality between thought and being and the reflection of the Connectional integrity of this function as “Surat”, which can evaluate thinking and be and his realm in relation to connectional integrity. That is, the observer can identify the object by acting in his image. According to this information, the equivalent of the thinking function of the existing is the image and the physical presence of the image is the state of its being in the outside world. The state of being in the mind can be understood by perception, that is, the system of abstraction.

Farabi has referred to” knowledge” as the subject of the science of logic. According to his own determination, “logic” can protect the human mind from the acceptance of erroneous assumptions and gives Man the methods of reaching the truth. Farabi thinks that the world of existence, in which man realizes himself, can be reached through the science of logic, to grasp the point of cognition of his reality in the world of consciousness as a being. “According to Farabi, since there is the reason at the head of human goodness, and since the art of logic gives reason the opportunity to perform its function in the most correct way, this art is at the head of human goodness.” (Aydinli, 2008b, p. 58)

It is the birth of Al Farabi’s world of psychology and logic, the function of thought and the basic meaning of knowledge, through the act of knowing the universe. We can better understand this state of awareness and experience by examining the existence – functionality of knowledge.

It is an entity that perceives the outside world through the senses with the function characteristic of the human consciousness program, processes the incoming data as a base of knowledge in its memory, and thinks and decides with the mechanism of reason. We learn the universe, ourselves and the knowledge of truth through the act of knowing, that is, our cognitive function belonging to human beings. This function, which is referred to as “Know”, is in a connectional system with the object, which is the subject as a knowing entity who wants to know, to be known, to be known. Knowledge is the definition of the product, the result, arising from the Connectional function that exists between the knowing entities, that is, the subject (subject) and the known entity, that is, the object (object).

The existence of Man, the characteristic that he can reveal, is the point of thought, the functionality, the consciousness having the

mechanism of reason as being, the understanding of existence as a whole, and the consciousness of being with all its properties as being, as a competent being of the sub-Moon universe. Farabi acknowledges that human beings do not possess innate knowledge, and his hierarchical interpretation of the existence problem also manifests itself in the process of acquiring knowledge. We can examine what is built on his epistemology, ontology. Farabi's depiction of knowing as knowledge is merely an understanding of the contents of beings and the properties of existence makes it clear that knowledge relates directly to being, in a way that we can understand as a connective totality. Farabi defines "knowledge" by the phrase: "Knowledge is called the relationship that occurs when the knower is in full sight of his condition in the face of the known, as in the face of the eye seen." (Farabi, 1990, p. 89)

Farabi explained by pointing to man as the subject in the act of knowledge. By turning to external, environmental abstract beings, man acquires knowledge and perception through his senses. Both in terms of evaluating the information that comes through perception and knowing the abstract entities, the knowledge in the cognition function Center is realized through the act of thinking, that is, through the mind. Knowledge is formed by the connectedness of the subject with abstract (intuition) and concrete entities.

It is not only sensory perception that establishes the link between subject and object in the formation of information; in addition to perception, thinking, understanding, explanation, etc. there are forms of cognition, such as, which are called information flows. It is the subject who is active in the establishment of information movements. Because it is the subject that will point towards the object, perceive, understand and explain it. Perception flows help us relate to the factual world. With it, we know our surroundings and turn to those around us. We recognize the order, order, shapes, colors and smells of objects with a stream of perception. Our sensory organs work together in the realization of the flow of perception. For example, "what stands before me is a tree." knowledge of the proposition in the form of perception has been obtained by the flow of perception and this conclusion has been reached as a result of the working of the sensory organs together. Perception and thinking flow are factors in the formation of knowledge. Perception flows, connecting the

human and the real world, while thinking flowed both the real world (the concrete world) and the intellectual world (the abstract world, numbers, concepts, etc.) gets into it. There are many kinds of thinking. Mental activities such as generalization, comparison, recall are part of thinking. But in terms of knowledge, there is no difference between the flow of thinking and the flow of perception. For example, there is no difference in information between knowing that the pen in our hand falls to the ground and knowing that the sum of the inner angles of the Triangle is 180 degrees. With understanding Akti, the subject understands the purpose of a realized phenomenon. For example, "I know that through your eyes you think of the books that Miss. Möldir has prepared for you." as in his statement. Explanation flow enables the subject's knowledge about the object to be understood step by step with its reasons, justifications or proofs. For example, "understanding how rain falls" is a knowledge acquired through the explanation.

Farabi treats the knowledge of the Heard world as a mental design gained primarily from the senses. This information is then passed through mental experience and becomes a form that the mind can confirm. As a result, according to Farabi, knowledge consists of the design and approval of the mind. Farabi finds the action of a single ability of knowledge insufficient for the realization of the knowledge created by the subject who wants to know through the image acquired from the object. According to him, knowledge is achieved through the contributions of various knowledge abilities (trigger system features) and actions. For example, if the object with which the subject is related is a Sensible Object, the senses deliver the image of that object to the subject. This image determines the audible qualities, quantities, location and position of that object. These images perceived by the senses, as perceived, are collected in the imagination, which has the ability to accumulate perceptions. These singular surrogates, collected in the feature of reasoning, are made into tumuli by the ability of reason. The resulting tumuli also turn perceptions into real information. For example, perception perceives the surrogates of a Rose or a clove. Those surrogates have a singular quality that they belong only to the object they are perceived to be, that is, they are not conceptual knowledge. Mind and imagination separate the images of roses or carnations found in them from all the sentient qualities, making them not the image of an object, but conceptual knowledge.

In the face of surrogates, the reason is found primarily in the potential state. The mind in its potential state cannot transform singular surrogates into a whole and transform them into conceptual knowledge. In order to do this, he must first transform himself into an operational state. "Active mind forces intellects, actively mentalities; force is the reason that makes the mind and actively reason." (Farabi, 1990, p. 95) The mind that wants to transform the surrogates gathered in the imagination into a whole, with the contributions of the active mind, makes the mind in its potential state into operative, and the singular surrogates into divisional surrogates. In this way, Farabi evaluates knowledge based on the idea. "All beings are individual in terms of human knowledge and understanding. Accordingly, the subject perceives the external surface of the object and the content of the mind in general. In this conception, the singular surrogates perceived by the senses are made into tumuli by the mind. According to Farabi, the mind that makes singular surrogates into a whole performs this transformation with the contributions of the active mind." (Aydın, 2003, p. 53)

The existence of the active mind, an abstract mind, within the Farabi sources of knowledge, also points to the characteristic of the method of reasoning by adding intuition in addition to sense and reason. In Farabi, hearing is the first stage of the process of information formation. Processing of sensations with the help of the mind forms the second stage. Farabi's acceptance of a superhuman metaphysical existence in the acquisition of real and real knowledge, that is, his acceptance of intuition leads him to the third dimension of the process of the formation of knowledge. "Since Farabi places sense, reason, and intuition separately, we can conclude that it reveals an anti-dogmatic understanding of knowledge. In addition, we can see that the theory of knowledge is based on reason, both in its cosmology and metaphysics." (Aydın, 2003, p. 85)

By examining the Center and mechanism of Reason in more detail according to the Farabi system order, we can approach this information more with the revealed features of "Mind".

The reason is the Source of Knowledge (Rationalism)

Those who see the reasoning and thought as the main source of knowledge are called "rationalists", while those who focus on sense,

observation or experimentation are called “empiricists”. The names of these movements are called “rationalism” and “empiricism”. Some of the rational philosophers are Plato, Descartes, Spinoza, and Leibniz; some of the experimental philosophers are Epicuros, Locke, Hume, Condillac, and Comte. The investigation of how information is obtained is as much about the possibility of information as it is about how to be sure of the accuracy and accuracy of information. The focus of the discussions about the source of information is the view of what ability or characteristic man possesses the information. When the power and characteristics of human beings are considered, reason, sense, and intuition come to the fore. Dogmatic philosophers who are aware of this have tried to express their thoughts based on these powers and characteristics. Some of these philosophers see sanity as the primary source of information. The most fundamental characteristic that distinguishes man from other living things is the intellect, which confirms them. However, the mind alone may not be proficient in forming knowledge. How can information be obtained if the sensory mechanism, the sensory organs, does not work? Indeed, some philosophers have argued that the source of information is the senses before the mind. In philosophy, reason and sense alone cannot be sufficient to explain the source of knowledge. Apart from Reason and sense, those who seek resources are not absent. These thinkers have argued that it is not possible to explain the information that is born in an instant with reason and sense so that people act and create information by intuition. Could there be other possibilities? In fact, a source that has never been said and never thought of before can be suggested.

Rationalism (Rationality): Knowledge that cannot be doubted can be accessed through reason. Intellect as the source of knowledge is innate with certain knowledge and abilities. For example, the knowledge of mathematics is not created by the senses but by the ability of reason. Empiricism: the human mind is innately like an empty plate (tabula rasa) and the human mind begins to fill with knowledge through experience. Knowledge is formed through the senses. For example, knowledge of the taste, smell and color of Apple is information formed through the senses.

Criticism: neither rational opinion nor experiential opinion alone can be sufficient in the formation of knowledge. Knowledge requires both experience and intelligence. All knowledge of Man starts from experience, but this does not conclude that experience is the only

source of information. Without the forms of the mind, it is impossible for the experience to become meaningful. For example, the knowledge of the evaporation of boiling water is the knowledge that begins with sense and occurs in the forms of the mind.

Entuisizmiz (Intuitionism): human beings create knowledge beyond the ability of reason and experience and without any need for proof. This information, uncovered without an intermediary, is based on intuition. Knowledge from intuition is considered more valuable, although intellect and experience are not rejected to form knowledge. For example, the instinct to protect against danger or the information born to the heart is intuitive.

Al Farabi, on the other hand, thinks that the mind is a power that ranks highest among the abilities of the human soul. According to him, the ultimate goal of human spiritual development is the mind. According to Farabi, one can acquire knowledge of something through emotional perception or imagination or the ability to reason. Farabi refers to these sources of knowledge as abilities, as the property of man's existence. The mind, in other words, considers the ability to think as the most valuable in the formation of all abilities. We can actually understand "sanity" as the general scope of all its features, which can be explained as the Connectional integrality of man's abilities. Farabi is of the view that the existing structure of the world of objects subject to human perception determines the ability of man to think. According to him, there is a changing world of being that is subject to our verbs as well as the central field of the invariant, imperative, definite existence that is not related to our orientation with our ability to know, to all our verbs that are revealed. By the expression pointed by this explanation, our orientation to both fields with the ability to think occurs spontaneously, again with the self-formation-transformation mechanism.

"We need to understand the ability to think and think in more detail before Al Farabi's study of the knowledge of "intellect" reveals understanding, systems, and classification.

What are Consideration and Thinking?

His questioning of Mahmud-i Şebuster on thinking and thinking is as follows in his work *Gülşen-i Raz* with the expression "as a

recommendation to us”: “What is thought?” “What is the sign of the beginning of thought?” “What is the end of thought?” begins with questions (3). A unique aspect of the man being separated from other beings is the “thinking” being alive, the thought-human coexistence. The first question of thought, of what is the source of knowledge and thought, is a point at which philosophy of knowledge meets metaphysics. Thought we bring paraphrasing without regard to movement science; In order to obtain any type of information, but are limited to matters within its own area (objects and entities), they are working on investigating the issue. It seems that science is a selectable type of information that falls within the scope of thought. The thought is not limited only to science, philosophy, religion, and art; the common material of all these phenomena or disciplines is itself and the result of the means of expression applied by each field of science. Knowledge is a common product of mental powers produced as a result of the work of the mind’s inner power centers such as thought, emotion, imagination, memory, behavior, and continuity. The knowledge that emerges as a result of the balanced functioning of these powers of the mind can only have a potential life-healing power. The knowledge gained from the unbalanced work of these Central Powers is a kind of knowledge that does not provide a good life, without a bad mind and healing properties. The source of thoughts is the human mind through knowledge. The expression of thought is based on the relationships between people. In this way, thought is the origin of human, socialized, and like all social ones active in the historical field are formations. Thought movements in general, and contemporary thought movements in particular, in a historical framework, are the basis of the systematic understandings of individuals. Each thought has qualities that can change, differentiate and develop within itself, at different times and in different societies. The expressiveness of thoughts in the form of “movements” stems from this dynamism of changeability.

An image that falls into the center of thinking as a result of perception and intuition, an idea brings with it the essence of self-realization. In other words, every thought, idea, and idea is self-directed against the action. The reason for this is the feeling Center, which is located right next to the thinking Center, the thinking center receives various –impulse - interactions. This immediately gives

his thought the energy of feeling. (Impulse: chemical and electrical changes that occur along a nerve wire as a result of stimulation). For example, the idea of justice, righteousness is good, is beautiful; “so love justice, righteousness, or goodness and beauty, care more closely with it, question, examine, and constantly take action in the field of energy support.” Then the behavior-the movement center-offers the potential to realize this thought, supported by emotion, by turning it into behavior, into action. The fact that thought can only be revealed through one or two behaviors is due to the limited power of the thought center. Therefore, the fourth power comes into play. This power is also the power and potential for the continuity of the human mind, the repetition of the behavior, the inferences of personal characteristics, the ability to acquire habits and habits. Through these four mental potential forces, a person becomes a thought, knowledge, comprehension, and understanding and enters into a self-actualization orientation. Knowledge gained as a result of self-realization in this way is called “understanding”, “conception”, “wisdom” or “mystery”.

Knowledge and Assets

There are two lines on which human development takes place: the line of knowledge and being. In the right evolution, the line of knowledge and the line of being also develop in parallel with each other, helping each other. People understand what “knowledge” is. In addition, they understand the possibilities created by different levels of knowledge. In other words, they understand its nature. But they do not understand” knowledge “in relation to”assets” For them, “existing” simply means” being, “which is the opposite of” not being.” They do not understand that being and being can belong to very different levels and categories. Take, for example, the existence of a mineral and plant. These are different entities. The existence of a plant and an animal are also different beings. The presence of an animal and the presence of a human are also different. However, the difference between the presence of two humans may be more than the difference between the presence of a mineral and that of an animal. That is exactly what people do not understand. In addition, they do not understand that knowledge is dependent on existence.

The line of knowledge and being on which human development

takes place. It is necessary to understand information as something of an asset, not a value alone. In some cultures, the view that one can have great knowledge, for example, be a skilled scholar, but can also be low, egotistical, jealous, angry, proud, Loveless and cruel, and have the right to be accepted. This property is only the existence of one who has knowledge. In addition, people think that his knowledge is not dependent upon his being. The people of this culture in question value the level of knowledge very much, but they do not value the existence of man nor are they ashamed that their own existence is inferior. Because they do not realize that man's knowledge is dependent on the level of his existence.

The most important characteristic of Modern man is that there is no unity in himself, in his inner and outer world. Real knowledge is "knowledge of unity" and "knowledge of integrity". Non-holistic piecemeal knowledge is a disintegrating knowledge, which always undermines the existing healing power of man. Here, what is meant by healing power is used in all dimensions of the word in a broad sense. Treating people well is a healing force in not thinking badly about them. This kind of ticked-off knowledge enslaves people by always making them dependent on the object of knowledge instead of liberating them. In other words, a knowledge that breaks from the whole makes a person unhappy. It creates a barrier to human understanding of existence. Thinkers in search of knowledge of philosophy and truth have always approached knowledge with the understanding of wisdom and used the concepts of knowledge and goodness in an identical way.

The fact that existence and knowledge are together and holistic carries with it a very important feature. This feature is that knowledge has a self-healing property. The mystery is both his owner and a physician/therapist of his environment. At this point, it is useful to remind us that the concept of wisdom and physician comes from the same root. Both concepts have a holistic reference to the goodness of being in their structure. Like light, healing heals what it touches. The opposite of this is ignorance and ignorance makes it worse and brings only pain and unhappiness to its owner. The fact that this pain and unhappiness makes the human mind, life, and life worse every day is because the healing essence of knowledge is not in this type of knowledge.

Farabi describes the ability to think that connects emotions, thoughts, and concepts as follows: "with the ability to think, Man

thinks of reason, distinguishes between good and evil, acquires Arts and Sciences, and a tendency towards what he thinks accompanies it. Thought also occurs with it.” (Aydınli, 2005, p. 364) Farabi sees the most distinctive feature that makes Man human as a principle that completes the virtue of man.

Farabi explains the idea of a knowledge-based on the principle that the object should be perceptible and that the thing should be abstracted from its substance. In Farabi’s opinion, at this point, the perception of an object by reason means that the object is isolated from the substance of the mind and made into itself without means. The ability to think can perceive its own existence because it is abstract, but the ability to sense cannot perceive its own existence. Then this principle can only apply to theoretical and mental knowledge. Because according to Farabi, true knowledge is the knowledge that is theoretical and rational, while knowledge of *tikelin* does not always reflect reality. According to Farabi, knowledge without means, based on experience and mental knowledge is obtained only through reason. Because mental knowledge is more abstract and holistic than the singular knowledge of the senses. For this reason, Farabi considers the most reliable ability of man to be the reason. Man can reach the truth only with reason, and he can solve any problem with his actions in accordance with the rules of reason and rational principles. Farabi’s efforts to reconcile philosophy and religion are based on the rules of rational logic.

Farabi clarifies that the powers of sense, as well as the ability of reason, play an active role in the formation of knowledge. According to him, the surrogates of goods do not occur directly in the mind, without intermediaries. He thinks that because of the relationship between the senses and the objects, some surrogates are formed, they are transmitted to common sense and in common sense, and he transmits them to the power of appeal to make them pure and unbundled. Because of this functionality system, the data that then reaches the mind is a space for the use of the mind. The quantitative multiplicity of information data and experiences gathered from objects pointed to the knowledge base center is effective in the competence of the human mind. External senses, one of the units of knowledge acquisition of the soul, perceive physical objects as they are. Therefore, the information is ticked. The power of thinking through the analysis and synthesis of these *tikel* information data reaches the knowledge of the whole and

produces new information using the benchmarking system. In other words, information can be deciphered or resolved with information. The production of information and the re-acquisition of the produced information as the raw material for the production of new information is shaped in a 'cycle' form involving a number of processes. The loop in question is called the 'information chain'. There are functions and actors performing functions in the cycle; the knowledge and/or information that each actor has determined the essence of the function that he or she undertakes. Therefore, the raw material of the information production process is information and/or information.

Farabi thinks that the mind cannot establish a direct relationship with the world of physical objects, but that it is indirectly related to the world of physical objects with the help of the senses in the function of connective totality. The philosopher's determinations about human minds are shaped by Aristotle's analysis of the understanding of reason.

According to Aristotle, man is an entity consisting of two distinct elements, the soul and the body. The body is matter and the soul is the form that forms it and gives it the "human" quality. Therefore, the spirit, which is the principle of life, is the purpose, and the body is the instrument. The spirit, which is the nature of the purpose of the body, gives it the ability to move and guides it towards a certain purpose.

Aristotle removes the soul-body separation seen in Plato, treating the soul and the body as two separate elements of a noun. Arguing that the soul is not composed of parts, Aristotle states that the soul has three functions: plant, animal, and mental. The herbal spirit regulates the vital functions of human existence such as birth, growth, nutrition, and survival. The basic function of the animal soul is sensation. The third and final function of the soul is reasoning. According to Aristotle, the most distinctive feature of the human spirit is that it is endowed with reason. The mind is divided into active and passive. The passive mind is dependent on the senses; it compiles and collects the data provided by the senses and puts them in order. On the other hand, the self-governing active mind universalizes the information obtained by experimentation, abstracts the images from objects, and thus attempts to reach science.

We may need to look in some detail at what is the purpose of explaining the mind, which can produce information with the

expression of Aristotle, in two groups: “passive mind” and “active mind”. According to Aristotle, the passive mind, which is the power and ability of the human self, can be nothing but power. Aristotle explains this situation with the example of a plate on which nothing is written. “When you are born, the human brain is “tabula rasa,” meaning an empty plate.” How will this passive mind, which is unaffected, unchanging and has nothing in common with objects, function in obtaining information? Aristotle aimed to overcome this point by using the power-verb distinction. According to him, the power-verb relationship that exists in nature is a valid principle within reason. The passive mind is the active mind that takes action from its force state and is completely separated from matter and continuously active. Just as light allows the perception of colors and shapes in nature, the active mind also enables the passive mind to act and produce information. “Besides the close similarities between Aristotle’s active mind and Farabi’s active mind, there are points where they differ. Aristotle’s view is that he accepts the active intelligent God. In Farabi, the active mind is a metaphysical entity from the possible entity class.” (Bolay, 1986, p. 92-97)

Al Farabi’s explanation is that he classifies the mind as two groups: “theoretical mind” and “practical mind”. Characterizes the type of mind that allows man to reach theoretical knowledge with the definition of “theoretical mind”. The mind within the information network of our lives, which enables us to obtain the necessary information for the convenience of life, is considered as “practical mind”.

Our detailed examination of Farabi’s classification of mind types will allow us to understand his philosophy as a whole, which he intended to convey.

Practical Mind

According to Farabi, the practical mind is a stage of the system and power of thinking. The thinking practical yeti refers to actions that human beings can transform from one state to another. It also enables people to observe the movement of information in their life more clearly and to reach awareness and evaluate their choices according to this observation ability. For this reason, Farabi practically thinks of the mind as a function connected with the Will property of man.

According to him, practical reason is derived from the experience of actions and the analysis of what is heard. This yeti helps man win some pioneers. "In other words, it is a power that determines whether the things that man wants to do are possible to be done, if possible, how that action should be done, and what actions should be taken or not." (Aydın, 2003, p. 64)

According to Aristotle, every wish is the instrument of a purpose, that is, desire gives rise to purpose. This goal also activates the practical mind. The task of the practical mind begins at the point of detecting tools to reach the object. Because of the purpose of the practical mind in action. (Aristotle, 1999, p. 184-190)

Farabi divides the practical mind into two parts in itself:

1- It is about practical intellect, techniques, and Arts, which is about skill ability. This power is achieved through the professions and arts such as surgery, calligraphy, carpentry.

2- The practical mind, which is related to inference, is concerned with thinking thoroughly about the areas of action, examining and creating some conclusions.

The practical mind can become tumultuous to a certain extent by following actions that need to be done and done, based on singular propositions based on predecessors. Unless these mental experiences turn into action, they remain in the potential state of mind. This mind, which is in an operational state, provides continuity by increasing the gains of the experiences in a person's life. According to Farabi, the purpose of the practical mind is to achieve happiness. Because of this explanation, the practical mind is connected with every stage that requires the human to be present in order to gain happiness.

Theoretical Mind

Farabi describes the theoretical mind as the transformation of the essence of the soul into the ability of reason by developing and maturing. "The spiritual mind is the ability to complete the of the soul and bring a truly intelligent ore to ha-line. There are steps of this mind: sometimes it is the divine mind, sometimes it is the real mind, and sometimes it is the exceptional mind." (Aydın, 2003, p.115)38

The theoretical Mind is the kind of intellect in which knowledge is acquired not by research and comparison, but by birth itself, by the

principles of science, such as the integral, the obligatory precursors, for example, the quantities that are greater than the whole part or equal to the same amount, are equal to each other. “His precise knowledge of these is a proficiency (intention) which has occurred for him. Here they are, starting from the people themselves, to make the people (submittal) are the things that get there without the knowledge of other speculative assets that case.” (Farabi, 1940, p. 40-41) In summary, the theoretical intellect is the ability to make choices about truths or abstract objects, extracts, and alleles in a direct and UN-mediated manner.

The revelation of the human consciousness program is an ability acquired through the continuous experience of the human being, which is acquired from the nature of creation or childhood, and from which central knowledge structure and how it comes from. Farabi describes the ability that causes man to gain such knowledge as a “theoretical mind”.

Farabi considers the ultimate goal of man to be the understanding of the nearness of beings (with the real reality of existence). He evaluates the theoretical mind in two different senses, which he considers necessary to achieve this goal. These:

1- It's the first information that one obtains without knowing exactly how or where it came from.

2- From this first information, the information is reached by thinking, researching and making inferences.

Farabi refers to the person who can perceive the knowledge of the whole and reach it at the center of his life as having gained the most important part of happiness. Because he is a person who has experienced the highest level of knowledge with theoretical intellect and has experienced his awareness. The person who has experienced this point is the one who reaches his own true knowledge of life and speaks with the language of life. He reached the awareness experience of difference through his own knowledge of life. Farabi thinks that the person experiencing this experience has acquired a different ontological status. At this stage, the mind begins to perceive the image-shaped thinkers that it acquired through abstractions in the earlier stages as operatic thinkers. That is, it can comprehend the thinkers in itself without any connection to the matter. The man reaches the level to comprehend the operational considerations of the super-lunar universe, which are completely isolated from matter. “Thus the act of

knowing the subject by means of the theoretical mind goes beyond the objects that are heard. The spiritual mind, formed by the development and maturation of the matter of the soul, increases its perfection one fold more by evaluating the impressions from the senses in the subject-object relationship and transforms into a three-stage mind.” (Aydm, 2003, p. 117)

Thus, he reaches a power of understanding that can relate to Beings more perfect than himself. Farabi refers to the knowledge that is formed at all levels of the three stages in this type of mind, in a sense, as the mind that is endowed with knowledge. It is necessary to understand Al Farabi’s characteristic, and the most important knowledge of this feature, from the most basic, even the deepest, of the “concept of reason”. Studying this system and its dimensionality, which we can define as the most important field in the Farabi information theory, is very important in terms of the success of the path we aim for.

Potential Mind

Al Farabi, “theoretical mind” and “practical mind” by examining the human mind in two parts, the first step of the theoretical mind with the expression of potential mind (force mind) dimensionality has gained. This dimension of the theoretical mind, defined as the potential mind (force), has the ability to know alleles and to perceive minds, even though it has nothing like an empty plate. Farabi considers the reason why this mind has been given a material adjective through the relationship of connectional integrity, with the analogy of this state of mind to the first state of matter that has never taken shape. This first level of the theoretical mind, which emerged with the maturation of the essence of the soul into the potential mind, is also characterized by the names of force intellect or passive intellect.

Farabi’s potential reason, “Potential mind is either self, or a part of the soul, or one of the powers of the soul, or power capable of abstracting surrogates from all existence.”(Farabi, 1940, p. 42) described as. In his view, the potential mind is a potential power that can be put into action at any moment. It points to the power at Man’s point.

Farabi refers to this dimension of the mind, the essence of the self or self. This mind has the ability to take not the substance of all beings, but their nature and their surrogates, and to transform them

into their surrogates. The moment the potential mind begins to receive surrogates, it becomes the operative mind. "According to Farabi, this mind is in any way like wax, which can be printed on the seal and can take the shape of that seal, or it is like blank paper ready to be written, ready to receive the information." (Aydin, 2003, p. 119)

In summary, the potential mind is a material ability that exists to receive the designs of thinkers. Farabi considers the potential mind as a material mind as well as potential thinkers. He finds the principles of these potential thinkers inadequate and argues that they cannot be self-efficacious thinkers. In order for these to become operational minds, they have to emerge from the potential situation and transform into action. For this transformation to take place, absolute power is needed. This power is an active mind.

The potential mind has the ability to acquire information, but it needs an active mind to produce information. Without the influence of the active mind, it cannot produce information by taking action and abstracting. Farabi likens this situation to the fact that the sensory organs of newborn child work and begin to hear and see. After a short period of time, the baby's external sensory organs begin to work and begin to sense the sounds and images around it, and it is unable to isolate and make sense of these sensations. The potential state of mind is like a newborn baby, unable to isolate and evaluate what it senses. In order for the mind at this level to take action, the contribution of the active mind is required.

According to Al Farabi, what is considered in the potential state must be reasoned by the potential mind in order to become operative. He has provided the necessary explanation for this situation by exemplifying the relationship between the sun and the eye. "The landslide mind, which is *Bilkuvve*, is like the eye. The contributions of the FA'al mind are also in the state of sunlight. Just as the visual feature in the eye, even though the object has the visual feature, the visual event cannot occur in all circumstances. Light is needed for the vision to occur. The eye sees force, objects and colors force are visible. It is the light that makes them truly visible and visible. In the same way, the mind that is force, with the contributions of the FA'al mind comes to the state of the real mind." (Farabi, 1990, p. 102)

The process of transformation of the potential mind into the operative mind continues until one concludes that the ability to think

comprehends and turns thoughts into action. In this period, the mind becomes the operative mind according to the thinkers it has grasped. Farabi's philosophy of knowledge, not only the potential mind but also the operational mind and the acquired mind cannot acquire knowledge without the influence of the active mind. I believe here that the mechanism of Reason explains in the most understandable way the mechanism of functioning of the universal trigger system.

From this point on, we can conclude that Farabi's human mind cannot produce information alone and that in order to form knowledge, the active mind, a metaphysical being, needs all the characteristics and the effect of the functioning of connectional totality. According to Farabi, knowledge is the result of collective actions by the senses, the mind, and the active mind, which is a metaphysical entity.

The second step of the theoretical mind, with another aspect of dimensionality, is the operative mind. We can see the gains of operational intelligence more clearly in the light of the knowledge we have acquired so far.

Pragmatic Mind

Potential mind, the actual intellect (mind actually) by conversion to information that is independent of the material reaches the mind by abstractions and universals information wins. At this stage in mind, concepts and reaches the point to observe all airports with spatial orientation information. actual wisdom with this stage that they thought the same thing, which becomes known performative potential of universal mind becomes both subject and object. Farabi's operant mind, all copies of the actual state that knows and accepts that it is considered the same as on the perception of the mind and pragmatic thinker's mind that he was the object. In short, we can understand the mind of the observer himself with this statement. Aristotle's mind actually adopted is the identical object. (Aristotle, 1999 p. 166)

According to Farabi operant's mind, becomes thought of being and existence is grasped by the mind. Because "Being with what is by common between the thoughts. Being able to understand the mind and through surrogates can turn to their own nature." (Türker, Küyel, 1969, p. 129)

They are thought to exist outside the soul in the potential mind stage, in the form of surrogates in the matter. Their state after being operationally considered is not like their state in the matter. These are

thought to be operative because they are also the operative reason. This level of intellect will increase its effectiveness as it gains potential consideration. These thoughts will be in a state of mind.

In each stage of the process of acquiring knowledge through experience, the operative mind becomes the acquired mind. The subject knows and acquires knowledge as a result of perceptions and abstract thinking. According to Farabi, this subject comprehends the mind and objects other than himself in the sense of contemplation. But the grasp of the sense and the grasp of the mind are different. Because the mind has a more sensitive structure than the things and objects imagined. For this reason, the object in the outside world and what the mind envisages are not the same thing. Farabi tries to explain this idea with examples. The formation of an image in anybody means that the body undergoes a certain effect and change. This kind of change, for example, is when warming ice becomes water. The same is the case in the formation of any image in the senses. When the sensory organ communicates with the matter, the state of that matter and its shape in the mind are perceived. But the shaping of something in mind happens without direct communication with the matter. Therefore, the object that is heard is different from the object that is thought. According to Farabi: “when the human mind grasps the senses through surrogates, the barriers between being and thought are lifted and being, thought or thought becomes being. In this case, the surrogacy gets rid of certain categories such as time, place, situation, quality, verb and indignance that it needs for its own existence.” (Aydm, 2003, p. 123) In this case, the difference between being and thinking has disappeared. Upon completion of this transition, “nature, isolated from Reason and matter, gains a different ontological status.” (Sayılı, 2000, p. 10) Farabi considers this stage to be a transition from the degree of feeling to the degree of reasoning.

The mind subjects these perceptions to the work-lemine of separation, consolidation, and grouping, which are the basic principles of the mind. For example, flower perceives triangular objects as a mind, while identifying the distinctive features of these objects. It combines the common characteristics of these items with the likenesses of that item. When viewed from a different angle, for example, fluency water refers to three angles and three edge triangles, although the flower of vitality does not show exactly. In this process, the mind moves away

from the object and decreases its bond with the object. But the mind moving away from the senses approaches the mental entity whose formation is being completed, that is, the thought. The mind that ascends to this stage has both brought the image of the external object to its own level and has also fulfilled its existence. Fahrettin Olguer refers to this mind as “the mind that actually works and understands.” (Olguner, 1987, p. 52)

Gained Mind

Farabi states that in Al-Medinetul-Fazila, man will reach the acquired mental stage when he thinks of all possible thoughts. In this work, Farabi makes a classification of the human mind, abstraction, most or all of the intellectual thoughts known to have reached the stage of the acquired mind. The stage of the acquired mind brings with it the thought of incarnate beings. Thus these beings, by their nature, are real objects of thought.

According to Farabi’s determination of the transformation of the human mind towards classification, the potential mind, the senses, the first thought, and the active mind comprehends certain things and transforms into the operational mind. In order to reach the level of acquired intellect, the stages of potential intellect and operational intellect must be completed successfully. We can understand the function of the dimensionality of mind in connectional totality, which is explained here as classification, that each dimension has a complementary functionality.

The operatic mind comes to the dimension of mind acquired by perceiving abstract objects, abstract forms, and thoughts that reach it from the external world. The mind at this stage has no relation to sense perceptions and matter. In this dimensionality stage, the mind is in the form of surrogates obtained through thinking. In this act of reason, surrogacy is a common entity between matter and thought.

Farabi’s explanation of the acquired mind is in a different state from the operatic mind in terms of perception. The mind at this level comprehends the thoughts, the non-matter surrogates, which are purged of matter by the operatic mind directly as it grasps itself. Farabi describes his determination in this dimension as follows: “the actual mind in the case of the passive mind (mind-I münfa’il) has attained perfection and

has become the actual mind because it has grasped all the intellects. For any human being who has perfected the passive mind as a result of his understanding of all the intelligences and thus becomes one and the same thing as the actual intellect and the actual intellect with the actual intellect, gains a real intellect that is superior to the passive mind in terms of order, more perfect than it is, more independent of matter. This mind is called the acquired mind". (Aydın, 2003, p. 126)45

In a person at the level of acquired intellect, the functioning of self-will towards thinking is observed to be revealed. At the same time, the operational mind becomes one and the same thing by becoming a state of unity, just like matter and surrogacy. The mind of the subject, according to the dimension it has reached, is in relation to the first and the next. According to Farabi, the acquired mind is the image of the operational mind, while the operational mind is the substance of the acquired mind.

Farabi's subtlety in each dimension is based on the details; the relationship between the human mind types is found in a hierarchical order. Within this hierarchical order, the mind that is far from matter is the acquired mind. This sequence continues as the operatic mind and the potential mind.

Up to this point, the conclusion we can draw from Farabi's explanations of the functioning of reason and knowledge may be as follows: the details of the classification within the framework of definitions and concepts brought about by sectional perception functions, or its examination in separate dimensions, should not distract us from the knowledge of "Universal Mind". In order to give a little more clarity, perhaps we can use a phrase like: "in a single square picture of the whole mind, all its features are revealed by different reflections". This approach should be seen as the first step towards deeper thinking towards the reality of The Holographic Universe. (Divisional mind with dimensional depth in the reality of universes within the universe...)

"As such, there is a material realm consisting of the image united with the kingdom from the first matter, above it is a series of levels that rise up to the conscious mind, the conscious mind and the pure mind. In this highest order of self, the FA'al mind, which is in the first step of minds that are separated from the matter in every aspect, is reached." (Aydın, 2003, p. 127)

According to Farabi's determination, human acquisition of knowledge takes place in an action formed by the active being of the soul and the subject-object and the active mind. In other words, the human soul obtains its competence through the relationships it has established with objects at various levels. The realization of these relationships is through the contributions of the active mind. The human being in the material universe, becoming competent and able to communicate with a metaphysical being, requires a process of spiritual development.

According to Farabi, the highest level of intellect that the human soul can reach in this hierarchical order is the perceived level of connectional integrity between active mind and knowledge, which corresponds to the sum of all thought surrogates. Farabi sees this top stage of the theoretical mind, which applies to some people (the rare case of observability), as the last ontological level that man can reach.

It is the ultimate level of competence and happiness that the perception of the person who can reach this dimension as a knowing subject is revealed at the highest level. As a result of this connectedness, the subject of the action is not just human. Because in this relationship, a bi-directional subjectivity emerges from the reflection of the active mind in the realm of verbs. The person who can realize himself in this dimension reaches the point of "love and inspiration" and is born into the realm of infinite and limitless truth.

Reflection of Active Mind in the Formation of Theoretical Knowledge

The matter is considered to be intertwined with the dimension that is signified as the mechanism of human reason. "mind", which is the characteristic of the purpose of human creation, is the source of knowledge and power of knowledge. This effective principle, which brings the human mind in the state of power to the field of the verb, is called "active mind". The active mind has been defined as "the principle that makes man's power of thinking and knowing functional and gives him the mental objects (Ma'kūlat) which are in the form of a verb in the material object and in the intangible realm." This relationship between the human mind and the active mind is called joining in Islamic philosophy. The active mind can be expressed with

a distinct dimensionality that is not directed towards any material entity and cannot be defined by the realm of verbs. The common thought of philosophers interested in Islamic philosophy is that the theoretical mind, which they describe as an ability of the soul, cannot produce information by itself. They mentioned that the human mind needs the help of the active mind, which is an Ontic entity other than the human mind, in order to create information. The development of the human mind and its enlightenment through knowledge has been one of the most fundamental issues of Islamic philosophy. The fact that the theory of reason is related to metaphysics, theology, and morality besides psychology and epistemology further increases the importance of the problem.

Farabi describes the active mind as a surrogate not found in any substance. The active mind is an active mind that resembles the acquired mind. The active mind is the causative factor that activates human abilities in the transformation of the potential mind into the operational mind. Farabi states that the active mind cannot be considered creative even if the matter is revealed as a surrogate and in the realm of verbs as the transmitter of surrogates. According to his opinion here, he brings the explanation of “an entity created from a group of possible entities”.

The duty of the active mind is the power that exists according to the dimension of this effort that is revealed and that the minds that question the knowledge of the truth, strive to learn what they do not know. The questioning brain reaches the depth of its knowledge of Truth at the rate at which it can reach the power at this point. And he encounters the most perfect state of being himself. In another phrase, “he realizes the dimensionality of being born to him, of gaining his reality with happiness. To be able to experience the awareness of the active mind; an experience that the dimension exists in itself, independent of the world of matter and the realm of verbs, without needing anything such as body, matter, and Arase. This is the reality of life, and this level of maturity maintains its continuity.

It is necessary to understand very well the importance of the function of the active mind in reaching the reality of human knowledge. The active mind is revealed by the function of connectedness between the metaphysical realm of being and the physical world of being. The active mind transfers its own competencies to beings in the sub-

lunar universe. It gives people the power and principles of knowledge to reach competencies that they cannot reach on their own. These principles are considered by the first knowledge to be the thinking power of the soul.

At this point in time, can we explain that we understand the dimensionality of the active mind with the following words? On the ground of the philosophy and science studies of Al Farabi, which have made great advances, we can approach the subject scientifically as a result of the discoveries made by leading scientists like Ibn Sina up to the present day.

“From matter to energy, from gene to thought, from the brain to mind, from ‘me’ to reality in our essence, to absolute power’ to happiness”. These transitions open the doors to a different scientific understanding so that we can reassess that thought is superior to belief and matter. The thought is superior to Gene, faith, and matter. Because it has the ability to shape matter, biology, and consciousness.

As we reach the year 2020, big changes have taken place in our understanding of brain - consciousness – mind. Many of us are aware of the great transformation that science confronts us with. This innovation is the transition from neuron theory to holistic information network, “connectome”, the theory of Neurosurgery. According to this, we are faced with the knowledge of an information system that consists of 100 billion neurons, not the brain, which is the organ that constitutes consciousness, but with 2 over 100 billion possibilities. Even though this information reaches us as the language of life, with its scientific revelation we can reach its deeper point. According to the scientific expression here, the brain is the organ that creates the mind. Neurosihin is the interface between the brain, which is flesh, and the mind, which is the whole of the information network. It is a powerful network of organizations and their functioning that seems complicated by the surplus. It is not the human genome, but the neurosis “connectome”. The understanding of the “information networks of the brain” that this explanation reveals has taken people from the boundaries of the brain, which is the organ, and brought them to the limitlessness of the mind, which is the information network.

The concepts of reason, Intelligence, Logic, and consciousness are first and foremost based on knowledge. All living beings, and even in our social life for all of the assets of all other abstract and concrete

entities (subject, object, Symbol, and concept, together with natural and social events, detect facts and information on formations, functioning, re-producing, re-form and content, giving and understanding as to the significance; touch by making all this information meaningful and indicatively a portable system that converts to the “one” consciousness asset is the people. The mechanism that carries out all these operations, like biological systems, is not concrete. It’s a mental mechanism that’s hand-held and invisible to the eye. Although it is not possible to directly testify to this mechanism, its output can be understood, in the sense that it can be touched, as the feature that makes Man human. How biological systems; circulatory, digestive of the system are subsystems of the system of the mechanism in the same way that an upper organic mental sub-systems, parts – components; (1) intelligence, (2) Intelligence (3) logic, and (4) consciousness. (In Farabi thought; human and intellect’ by expressing concepts such as;

The first is the delicacy of the lunar realm; the second is the delicacy of the sub-lunar realm.

Mental Mechanism as Information Processing Process

We think that the first step of our search, which begins with the question of what is life, should be the process of mental mechanism and the language of life of knowledge. Whether it is an ordinary or unusual everyday activity or a scientific activity, all human behavior is revealed by a mental process. The behavior of other living beings is usually based on the result of a certain factor, that is, the revelation of the features of creation. Only the behavior of the human being involves a mental process based on the dimensionality of the mind, i.e., the activities of the whole mind.

“Then the imagination of the soul and the desire depending on it develop. Therefore, a second will develops, which a desire is born of imagination. After the formation of these two wills, with the contribution of the active mind, knowledge is revealed in the thinking power of the soul. With the emergence of this first Knowledge, the third will in man, selection (old), is revealed.” (Aydm, 2003, p. 132)

If we define the active mind as a cosmic power, we need to examine the functionality of the Universal Mind, which processes information, which is pointed out as the properties of human creation. Al Farabi’s

statement 'The world is the big Human, the human is the small world' gives us the principle as a facilitated road map to investigate human competencies (all the features that are evident in life) with reference to the macro universe and micro-universe. This principle is from the point of formation of the first knowledge and the first thought that exists in the thinking part of the soul. The active mind can be determined after the revelation of such powers as sensation, desire, desire and will in man. The first information that falls from the active mind to the thinking power of the soul depends on the existence of the power of choice, which belongs to the system of the selection process, which is born of the theory and intellectual virtue. The human self-derives its self-actualization functionality from the power at this point. In this sense, Virtue and happiness are unique to man, and only through this can man become the owner of moral concepts (Good, Evil, Virtue, Happiness). When one reflects this reality of self as a choice in life, all choices such as happiness – unhappiness, virtue – virtue, reward-punishment, praise and bustle gain meaning in the language of life. When the functioning of all life begins to make sense in Man, Man begins to observe all the features in himself and becomes aware of the power of choice. In summary, the reality is revealed that happiness is not a concept that can be sought and found in an external life by searching.

“Maybe the secret is in essence, from Essence to Essence, from myself to myself... The power of my point.”

In Farabi's philosophy of knowledge, the process of acquiring knowledge starting from the five senses continues with his investigations into the dimensions of the mind. Farabi continues his questioning advice on the reality of the knowledge revealed as a result of the sensation of the five senses and the reasoning of the mind in three stages. We understand that we cannot reach a conclusion that we can be sure of here. Because, according to Farabi, in order to obtain real mental information, one must communicate with an entity other than himself, the active mind.

Even though Farabi has stated that some mental information is formed as a result of the development and functioning of the mind in man, he thinks that this information cannot be of complete accuracy

and cannot be said in this case. He explained the necessity of a second phase of mental action outside of the human being in order to obtain the correct information. Farabi refers to the active mind with his statement here. Farabi's need for a metaphysical being to obtain precise knowledge suggests that he also places intuition among the sources of knowledge.

We can try to understand Al Farabi's last explanation above in this way: Aristotle said that man was a "smart animal." William Shakespeare wrote of man in Hamlet that he was "noble to the side of reason, endowed with infinite talents". The classical economists, Stuart Mill, and Adam Smith believed that people would make their decisions by "maximizing" the benefit facing them.

In contrast, Bertrand Russell, with his subtle humour typical of the British; "man is said to be an intelligent animal. All my life I have searched for evidence of this but I have not found it." Considering the decisions that people take at critical times of life, such as danger, threat, risk, crisis, interest, it is worth considering the right side of Bertrand Russell's opinion. It would be appropriate to start thinking in this direction through the anatomy of the human brain.

The first structure of the brain that completed its development about 500 million years ago is the posterior (or lower) brain. This region is the structure in common with reptiles and is responsible for respiration, body temperature, body fluids, and self-functioning (respiration, heart rate, etc.) systems. The midbrain region on top of this structure coordinates the senses of vision and hearing and hosts relay stations on the subject of danger, threat, and jungles. The forebrain (prefrontal region) above them contains human-specific functions such as reading, writing, calculating, symbolizing, reasoning. The emergence of man on the world stage is a few hundred thousand years, and the emergence of language, abstraction, conscious thought and, ultimately, culture does not exceed a period of fifty thousand years. It is worth remembering that the polished stone age, which we read in the history books, dates back about 7000 years from today and the mining age 5000 years ago.

According to Gestalt psychologists, our consistent perceptions are the ultimate result of the ability of the brain to derive meaning from the characteristics of the world, and environmental sensory organs can detect only limited characteristics of these traits.

The reason the brain can make sense out of the limited analysis of, say, a visual scene is that the visual system does not record scenes in a passive way like a camera. Rather, perception is inventive: the visual system transforms two-dimensional patterns of light that fall into the retina of the eye into a logically consistent and stable interpretation of the three-dimensional world of senses. Complex prediction rules are placed in the neural pathways of the brain, which—thanks to these rules; the brain distills information from relatively poor signal patterns that come with nerves and turns it into a meaningful image. Therefore, the brain is a perfect machine for solving ambiguity.

In summary, the main task of the brain is to process data from the senses through an internal operating system, allowing us to be in tune with environmental factors in our outside world and changes in our inner world. In summary, the brain is the mechanism by which connective integrity works, by analysing the incoming information. We have been able to approach this system with science, which is extremely complex, which we have not yet understood.”

Cognitive psychologists have demonstrated this ability through the error of the eye, the brain’s misinterpretation of visual information. For example, an image that does not contain all the lines of a triangle is still seen as a triangle, because the brain waits for images to form. The expectations of the brain are placed in the anatomical and functional order of visual pathways; these expectations are derived in part from experience, but often from the innate nerve cords of vision.

You need to get inside the brain to understand people’s decision-making processes. Brain research is done today with a tool called fMRI (functional magnetic resonance imaging). This tool detects the blood flow in the brain that occurs in certain situations and converts it into an image. George Loewenstein, an expert in Behavioral Economics, said: “much of the brain is under the influence of automated processes, rather than conscious thinking. Therefore, the vast majority of the processes that take place in the brain take place under the influence of emotions, not thinking.” One hundred years before this determination, American journalist and writer Ambrose Bierce expressed the same idea as “the brain is the organ we think it is.” In the process of evolution, the human brain is built to focus on the “things” that make life easier and to avoid those that appear harmful. The human brain processes its responses and decisions in two separate regions. The first is the “feeling brain”,

where the lower and midbrain structures, which are an older region of the brain in terms of development, are effective; the other is the “thinking brain”, which examines the issues. The ancient structure, located at the base of the brain, is fast, powerful but reactive, and therefore “mindless.” On the other hand, the higher-minded brain is slow, weak and considers itself “intelligent”. Decisions in the face of the stimuli that promise danger, threat, risk, anxiety, reward, welfare come out of the brain that feels fast and strong and is then transferred to the brain region that examines and “thinks” (thinks) for support on strong grounds. The common view that people’s emotions are in the right brain and their logical thinking processes are in the left brain is valid only to a limited extent. Because the two kinds of thought processes that human beings have been conducted by their down and above structures, rather than being governed by the right and the left of the brain. We now know scientifically the fact that the main processing center of our thoughts, our emotions, our perception, our dreams, is different in every person.

KAYNAKÇA BELLEĞİN PEŞİNDE-In Search of Memory/
The Emergence of A New Science of Mind Yeni Bir Zihin Biliminin
Doğuşu - Eric R. KANDEL (Prof. Dr.)

The Relationship between Knowledge Power, Intuition and Mind

According to Farabi’s determination; reflection and analysis of the image of being through thinking, the power generated by the subject and the object is the same center. The Center reveals information according to its own stages of each dimension. When Al Farabi came to the conclusion that human knowledge is the result of the act of reason, he examined the thoughts in two main groups:

1- They are thought of as potential intellects and operatives in terms of their origin, and they are considered surrogates of beings that are completely free from matter.

2- The image of beings that are not operationally considered in terms of their origin.

Thought surrogates reach the mind acquired by the human mind through various stages of abstract-lamp through the lower abilities of the soul. The human mind, which is at the stage of the acquired mind

dimensionality, understands itself or operationally thought as an abstract one. This insight constitutes the highest level of theoretical thinking. The subject performs this activity independently of the substance.

“In this order, the mind knows abstract beings not through abstraction, but through an act of mental intuition. The abilities of sense and imagination, which are the AIDS of the deductive mind, are disabled in intuitive comprehension.” (Aydm, 2003, p. 134)49

In Farabi’s opinion, certain and reliable information here is intuitive knowledge beyond imagination, which is the margin of error. He sees intuition as a source of knowledge. It defines intuition as a tool for understanding information directly. By the method of intuition, the subject knows suddenly and suddenly. We can consider the theory of knowledge of The Thinker, which is based on enlightenment from the cosmic minds, as knowledge of metaphysics, as knowledge of intuition.

Farabi’s understanding of intuition does not completely eliminate the mind, he sees intuition as the whole functioning of the mind. Although intuition serves to sense and reason, it also accomplishes abstraction. Perception functionality, depending on the senses and mind, enables the comprehension of things. With intuition, we reach the knowledge of the universal system, its functioning, and all the Universal Features Revealed by this process. Intuition, which depends on theoretical thought, helps us to understand the principles of things. So we understand abstract and distinguished shapes. Al Farabi thinks that reality, the truth of knowledge, is built on such knowledge.

Farabi states that man can obtain divine information from the central source, which can reach the mind, from the simplest dimension of reason, which is pointed out as the highest dimension. Philosophers or wise persons who are at the level of acquired intellect reach the comprehensives in the field of abstract beings through the act of feeling. Farabi accepts knowledge formed by the fall of feeling, which is the aspect of the functionality of the universal system, as definite knowledge. Farabi accepted that the human mind, with the contribution of the active mind, can pass beyond its borders with sources of information such as intuition and acquire some information through these means.

Those who realize their own reality at its core can transcend its boundaries. Perhaps here, with this valuable knowledge of Al Farabi, we can solve the secret of self-actualization.

By reaching the virtuous City, we can reveal our absolute happiness and experience life more freely as virtuous people.

As a result, we can say that Farabi took the subject of knowledge, which he developed based on Aristotle, to a progressive and mystical dimension. Here we have to ask ourselves, how did Farabi give certainty to information that is attuned to the connectedness of the mind obtained through the function of intuition? In this case, how are we supposed to scientifically understand today? Where does intuitive functioning exist in our visceral? Where is our universal communications field? Again, we need to consult the philosophy of Neuroscience. Because here are three points pointed out by Al Farabi; intuition, reason, precise knowledge!

It is important to look for a more or less robust outlet when obtaining information. Because without a solid foundation, the mind cannot establish reliable, general knowledge. In the end, all information is based on a solid foundation. As the mind obtains information, it seeks a solid foundation, and from there it obtains information by moving. It is worth noting that the search for a solid basis here is limited only to information theory. As a result, we can say that this premise is about the value of information. Is there really a general truth in the certainty that no one can doubt? If so, how do we get these facts? Is there any accepted method of obtaining these exact truths? In the history of philosophy, there are many answers to all these questions, either positive or negative. At the root of these answers lies the effort to uncover the question of “whether there is a definite starting point”.

For the reasons mentioned above, intuition is seen by some philosophers, mathematicians, and logicians as the most important tool in basing their systems. For this reason, intuition has a very wide scope of discussion. The two most important reasons why the subject of intuition is addressed in philosophy and logic are that information theory has become the most fundamental problem of philosophy and different logic systems have been established alongside classical logic. Especially with Descartes, that intuition stands out in the basing of knowledge; in the establishment of new logic systems, we see the application of intuition in the determination of the axioms and principles on which these logic systems are based. Because axioms are not propositions reached by proving. In addition, we can't logically

deduce them. If so, the accuracy of the axioms is known in another way than deductive inference. That way is intuition.

Descartes has suggested that the human mind is different from the physical world in order to maintain the thought of Free Will and is not subject to its laws. From his point of view, a human being consists of two elements: body and soul. The body is nothing more than an ordinary machine, but the soul is beyond the rule of scientific law. Descartes was very interested in anatomy and physiology and considered the tiny organ at the center of the brain, called the pineal gland, to be the location of the soul. He believed that the pineal gland was the place where all our thoughts were formed and the source of our free will.

In the 17th century, Descartes said, “it is a gateway between the body and the soul” for the pineal gland, which is very well known and used very efficiently by ancient civilizations.[4]

Today, the majority of people are unable to use the pineal gland because they do not possess the mystical powers that ancient humans possess and cannot perceive other dimensions. Even today, the pineal gland is believed to be the home of our soul, the gateway to the universe and higher dimensions. It is also called “Third Eye” or “eye of the mind” because it is very similar to the round of the eye due to its structure. Its internal structure is similar to that of the retina. For this reason, they called the pineal gland “the All-Seeing Eye” and painted it over \$ 1. We can also see the same eye picture in mason emblems, wall paintings of Ancient Egypt and paintings of the head of the Horos.

The pineal gland material science progresses over time the truth began to be ignored, science has remained indifferent to this issue. In 1958, an American dermatologist Aaron Bunsen Lerner, unless separate the hormone melatonin from the pineal gland, science pineal gland entry on the agenda and after that year, especially in 1960, intensive work was started on the cloth.

The pineal, an internal secretory gland in the brain of vertebrates, is a structure the size of a pea, weighing 10 grams, and is the center of our biological clock. Although its weight is only between 100-180 mg, it is known as the most bloodletting organ in our body after the kidneys. The Shape of the pineal gland resembles that of a small pine cone and is located in the middle part of the brain at the confluence of its two hemispheres. It is red-gray in color. This gland, which secretes

hormones and neurotransmitters such as melatonin, serotonin, and DMT, which should maintain a healthy and balanced life of the body, also attracts attention because it is the only non-symmetrical structure in the brain. Every part of the brain is symmetrical. So of all the parts in the brain, there are two in the brain, which means everything is double.

The pineal gland is an exception. In the brain, there is no other like, that is, identical twins. Therefore, it is an organ that works independently within the brain. It is not part of the brain.

Occultism researcher Manly P. Hall writes about the pineal gland (or pineal body) as follows:

“There is a small gland in the human brain called the conifer body, which is the sacred eye of the Ancients and corresponds to the Third Eye of Cyclops.”

References: Stephen Hawking – Leonard Mladinow, “Grand Design”, Doğan Kitap, Istanbul 2012, 7th Edition, p. 31.

These three important points pointed out by Al Farabi are “intuition, reason, exact knowledge”, which we think is an important key that will open up an important roadmap, sign stones and doors for how we can move forward in today’s field of Psychology and the field of Philosophy of Mind Science.

The pineal gland, which allows us to obtain preliminary information above, opened a door to our inquiry about “intuition - knowledge - intellect”.

“Psychology in Farabi” and” philosophy of mind in Farabi, neuroscience, neurophilosophy “ will need to do a wide range of studies.

OUR THIRD SUBJECT AT THE UNIVERSAL AL FARABI ACADEMY

PHILOSOPHY OF MIND IN FARABI

In Al Farabi's works, in the information flow system he established, we may not see the philosophy of mind under a single prominent title. One of the reasons for this is because of his philosophy, which he refers to like the language, the flow and the functioning of life, is examined and conveyed in a very wide range of fields. We can understand that he wants to transfer the knowledge of the universal system by intertwining the method of life with the direction of the functioning of philosophy, science, sociological methods, showing that life is perfect by itself. Therefore, we have to think of Farabi as a system philosopher (with his many valuable works that exist in all fields of philosophy in metaphysics, medicine, physics, cosmology, music science, epistemology, ethics, logic, politics and feature, and linguistic studies). To be able to perceive his philosophy, to be able to make sense by examining it requires selfless and systematic work. Because Farabi's view of the function and functioning of the universal system is a system of interrelated information processing that surrounds each other holistically. If connectedness cannot be achieved here, we must consider that we can achieve very different results from Farabi's propositions. The other important second stage is the existence of many works of Farabi, with a different order of these works up to the present day and over many years according to the educational conditions of each period translated into Turkish or the work of many other countries is also an important consideration. In each of Farabi's works, he mandated a deep study to follow the flow of information on the relevant subject and to ascertain his philosophy on which the intended research was included. For example, it is necessary to understand the propositions related to the philosophy of language and science from the work of logic studies, the information related to philosophy of mind from the section containing the subject of morality, and to investigate the thoughts there separately.

Returning to the wind, as usual with my excited thought call “We have a valuable list of Works prepared by Farabi’s research into system building. In our first course, Prof. Dr. Mehmet Arslan presented this list to us as follows: “I submit to you a list of the most important works that have the most basic characteristics of Farabi. This list will be your very important road map. The goal of our path is ‘absolute happiness, that is, our ultimate goal’. While studying these works, we will need to address the subject of ‘Philosophy of mind’, which is referred to as an important area of expertise of our Modern age, in general in our third course. In the readings we will make on this subject, the concepts of thought, knowledge, intuition, the mind will again take place in our center.

1. Kitabu Arai Ahl-i Medineti’l-Fazila: “The Ideal State” with translated works by Ahmet Arslan (Farabi, 2012a).

2. Es-Siyasetu’l-Medeniyye: translated works by Mehmet Aydin, Abdülkadir Şener and Rami Ayas (Farabi, 2012b).

3. Fusul al-Medeni: “views on political philosophy” by Hanifi Özcan with translated works (Farabi, 2005a).

4. Et-Tenbih Ala Sebili’s-Saade: “Directing to the path of Happiness” by Hanifi Özcan with translated works (Farabi, 2005b).

5. Risale Fi Meani’l-intellect: “meanings of Reason” by Mahmut Kaya with translated works (Farabi, 2014).

6. Risale Fi Isbati’l-Mufarakat: with translated works “on the proof of Mufarik beings” by Nuri Adygüzel (Farabi, 1998).

THE IMPORTANCE OF PHILOSOPHY OF MIND IN FARABI

Philosophy of mind is one of the most rapidly developing and questioned subjects of our modern age. Writing works and articles on the philosophy of mind in the field of education and personal development, which are oriented towards philosophy, we can observe with the increasing demand of readers. The most important reason for this is undoubtedly that the philosophy of mind has very interesting subject content. Today, many people are starting to turn to their inner journey, and the desire to know oneself can be interpreted as intensifying social crises. We think that this discipline of philosophy, which seems to have a bright future, is new, but for those who like time travel in a little history of philosophy, we may come across information that will open our horizons from studies of ancient philosophy.

The philosophy of mind, especially within the tradition of analytic philosophy, is seen to have been opened with the first works in English. Therefore, all the basic works of this field have been published in English. A system of terminology developed on the basis of English has been created. The reason that philosophy of mind is a new field is that it begins with the questioning and examination of the characteristic that is pointed out as the mind. All the questions on the basis of thought begin by emerging from the world of our mind (our cave) and experiencing the true enlightenment teaching. We must set out wondering about the shadows of 'I knowledge' that have struck the wall of our mind cave. We must witness that the knowledge of Ben shapes our minds, erects the walls of prejudice, makes the shadow play of illusion watch on those walls, in our own world.... The subject title philosophy of mind was not used before the twentieth century. To give an example, even in the 1967 edition of the Encyclopedia of Philosophy, of which Paul Edwards was editor, the phrase 'philosophy of mind' (in English, 'philosophy of mind' or 'philosophy of mind') is not included as an article title. Instead, we can read that philosophy problem, which are important subjects of the philosophy of mind today and in the past, are being processed under the titles of matter such as 'Mind-body problem' or 'other minds'. The most important point that should interest us here is that Jerome Shaffer, who authored the article titled 'mind-body problem' in the Encyclopedia in which

this information was identified, also wrote a work called 'Philosophy of Mind' and published a translation of this work into Turkish with the name 'consciousness, spirit and beyond' in terms of Philosophy of mind. The Turkish terminology used in this translation is very open to criticism. However, his work on 'philosophy of mind' is also the first published work in Turkish.

As an introductory summary of the above topic, studies in the field of 'philosophy of mind' have been considered as the title of some works and articles with priority since the second half of this century. In this process, philosophical problems directly or indirectly related to the subject of mind, psychology, sociology, and similar Sciences, independent of the systematic and organized approach to be used as the name of the branch of philosophy. Today, the philosophy of mind has taken its place as an important course in universities. We can also see that a large number of academics are now turning to this choice as their area of expertise.

The task of the philosophy of mind is to address and analyse the concepts related to the mind (by the way, the concept of the mind itself). Each of these concepts and the relationships between them to explore the nature of these concepts should be classified and how specific concepts, in particular, with matter and energy, the human body, and most of all should be associated with the concept is to uncover how the central nervous system. The philosophy of mind is full of unresolved questions: issues of consciousness, personal identity, life after physical death, freedom of Will, mental illness, the role of the mind in behavior, the nature of emotion, the comparison of human and animal psychologies, and many others. But each of these issues is ultimately linked to a single fundamental question, simply called the 'Mind-Body Problem': what is the mind and what is its relation to the body or, in general, to the physical one?

An important feature that immediately stands out when distinguishing the philosophy of mind from other areas of research is the subject it deals with, namely the nature of the mind and its kinds of symptoms as well. This trait, philosophy of mind, experimental studies that examine the item in motion, such as astronomy and physics; algebra, geometry and mathematical relations, such as formal disciplines; and philosophy of art, or from other areas of philosophy such as philosophy of law allow you to separate. However, the subject

it deals with alone does not distinguish the philosophy of mind, because the mind is the subject of research in other disciplines, among them psychology in particular, and also in certain sub-branches of biology, physiology, sociology, and anthropology. Compared to these areas, it is the method used that distinguishes the philosophy of mind.; because he does not resort to experimental research methods that include elements such as detailed sensory observation, formulating predictions, organizing experiments, providing induction, finding and testing contingency generalizations, theories, and laws, but instead to the method of philosophical contemplation. This method involves questioning meanings, analysing and elucidating concepts, searching for mandatory correctness, using deductive inference, scattering, and proofs containing infinitely repetitive terms and other forms of apriori reasoning, and reaching and evaluating the fundamental principles underlying and justifying the basic forms of human thought and effort. Although the philosophy of mind is an area of research in its own right, it has very important relationships with other fields. First, the methods he uses, which are generally specific to philosophy, should be tested for their results in other areas: if a method has achieved success in other areas, it is reasonable to use the same method here; but if it has not succeeded in other areas, then its use here will make that method suspicious. Second, the results found in the fields of information theory, metaphysics, logic, ethics, and philosophy of religion are closely related to the philosophy of mind, and on the other hand, the results obtained in the philosophy of mind are also indirectly important for these areas. Furthermore, this reciprocity is the same between philosophy of mind and experimental disciplines such as neurology, psychology, sociology, and history. Accordingly, the philosopher of mind has to constantly inform himself of developments in all relevant research areas.

In the philosophy of mind, two main forms of inquiry are dualism (dualism) and materialism (materialism), which carry out metaphysical/ontological investigations towards the mind. The historical process of the philosophy of mind by some thinkers began in the XVII. Century with Descartes ' dualism. According to these thinkers, while the beginning of the second approach in the philosophy of mind is considered to be this century, the date of introduction to materialist/materialist approaches is known as 20. Centuries. At this point, when

we begin to examine Farabi's system of philosophy and science, we can read that all the secondary and substantive views and determinations in the philosophy of mind are in fact at the origin of Ancient Greek thought. When examining Farabi's conciliatory knowledge of Plato and Aristotle, it is suggested that we take a more detailed look at Plato and Aristotle's periods. According to this, we can see that Plato's expansions on the soul, influenced by Pythagoras' view of the soul, were a source of inspiration for the latter two views, while Epicurus and Aristotle's conception of the soul, influenced by Democritus' view of the Atomist spirit, had an effect on the development of materialist views. The reason for this study is that we can see that the sources/roots of both the different views of the mind and the various ideas of the mind that have been put forward to the present day can be found in the understanding of the soul in Ancient Greece, pointed out in the Farabi doctrine.

We can understand that the second and substantive questioning of the philosophy of mind, initiated by Descartes' interactionist approach to mind, is based on the spiritual insights of Plato from Pythagoras and Epicurus and Aristotle from Democritus. Even if we encounter comments that there are some differences in our inferences, we may need to revisit the issue from the general environment for a definitive conclusion.

17. Century Descartes' understanding of human existence in the dual structure of mind-body (causal interaction) problem initiated with the philosophy of mind, inquiry, we can read in the field of knowledge studied in the age of Ancient Greece. In particular, Plato's views on the soul paved the way for dualism in the philosophy of mind, while Aristotle's views on matter-form coexistence form the basis of the materialist approach. While the continuation of this theoretical framework in the Middle Ages shaped the spiritualist understanding of this age, it led to debates about the existence of a disembodied soul and to this fundamental acceptance.

In the Modern period and later, the approaches arising from the views of Plato and Aristotle have been differentiated and diversified over time, with the concepts of "dualism" and "minimalism" being revealed. In the present day, we see the focus on consciousness this time in the field of inquiry, which has shifted from soul to mind in the historical process of the philosophy of mind. In the second

half of the 20th century, we observe that the “Mind-Body Problem “evolved towards the problem of” consciousness-brain, the universe of consciousness “ due to the great influence of the disciplines of cognitive science that developed. This leads us to the origin and origin of modern philosophy of mind approaches that care about the findings of Cognitive Sciences in the XXI century. The studies on the Farabi system, which examined the spirit understanding of ancient Greece along with Islamic philosophy at the conciliatory point, will be a light to us.

We can see the approaches of antiquity to dualism and minimalism by following the views of the spirit which have been revealed up to the present day. Based on this information, it is possible to examine in Farabi the basis of Plato’s conception of the soul, inspired primarily by The Orphic view of Pythagoras in antiquity, as well as the views developed by Plotinos and Ibn Sina in the Middle Ages regarding the soul.

We can also understand that the mind-body is the underlying problem of Descartes ‘ Cartesian dualism, which in the 17th century affirmed two separate questions of existence and interaction between the soul and the body that are different and irreducible to each other. After this, we can summarize the approaches developed to overcome this problem as follows. 17. and 18. centuries of Cartesian dualism inspired by the soul and body as two separate clocks by God in advance of the establishment of harmony between the determination to maintain, Leibniz’s views shaped the parallel opening should look at. Let us briefly explain the work of aranedenalism, pioneered by Arnold Geulinx and Nicholas Malebranche, which suggests that soul-body interaction is performed by God when necessary. In the 19th century, we can only see shadowholguculuk, which argues that there is an effect from the body to the mind; at the beginning of the 20th century, we can see that mental states can be known, while the brain states cannot be known, emphasis on the determination and the emergence of the mind and brain as two different

In antiquity, the maximalist spirit understandings have been tried to be explained with priority. We see the knowledge of Epicuros, influenced by the Atomist view of Democritus in antiquity, that matter and form cannot be separate from each other. According to this information, in the case of Man, the body of man corresponding

to matter and the soul of man corresponding to form cannot be two separate entities. It is Spinoza who thinks that there is a compulsory functioning between the soul and the body in the modern period. It is La Mettrie who sees man as a machine, and Gassendi who tries to explain his view of the soul in an atomic framework. In the contemporary period, philosophical behaviorism, which argues that states of mind can be explained by observable actions, has again shown itself as a major field of research. We have to give importance to the views of the physicist/identifying experts who are working on the belief that mental states are the output of the physical states of the brain.

The philosophical behaviorism theory, which emerged in the contemporary period, is the approach that the difference between the view of identity and the other movements that existed before it is that mental events are identical to physical events in the central nervous system. The most important difference of the functionalist view from its predecessors is the view that something does not have a brain in the biological sense in order to have a mind.

SCIENCE AND METAPHYSICS OF CAUSALITY

With neuroscience/neuroscience and neuro-philosophy research rapidly emerging after 2010, the question of causality in the mind has begun to become clearer.

In fact, in all fields of studies (philosophy, science, history, anthropology, etc.) we resort to a single method. In this method, we need to create a dream of the subject we are aiming for in our minds with priority. In fact, even when we write this sentence, we have imagined that “the subject we are aiming for is our imaginary first goal.” We refer to a system that is pointed out as “Muhayyile”, the knowledge at the base of thought, in the mechanism that is pointed out as the brain at the base of Knowledge, Consciousness-mind, consciousness-mind... The ability to animate objects in the mind is the most fundamental feature of the universal system that separates man from other living things. In the first stage, the action of thought also begins with the animation, that is, the dream of the knowledge we are aiming for. We can refer to the similarity system in our brain mechanism to make it easier to visualize the mind. Support can be obtained from the situationally of the information that has been experienced here by moving into a close and resemblance link, which has become an objective subject that has been previously revealed.

In the words of Gareth Morga, “the work of analogy to the better-known subject is also called metaphor”. The transformation of targeted knowledge into the design can be animated by the connectedness of the mind through metaphors.

The problem of mental causation involves problems related to the interaction of two accepted forms of existence, namely the mind and the body. The source of the problem was first to question the possibility of a causal relationship between the “mind with the material structure” and the “body with the material structure”. Because of its inclusion in the material field, the body called the mind to the laws of physics; on the contrary, because of its inclusion in the non-material field, the mind force the body to go outside the laws of physics. As can be seen, the problem of mental causation is first and foremost directly related to the ontological States of the mind and body. For example, when Descartes designed the mind to be “the one who thinks but doesn’t take up space” and the body to be “the one who takes up space but

doesn't think", how these two groups, which are in such different ontological categories, could interact was a problem. Although this problem is primarily a problem faced by the dualists of *töz*, and although the separate ontological categories that *töz* dualism radically demonstrates today are no longer accepted by philosophical circles, the problem of mental causality still remains important. For example, quality dualism, which avoids positioning the mind in an ontological status outside the body but defines it with a "very special physicality" slightly beyond classical physics, has to explain how the mental qualities/processes designed on the same ontological plane can affect the physical attributes/processes. Mental causation is based first on the data of common sense. While our sensory organs sense the world outside our body, or our willed movements appear as behavior in the outside world, we are confident that the mind affects the body and the body affects the mind, although we cannot fully explain how this is possible. The first important explanation for this data of common sense is Descartes' famous interactionism or Cartesian interactionism: he accepted that the mind could interact with the body and thought that this interaction took place through the "conifer gland" in the brain. The first criticisms directed at this idea were voiced by Princess Elisabeth, who was contemporary with the philosopher. This stance is seen in Elisabeth's correspondence with Descartes; "the physical world in mental causality highlights the difficulties associated with the phenomenon of the mind and the relationship between the mind and the body itself. According to Elisabeth, minds in Cartesian thought are not the kind of things that have a physical effect. They are not in a space, they are not in chemical composition, they are not electrically charged. So the mind-body cannot push or pull as the body pushes or pulls other bodies," he asserted.

The reason we place all these questions in philosophy with importance in our course is to get the science system in philosophy back to the center, which has not yet been directed, even in 2020. Because, even today, we are experiencing the negative effects of the fact that philosophy studies were not included in our education system as of the twentieth century.

When evaluating the philosophy of mind with the expansions of Islamic philosophers of the classical period, we must first identify the principles that are at the center of the subject. We cannot find the

inferences of Islamic philosophers that can lead to the philosophy of mind in the worlds of thought. But on the work of Islamic philosophers, we can read very clearly the implications of Greek thought. We can make the following statement to support this view here with comfort: the philosophers of Islam have based the delectable-body relation in general on the delectable views of Aristotle and Plato, and have focused on the universal system and causality inquiries on this basis. That is why the modern philosophy of mind began at once with Descartes and this short process, which marks the stages of development, is not accepted by us.

With the summary, we will need to look again at the detail of the historical process here. Aristotle and Plato, who can reduce the main concerns of modern monist and dualist philosophies to themselves, appear in Islamic philosophy as the theory of deliciousness. Aristotle pointed out that the problem, which is perceived as the materialist conception of mind, should be addressed from a different dimension as opposed to the idea of the soul settling within man with the view of "body-dependent delicacy". Plato, on the other hand, expressed his acceptance of the idea of the soul by talking about the realm of ideas and directed other dualist conceptions of mind. This information basically needs to be understood very well. Because Plato and Aristotle on the basis of information systems of Farabi philosophy are important. While the modern philosophy of mind examines the mind itself is based on the concept in general, "we will meet with the exquisite" word. However carry the same meaning, we will be reading the descriptions, we can see some different concepts. For example; exquisite words expressing the spirit and concept of the mind as we will see that the opening of the general topics listed.

We can find two aspects of the reason for using the words "Desire, soul, mind" instead of the mind. The first is that the concept of mind is not seen as different from the soul.

Secondly, it is because we cannot find a clear explanation in the way that we can distinguish the differences between the concepts of intellect and delicacy. In some explanations, the mind has been pointed out as a power of the soul, while the mind used in another expression has been explained as the mind itself, which is thinking, conscious and aware. With priority, we have to grasp this issue well in our perception and perspective of the century we live in. So that by 2050, our virtuous

City can again take part in life with Farabi's philosophy and that the new generations of this virtuous city can learn their truth right under this roof.

The concept of "desire" used by Islamic philosophers in the works of philosophy is the exact equivalent of the concept of mind that we are working on today. However, according to Islamic philosophers, the existence of the mind for living things other than human beings by pointing to the following explanation has been brought: with the possession of delights, records such as the botanical deliciousness, the animalistic deliciousness, the human deliciousness have also described the mental structure of all other living things. They have stated the structural process and dimensionality of the mind with concepts such as the ghastly delicacy, the sensual delicacy, and the mental delicacy. In their work, they have included information expansions such as anger (that is, angry mind), lust, sexuality and other desires when they come alive in the mind, such as sensual soul (that is, sensual/wishful mind) in the formation of feelings of anger in the mind and other emotions related to it. In their systematic analysis of thinking, they used the concept of mental delicacy with the aspect of the mind's process and dimensionality.

While the concept of "mind" used by Islamic philosophers refers to the word mind, the word mind is used more in the epistemological aspect of the mind. When the meaning of the mind does not contain any information data and information categories, it is called "force intellect", while the situations related to the information categories of the mind are also called "actively intellect". The concept of "Soul" also includes understanding the word mind. The word spirit was used when the mind was directed towards moral and religious concepts. For example; we can read that it takes place in situations that point to narratives such as "clarification of the blowing of the soul into the body or ascent into the sky". In this context, we also encounter the word "heart" more in the field of Islamic philosophical thought. Here, we can see that the soul is used in a system of moral or religious perception.

Mind-Body Connectedness in Farabi

Farabi's mind-body subject, the theory of mind in general, has been evaluated in a broad field of review.

In Farabi's system, the concept of mind by his descriptions of sudur theory can come to a conclusion as a "dualistic understanding of mind". However, he has divided some of the information findings in his system into sections and topics that may be key to the examination of these findings. Because of this, the narrative stages of the chapters may appear as a dualist understanding. When the dimensional stages of the subject are completed, this dualistic meaning will be transformed by the reader into the point of origin. The "realm of minds "and the" realm of the moon " are clearly separated from each other.

"All minds are separate from matter until the active mind" (Farabi, 1998). The structure of all beings, from the four elements to the mines, plants to animals and humans, is revealed as matter. The minds that are separated from matter and the beings in the sub-Moon realms that are revealed as matter are on different ontological planes.

In Farabi's metaphysical assessments of the human mind, he drew attention to its expressions as passive, active and Active Minds. First, if the human mind is passive, it is no different from the mind of animals and it is at the level of the material mind. The latter depends on the extent of the human mind's activity. If it reaches its most proficient level with its active aspect, it is referred to as the acquired intellect, and if it does not reach its most proficient level, it is referred to only as of the active intellect. Acquired minds can complete their transformation beyond death in a structure independent of the body and non-material. The third is that before human beings move into the Beyond-Death dimension, even if their mind is at the level of the material mind, it is at the level of the feature that can interact with the active mind, which points to the immaterial dimensionality. Therefore, it is necessary to examine the Mind-Body Problem approach with mind-body connectedness, systematic segments, and sequencing within the system that Farabi has established.

The universe of Consciousness in Farabi

No explicit expression was used as the concept of consciousness in Farabi's descriptions of philosophical science. In the philosophy of mind, as the universe of consciousness, we need to clarify the reason for our Introduction with the subject title as follows. When we examine Farabi's reference works again in detail with the scientific

understanding of the modern age, we can see his research pointing to the concept of consciousness.

“The force of imagination is a medium between the force of sense and the force of reason (...) only when the forces of sense, imagination, and reason are asleep and cannot perform their actions and are in a state of the first perfection, does the force of imagination remain alone with itself. He gets rid of new sensory images that are constantly sent to him by the senses” (Farabi, 2012a: 89). Here we can clearly read the state of unconsciousness in his description of the power of imagination, which is a middle power between the senses and the mind. The senses become dysfunctional while the power of imagination remains on its own. This is a state of unconsciousness where the senses are dysfunctional. Here, Farabi described the mental processes and dimensionality that concepts such as consciousness and unconsciousness point to.

Farabi’s analysis of consciousness differs from the contemporary understanding of the mind. For example, according to the knowledge in the contemporary philosophy of mind, we can examine the five senses data, various emotions and conscious processes such as daydreaming as the analysis of the concept of “(potential mind)” in Farabi’s philosophy. In other expressions of analysis; “active mind”, “acquired mind” and “active mind”, such as the theoretical explanations of the types of mind dimensionality of consciousness and the analysis of differences. For example, a person whose mind rises to the level of exceptional intellect will be said to approach the active mind.

In our age, scientists have now begun to present new findings that approach Farabi’s explanation of the “active mind” as a cosmic type of mind. Published in October 2014 in the journal *Nature*, the entire universe is a single set of energy in integrity and connectedness. Another issue in the context of this statement is “Epigenetics.” It was actually a concept that has existed in the literature for many years, but we can reach the knowledge that more solid evidence has been obtained with supporting studies in recent years. Another, “connectome,” is that knowledge of the structure of the brain and mind is now beginning to be revealed in observable form. As a result, in Farabi’s philosophy, we can say the emergence of science that has come to the extent that we can understand the perspective of human consciousness on the universe.

In Farabi's philosophy of mind, as the expansion of the active mind, the examination and analysis of the human ability to know are inevitable. As of 2014, science has been able to approach this "self" expression of Farabi, which should be concentrated at most. Farabi has carried out his work with the metaphysical system, the scientific theories of connectional integrality on the basis of the existence of the entire universe. In this metaphysical system, we can read with clear expressions the principle of passivity-potentiality, activism, and competence to position man among other beings.

In our approaches to the subject as the universe of mind-consciousness, the dimensional expansions that can be observed as "biological foundations of consciousness" have to be included in the investigations of this course.

In Farabi's philosophy of mind, he explained the universe and processes of consciousness through the analysis of five fundamental forces. The forces that are expressed as fundamental are described as the forces that shape human consciousness. Accordingly, we understand that there is a power of the mind on which each dimension of the mind depends. Thus, the senses, emotions, dreams, thoughts, desires and other movements of knowledge in the mind are classified under the power of the mind. He explained this classification in the Farabi system in five stages as follows.

1. Nourishing power: it is the force in the mind that feelings such as hunger and thirst depend on it.

2. The power of the Five Senses: The Power on which the senses of touch, hearing, sniffing, tasting and seeing depend in the mind.

3. Orientation force: the primitive orientation movement formed about objects perceived by the five senses forces. There are two types of orientation: movement toward perceived objects, that is, the movement of wanting, and movement toward those objects outwards, that is, the movement of hatred and avoidance. (This concept, which Farabi calls "Niza-dissension" force" in Arabic, should be translated into Turkish as the power of orientation see. (Farabi, 1986: 87).

4. The power of Imagination: this power stores images from objects, that is, keeps them in memory. It can also combine these images and reveal new shapes.

5. The Power of Thinking: this force knows abstract objects, metaphysical principles; it distinguishes between beauty and the ugly.

In Farabi's opinion, it states that man must first acquire his own competence in order to achieve his ultimate goal of happiness. (Farabi 2005b:159). The reality of life is understood from the acquisition of the competence of happiness, and this life is the true knowledge of happiness itself, which is pointed out as the knowledge of truth... "So that every time the mind finds the right method and thinks with the right principles that improve its power of discernment (appeal), human virtues will also be obtained." (Farabi, 2005b: 165; 1987: 189). According to this idea, happiness is related to the right thinking.

We can understand that Farabi's understanding of "knowledge is a virtue, ignorance is not a virtue" is accepted at this point. The reality of life and the wisdom of the 'philosophy' that exists at its center require the acquisition of knowledge of all causes. According to Farabi, truth is knowledge of 'God'. It is knowledge of the reality of existence in life itself. Knowing the knowledge of reality that belongs to life is the first stage of happiness. "The second stage is to act according to knowledge" (Farabi, 2005a: 135). Experiencing the knowledge of truth is the ultimate goal, "happiness". The reality, which is not experienced, is not considered acquisition as knowledge but is limited only to the act of acquisition. With this explanation; "Farabi's mind "theoretical mind" and "practical mind" (Farabi, 2005a: 72, 76) as two parts as "dimensionality of mind" are studied. As a result of this system, practical philosophy is also shaped according to this detail. At this point, the virtuous society and its individuals, who were at the base of the formation of the "virtuous City", achieved their gains with theoretical knowledge with priority, and this gain realized to live their virtuous knowledge. "The people of the remaining ignorant cities either did not have access to information in theoretical terms or failed to apply the information they had obtained." (Farabi, 2012a: 107-116). Farabi uses the term "sick souls" for the people of ignorant cities, which indicates a moral deficiency (Farabi, 2012a: 113; 2005b: 172, 36). The reason why it introduces a definition as sick souls is related to the lack of proper knowledge and knowledge of the truth, which is knowledge of virtue. For thinking minds, the attainment of truth knowledge belongs to the man who can build the virtuous Mind World. If the ultimate goal is happiness, the perfect mind takes precedence over the formation of the virtuous mind world.

The attainment of competence, the principles that may apply to think minds in the virtuous mind world, Farabi explained in the following order. (Farabi, 2012a: 116-117)

Farabi lists these principles as follows:

1. God (first reason)
2. Sky minds on universe above the moon
3. Sky objects on universe above the moon
4. Natural objects on the universe under the moon
5. The coming of man into existence, the emergence of the forces of the soul and its relation to the active mind
6. First manager and information acquisition processes in the city
7. Second managers who should be replaced in the absence of the first manager
8. Virtuous city

The Principle of Competence in the Universe of Consciousness

The transformation of consciousness living in the world of the passive mind can be elevated by the virtuous knowledge acquisition of the levels of competence principle. However, if there is this transition “knowledge of possibility” in the program of the passive mind (natality), consciousness at the level of the passive mind will make this choice to the knowledge in the program of consciousness, which is the purpose of creation. According to Farabi, becoming proficient is possible through the development of the mind’s ability to isolate. As a result of the functionality of the program of making choices in consciousness itself... the ability to isolate raises the perception and awareness of the life of the person who is trying to reach the virtuous consciousness.

In Farabi’s opinion, some principles must be formed in the mind’s world in order for the ability of abstraction to develop. The necessity that the principles of logic form the basis of the world of the mind takes precedence. The principles of logic protect itself from information that comes from the formation of false ideas in the journey of man’s knowledge of the truth. Information with high-frequency vibrations in the universe of consciousness does not resolve incoming low frequency “ignorant-incomplete-false” defined information. If we think about information with the principle of analyzing information,

the information that reaches the consciousness's database will analyze new information according to the existing database with brain functionality and will reveal verbs according to this database. Therefore, the information that forms the database in the world of the virtuous mind will take the new information into its world by analyzing it accordingly. The difference between the definitions of change, Transfiguration, transformation can be observed according to the process of information that comes in the stages of consciousness. As a brain mechanism, it is a closed room with a few functional holes and nothing more than a machine that interprets the data from these holes in its own way and creates a random reality.

We live in an environment where we can interpret data that can come from outside thanks to our organs. Yet the "true reality" is much more than we, as human beings, can sense. We are able to extract and process enough of the existing data in the environment to allow us to survive. What we call consciousness is an illusion formed by the whole of the interpretations that arise with the accumulation of these data.

There is no change in our sense of consciousness or self in any way unless there is data coming from outside. The reason is simple: the brain is an organic mechanism made up of cells called neurons that make connections with each other. It interprets and accumulates data from organs to keep the rest of the body alive. The mechanism (neuron network) can only be altered by the interpretation of the data coming from outside. Apart from this, we do not have the chance to make any changes thanks to insider consciousness. In other words, we do not make our choices by ourselves with our consciousness shortly; the total interpretation in our neural network formed by the data accumulated over a long period becomes the choice we make itself.

At any given moment, it is clear which of the options we choose. We have no free will to choose. Because we don't have a structure in our neural network that can interfere with that moment's circuitry from the inside. Think of our neural network as an electrical circuit, the circuit can only change with the effect (sensory data) coming from outside, without the effect there can be no change inside. In this case, our elections cannot have an impact. Anyway, our choices are the output of the neural circuit. Like a light bulb in an electrical circuit. The light bulb cannot change on the circuit. The teaching of Farabi's works,

however, defined the principles with the Arabic word “maculate”. This opening, which he himself refers to as maculate, is logical principles. In his work *Et-Tenbih Ala Sebili’s-Saade*, he describes reason as “things that every man should know, that he knows”. We can read with Farabi doctrine that those who seek knowledge of truth should know the basic principles of thinking such as identity, Non-Contradiction and the impossibility of the third state.

We can better understand the dimensional transitions and transformations of consciousness at this point with knowledge of the principle of logic at the base of the virtuous mind world. Sentences such as “the whole of something is more and greater than its part” and “man is different from the horse” are based on the basic principles of logic (Farabi, 2005b: 188). Farabi also referred to such principles as famous knowledge (*meşhurat*). “Some of the things that man can know are things that no one of sound minds can lack his knowledge (...) they are called Famous information and known things.

If a man denies these things, he can only deny them with his tongue; it is not possible for a man to deny them with his mind, as it is not possible for him to confirm them with any other than them, nor to be able to confirm them with such things” (Farabi). Therefore, it is impossible to consistently reject these principles. The irrefutable nature of reason, famous knowledge or logic is due to their apriori nature. Because an Apriori principle can only be rejected in language and not in truth. No healthy mind can deny, for example, that the piece is smaller than the whole.

Let us think of the organs that make up a human organism, it does not mean that when all the organs come together they form the body. When these are formed within an appropriate organization, they form a human organism. If we define all these bodies as subunits, they form a whole that is more than themselves. Differences occur when each system creates the next system, while this difference stems from creativity.

Fritjof Capra explained to us a little more according to today’s perception structure that he wanted to explain the characteristics of universal system thinking in this teaching with “greater than the sum of all parts”. “Life consists of intertwined lives. The whole is more than the sum of the subunits that make up it. This excess is the excess that comes from creativity itself.” (Inorganic Being – Organic Being – Vitality – Brain – Consciousness – Mind – Life)

Another valuable explanation about creativity is; “life goes on in systems of different ideas at the same time, each parent system is more than the sum of the sub-systems that make up it.” Mihaly Csikszentmihalyi

Farabi stated that in order for these principles of thinking to be established in the human mind, they must be given to man by the active mind. According to him, the logical principles (maculates and famous) that come from the active mind should be given to man (Farabi, 2012a: 86; 2012b: 59). As the principles from the active mind multiply, the human mind experiences the process of becoming competent. It is impossible for maculate and famous to emerge spontaneously in the human body. As explained in the above statement, in the function of the output of neuron networks of our choices... Farabi has clarified the universe of human consciousness in the metaphysical and cosmological systems of his system. Its structure makes it possible for the active mind to give human consciousness maculate and glory. Since the active mind is constantly active, also the one can activate the passive human mind. Since the active mind is constantly competent, it is he who will make the material human mind competent (Farabi, 2012b:36,60).

Farabi, the conclusion about human competence should be considered as follows: human competence depends on the active mind. Because the active mind is constantly active and competent. The active mind gives him some principles of thinking (maculate and famous) to make a person competent. These principles of thinking enhance human abstraction. In this way, people develop more perceptions about their environment through abstraction, and they can transform themselves into the universe of consciousness. According to Farabi’s philosophy; consciousness is intertwined with metaphysics, epistemology, and moral philosophies, providing its continuity in the work of connectional integrity.

In Farabi’s opinion, the active mind refers to itself as “the mind that has never been mixed with the matter”. Because the active mind is the ultimate goal that must be achieved for the human. (Farabi, 2012b: 36). So no matter how competent a mind becomes, if it remains dependent on the body, it will still be incomplete.

Farabi mentions another kind of mind that lies between the acquired mind and the active mind: the minds of celestial bodies.

According to the philosopher, celestial bodies also have minds (Farabi, 2012b: 37). He writes on the subject: “the ore of each of the heavens consists of two things, one subject and one delectable. It exists in a matter of delicacy found in each of them and becomes part of the soul, which is the active mind by thinking about its own essence and the celestial mind from which its own existence emerges, and the first being” (Farabi, 2012b: 38, 46, 57). It is understood that the celestial bodies consisting of the subject-desire/semblance-matter duo contemplate their own essence and the matter that makeup them, and possess the delectable/mind. The position of celestial bodies in the metaphysical and cosmological system illustrates the limits of man’s competence. The analogy between celestial bodies and human beings is this: both are within a body. Because celestial bodies are dependent on the matter because they are objects. The difference between the minds of celestial bodies and human minds is this: the first one has never been found at the level of potential minds (Farabi, 2012b: 37). There is nothing missing in his body. His substance is not an incomplete substance, for he has never been in the under-Moon realm. The celestial bodies have only the power of thinking in their minds because they have no feeding organs to reveal the power of feeding, no sensory organs to reveal the power of five senses (Farabi, 2012b: 45-46). Farabi says on the subject: “most of what is thought to be known to man from what is found in matter, the celestial bodies do not know; for the minds of the celestial bodies are too high in their matter to know the following things from them “ (Farabi, 2012b: 39). Therefore, in terms of not having human organs, celestial bodies never have a missing substance. That is why the minds of celestial bodies have been constantly competent and constantly active. Therefore, they do not go through the levels of potential intellect, active intellect, and acquired intellect.

Executive and Auxiliary Organs of the Body

Within Farabi’s life system, the mind has five basic powers: Nutrition, five senses, orientation, imagination, and thinking powers. In explaining itself to the powers of the human mind in this way, it points to the functionality of the human body and, accordingly, to the location and connectional integrity of the organs. In doing so, he uses

two important concepts: the governing bodies of the body and the auxiliary organs of the body. The auxiliary organs of the body provide the collection of raw data about the outside world. Our five sensory organs, for example, carry out their own functions and transfer the sensory data of the outside world to consciousness. The nutritional organs such as the liver, spleen, stomach, and intestines carry information related to the physiological conditions of the body, which is still a part of the outside world, to the consciousness (Farabi, 2012a: 73-75). These organs are all auxiliary organs in the body. The force of orientation is scattered all over the organs. In addition, there are also executive bodies of the body, which take on the task of managing the auxiliary organs. This organ is the heart. According to Farabi's findings, the heart is the center of imagination and thinking. Because the heart in the human body has the power to think, it has become the ruler of other organs. Because the data from the five senses must be processed and evaluated through the power of thinking. The information that he pointed out to this determination is: "other forces adapt to the natural purpose of these masters, which in their acts is the central heart (...) the place of this ruling force, which governs the senses, is the heart (...) the place of the force of imagination is the heart (... the heart is the governing body that no other organ commands, after which comes the brain." (Farabi, 2012a: 74, 76). If we look at this determination in different ways, since animals do not have the power to think in their minds, the power to act on them is the power of imagination. With the knowledge of the heart identified here, the nutritional and five sensory powers of the mind are found in the auxiliary organs of the body, while the powers of imagination and thinking are revealed from the heart. The powers of the mind depend on the power of imagination and thinking, and the organs of the body depend on the heart.

As a result, in light of this information, we will need to look again at the work of recent years on neuroscience. Neuroscience is focused solely on the neuron system in the brain. We will revisit our more careful research on the functionality of heart neurons in the light of Farabi's thinking.

The universe of consciousness stands for Connectional integrity "Knowledge of Unity of Consciousness" Farabi's association with the auxiliary and governing bodies in the body, with the five fundamental forces in the mind; we will need to examine the issue of unity of

consciousness as it stands for connective integrity. The fact that all mental qualities come together to form a “single self” points to the knowledge of unity in the universe of consciousness. Farabi thinks that all mental contents come together to form a union, that they form a certain hierarchy by adding to each other and that ultimately they all join the power of thinking and form the universe of consciousness. Some powers of the mind (example: the power of the five senses) are connected to some powers (example: the power of orientation); then these powers are connected to higher powers (example: the imagination). In the end, the power of thinking moves into the position that governs and unites all forces. Some organs of the body (example: kidney) are connected to some organs (example: liver); then these organs are connected to higher organs (example: heart). Eventually, the heart moves into the position of governing all other organs (Farabi, 2012a: 76).

In this determination of Farabi, we can make sense of the expressions “to manage and to be governed” “about the unity of consciousness by the shape” that forms the system that unites in the universe of consciousness, the contents of the mind through the function of connective totality”. Eyüp Şahin also contacts this point and says that the powers of the executive sense point to common sense (Şahin, 2003: 48). The common sense, on the other hand, is revealed as the sense that combines the data from the five senses and creates a holistic sense of self. With this explanation, Farabi thinks that all the contents of consciousness come together to form a single consciousness.

In Farabi’s works, the “power of thinking”, which he considers in the context of the principle of competence, also points to the self-aware mind. Because the most important function of the power of thinking is the ability to isolate. The more advanced the abstraction function in a person’s mind, the higher the level of consciousness they will acquire. Having a program of consciousness in which there is no ability to isolate, man receives sensory data from his environment; through closed perception against incoming information, and he cannot see the differences of objects. If we give this person’s mind the ability to “think in three dimensions,” that person becomes able to recognize the distances and sizes of the objects around them relative to each other. If we increase his ability to isolate again, this time he will be able to

distinguish himself from his surroundings. Thus, he will be able to realize himself in the perception of the self-conscious mind through awareness of difference. At the beginning of our study, we described the world of flat country people. The reason for the way of life of the people of the flat country is most clearly understood from Al Farabi, with the works of *Es-Siyasetu'l-Medeni* and *El-Medinetu'l-Fazila* we have examined in more detail. All the metaphysical principles that need to be obtained for the competence of consciousness, the right established epistemology, the right knowledge of nature and the qualities of the virtuous City are detailed in these works. Those who acquire these four types of philosophies of knowledge have the right knowledge about the functioning of the universe and can learn their own reality in this universe. Through this awareness, they will be able to achieve the ultimate goal and transform into competent and self-consciousness.

EVALUATION OF OUR THIRD SUBJECT WITH THE WIND IN THE UNIVERSE OF CONSCIOUSNESS “HEART”

We can start with today’s scientific studies that shed light on these evaluations.

Yale School of Medicine researchers reported the discovery in the *Journal of Neuroscience* that they make sense of as important for the use of adult neural stem cells in replacing brain cells that have suffered trauma or neuro-degeneration with new ones. Newly created neurons in adults rely on signals from distant brain regions to regulate their own maturation and survival before they can communicate with existing cells. According to Charles Greer, professor of Neurosurgery, Neurobiology and senior author of this study, certain important synaptic connections, namely the circuit that allows brain cells to talk to each other, do not actually occur until 21 days after the birth of new cells. Other areas of the brain, meanwhile, protect the cells from disturbing the on-going functions until they mature, providing information to new cells. In previous studies, it has been proven that various regions of the adult brain continue to produce new neurons by integrating with the existing brain circuit. However, the mechanisms that allowed this to happen are unknown. To answer this question, Greer and Mary Whitman, an M.D./Ph.D. candidate at Yale, worked on how neurons integrate into the onion of the sense of smell, which, along with other functions, helps distinguish it from the tracks. They found that the new neurons continued to mature within six to eight weeks after they first occurred and that the new neurons continued to receive input until 10 days before they could make any output from the higher brain regions. Other brain regions continue to supply information to new neurons as they are then integrated into existing communication networks.” The discovery of this previously unrecognized mechanism is remarkable, “ says Greer. Because “ if we want to use stem cells to replace neurons lost by accident or disease, we need to make sure they don’t ignite inappropriately, as they can lead to paralysis or cognitive impairment.” *Science Daily* (www.sciencedaily.com), November 1, 2007.

All of the functions of the human body, physics the physical brain of the physical body that manages and executes the lives of between organs and other biological information and lets you communicate with impact areas in the physical body and flowing along the nerves

“bioelectric” or “cell power” is called an electric current. The sum of all the human body’s functions, physics of life walk the way you walk and bioelectric in question engaged in the task of providing “voltage”, “current”, “current direction” and “every value of the parameters such as the frequency of electrical current in the human physical body, the impacts of parameter values constitute the corresponding electrical question immediately. On the other hand, every thought content of man is located in the nerves of man, in the form of a bioelectric current according to its meaning. In other words, the electrical parameters of bioelectricity in a human’s nerves are valued according to the meaning of that human’s thought contents. Thus, human thoughts are transformed into Bioelectrics in their nerves and become an effective force that guides the life of the physical body.

In fact, he is the real person who carries out the regular work of the physical body of the man at the biological level. This process is carried out through the physical brain of the human being and the related physical equipment (nerves). In the pre-programmed form of the human self, the biological study of the physical body of the human is carried out in perfection that never fails. However, the perfect work in question can continue as long as the person does not interfere with their thoughts. Because according to the principles of the human life system, a person’s self has to do and does what he constantly perceives.

For this reason, human, once it enters a thought about the health of the physical body, the idea or through the association, people reaching the content of Thought on the same subject at that moment, the human bioelectric electrical parameters lead to the change of the value they would normally get in your nerves. Because of this, the biological working order of the physical body of man is also changing. The effect that thought makes on the biological study of the human body is called the biological effect of thought or, more meaningfully, the neurobiological effect of thought. The effect in question constitutes the biological dimension of thought.

The biological effect of thought means that human thought can control and manage the activities of its cells in its body.

Today’s medical science, thanks to Advanced Medical Electronics, has the opportunity to observe and determine how the electrical parameter values of bioelectricity in the nerves of the human physical

body change according to the human's own thought content and thus to prove the situation in question.

Physic walk, the way you walk and engaged in the task of providing the human body's nerves, which flows through bioelectric = cell electric and bioelectric people in question that have been affected by their own thoughts, "the thoughts biological dimension under the title" is mentioned. According to this situation, each nerve of the human physical body is an electrical conductor that transmits the bioelectricity that is conducting and managing its life. On the other hand, according to the famous BIOT-SAVART law, an electric magnetic field is formed around a conductor passing through it.

According to this proven fact, bioelectricity, which flows through the human nerves and whose electrical parameter values are determined by the human's own feelings and thoughts, creates an electromagnetic field around the human nerves. It is appropriate to say that the electromagnetic field in question is a bioelectromagnetic field.

When closely examined and investigated, it is seen that the bioelectric magnetic field of the human being described above presents a wavefront form due to the wavefront character of the bioelectricity that forms itself and is indexed to the thought content of the human being.

According to this situation, at the end of the formation process described above, human thought becomes energy in the form of bioelectric magnetic waves. This important fact, which forms the biomagnetic dimension of thought, allows the person to play a role in the formation of events (being effective) that surround him through his thoughts. Because the energy in the character of the electromagnetic wave formed by the transformation of thought has the ability to interact with other energies in the universe.

The existence of a bioelectric magnetic field in humans proves that in the case of monitoring electroencephalography of the human brain in the field of Medicine, the electrodes of the monitoring device (magnetic sensors) in question can be placed on the human scalp. In addition, the shape given by the electro-encephalography in question proves that the bio-magnetic field of the human being has a wavefront form and constantly changes according to the content of the human thought.

Another event that proves that the existence of a bio-electromagnetic field in human beings, that it is in Wavefront form and that it changes according to the thought content of human beings is that some shapes

are clearly formed according to human emotions and thoughts in some human aura photographs taken with Kirlian method. This is the research of general brain conditions that correspond to the various frequencies and wavelengths of science studying the brain's Wavefront mobility.

Therefore, morphogenetic fields have an important role in the fact that humanity, which is now at a certain point, will experience a dramatic collective change in their consciousness over time. This collective change will take place when the minimum mass (critical mass) required for change is reached, or in other words, when a certain number of spiritually awakened beings are reached on earth.

The three major scientific revolutions of recent years and the School of Caterpillar-to-Butterfly universities are networks of institutional organizations in which knowledge is systematized for society, for technology, for life. Knowledge is power, so ignorance is powerlessness. No technology, faith, currency, or mine can fill the void caused by ignorance. Knowledge changes one's perception of life. The change of perception towards life also changes one's life because life speaks to one through life.

Newtonian physics, which created the science of the European Renaissance, developed with the principle that matter is the main element and the energy created is the result. However, we find it difficult to perceive, but we know that now energy is the main element that creates matter. (That is, the essential element that determines our lives do not matter, but energy. Energy creates matter.

Second important scientific development: Epigenetics

In 1953 Watson and Crick DNA helix conveniently received the Nobel Prize in 1962. RNA from DNA; RNA derived from the stated accuracy of the view that the protein chain. On the other hand, this reaction is not the opposite (although not proof) has suggested. "Gene" absolute understanding of what makes it settled. Even when no nucleotide sequence of the human genome in 2001 (when the Human Genome Project completed) "human genome" that settled the idea that the sum of the genes. According to the present understanding of the biological fate of the human, it was determined by; people living up genes, genes to patients, genes so successful (smart), or even existence were so happy genes.

Us epigenetic DNA, RNA in a way that it may be true of the reverse protein. Anything that changes the protein structure, each action potential, all environmental factors, even though the DNA may change. This scientific knowledge of people, in removing prisoners being of the gene construct, providing the power and freedom of thought in the field that could even affect the DNA and creativity.

The third important development: The brain is the organ that creates the mind

Last 3 years brain- consciousness - it was minding our understanding of the major changes. integrated information network innovation from this theory that neurons “connectome”, ie the transition to nörozih theory. Accordingly, forming the consciousness of 100 billion neurons, the brain is not the organ; 2 is a set of an information system comprising over 100 billion probability. According to this understanding of the brain is the organ that creates the mind. Nörozih the interface between the meat with the whole brain with the mind float information network.

Identical twins, although they have the same genome, according to different mindsets when they have grown in different environments; not human genome, nörozihn - the “connectome is.” This “brain’s information network” concept, taking the limits of the brain as the organ of human, information network, which has lead to the limitlessness of the mind.

These are three important findings not only change the way we refresh our understanding of science but also our relationship with life. How the universe is put forward by a connectivity network integrity, nörozih from junctional integrity caused by the brain.

Ibn Sina allowing big developments, Newton, Freud, Marx, Adam Smith, Watson and Crick created by the invention of the leading scientists such as the revolution in human understanding, has changed the culture of life. Today, as the scientific revolution of change is provided in the past, human life and thoughts, his life has changed profoundly the perception and psychology. This is changing the culture of life in our new layers of information. We live in the year, I believe that this metamorphosis at the speed rare in human history, and these changes; Epigenetics and the connectome = neuro mind.

Epigenetics and neurosis in say that humans exist as cells of a single body in integrity and connectedness. In addition, they do so not in the culture of “the gene is selfish,” where the strong transfer of their gene and the strong pass it on in natural selection, but in the understanding that co-operation and co-operation are ahead. “Thought is superior to Gene, faith, and matter”

These transitions, from matter to energy, from gene to thought, from the brain to mind, reveal to us again and with a different scientific understanding that thought is superior to belief and matter. The thought is superior to Gene, faith, and matter. Because it has the ability to shape matter, biology, and consciousness.

One of the most beautiful biological transformations from which scientific transformations can be established is that the caterpillar is a butterfly. The caterpillar that will become the butterfly must first give up its own shell and melt its own existence for its future existence. Not every Caterpillar can be a butterfly; the caterpillar who will be a butterfly must grow enough “imaginary cells”, imaginative cells. These imaginary cells have the same genome structure as other caterpillar cells, but these cells are “disturbed” cells that are tired of being caterpillars. They are different, they are uncomfortable.

Other caterpillar cells, they grow, they develop, they choose to die when the day comes, they undergo apoptosis (programmed death of the cell). These imaginary cells choose to live and live, and if the number exceeds a certain threshold, they begin to form the body of the butterfly. It is the number of imaginary cells that determines whether a caterpillar can become a butterfly. As some imaginary cells undergo change, they create a new world, a butterfly, from death, chaos, and war. (Prof. Dr. Türker Kılıç, member of the European Academy of Sciences and Arts, Dean of MEDICINE at BAU, neurosurgeon/ Bilişim Magazine)

In recent years we have heard that scientists need to examine the work of Neurosurgery with priority. This is because we can reach all the developments in science instantly, but we cannot get this information to the extent of active acquisition in our lives. Because in this age we live in, philosophy education is not enough in our system. Therefore, today’s scientific data will strengthen the gains of Farabi’s philosophy teaching.

In light of the scientific theories that we presented at the beginning of our lecture evaluation, we need to examine again Farabi’s biological

foundations of consciousness. As we have read in the works of Al Farabi, showing the “heart” as the center of thinking power has led us to a very important system of inquiry. The modern contemporary philosophy of mind, according to his work on neuroscience; Why has Farabi also shown the brain as the center of the heart’s thinking power?” the question points to an important point here. According to Farabi, we encounter the “problem of self-consciousness” by pointing to the heart rather than the brain as the center of thinking power. In Farabi’s descriptions of the executive and auxiliary organs of the body, we can see different information about our common sense in the function of perception. At the beginning of these are “heart in terms of its position in the body”. According to him, the organs in the human body are ordered to form a certain hierarchical order and are subject to each other; the organ at the top of this hierarchy is the heart, and other organs are subject to it. The heart commands all organs; no organ commands it. That includes the brain. According to what information could Farabi have explained that the nerves and muscles in human beings are activated by the brain and therefore not all parts of the body can be connected to the brain? No further documents could be reached by his medical research. We don’t know if he has more detailed work on medicine. We can only get information that will support us with the” heart.” In the history of Islamic philosophy research, we know the existence of expressions such as heart-heart-heart-heart Gates.

Farabi’s works did not process a subject under the title of medical science. *Es-Siyasetu’l-Medeni* and *El-Medinetu’l-Fazila* is considered as the subject that we encounter in our book readings, which are examined in the foundations of the virtuous city, medicine. Acting with this idea, he studied the universe of human consciousness, the dimensionality of mind and the organ and nervous system for the determinations of the philosophy of knowledge. Because in Farabi’s philosophy, precise (Burhan) knowledge is important. Our demand for a more detailed examination of this information is that the interdisciplinary studies in the philosophy of mind of the modern age, neuroscience, neuroscience and neurophilosophy field are developing rapidly every day.

In addition, considering that the correct knowledge of nature among the four kinds of knowledge (metaphysical principles, correctly established epistemology, correct knowledge of nature, and

characteristics of the virtuous city) that the philosopher's books aim to convey to the reader includes the correct knowledge of the structure of the human body, the data on medical science obtained from Farabi's texts turns out to be Thus, the questions in (a) and (b) are not needed to be answered.

Farabi, we can see that the movements in the human body explain enough that the physical source in the brain. It also tells enough about the importance of physical movements in the organs that cause muscles and nerves. "The powers of the soul are scattered throughout the parts of the body that have been assigned to perform these acts. Some of them are nerves, some are muscles, and they are spread into organs where humans and animals perform their desired actions with them" (Farabi, 2012a:75). With this explanation, we can come to the following conclusion. Farabi establishes causality between mind and body through the brain, but he also points to the mechanism of the mind that constitutes "knowledge of me". In the chapter on the transformation of the passive mind, he explained this with clarity. He's talking about isolation in the condition of being able to reach the active mind. In the world of the human mind, "Ben knowledge - self-sustaining knowledge in the dimension of the passive mind lives. In a state of transformation or choice, such as reaching an active mind, a person needs to be stripped of his ego in other words. Again, we can see these concepts such as self, self, and ego at the center of Islamic philosophy and Eastern philosophy. In all parts of this work, we wanted to feature some examples and scientific studies on the management of perceptions and sensations in the mind. Because when we got to this point, we wanted to be able to understand the "Heart" explanation more clearly as a result of the research of knowledge, mind, consciousness, and medicine at the center of modern age philosophy of mind and Farabi philosophy.

Within the framework of these explanations, Farabi provides more detailed information about the working system of the heart in the science of philosophy, which is important for explaining the biological foundations of ozbilincin. In Farabi's opinion, the heart is the ultimate cause that governs all organs. The heart governs the brain, while the brain governs other organs. In addition, the heart is the center of the powers of thinking and imagination. How can the heart reveal all these features? To solve this problem, Farabi explained the

biological working principles of the heart and brain systemically. We can examine these explanations from two angles:

First, the heart is the organ that provides the body's temperature. The brain, on the other hand, has the task of transmitting this temperature to the body in a balanced way. Second, the heart is the source that produces strong-willed and weak-willed movements.

First: the heart is the organ that provides warmth to the body. In Farabi's system, the heart must first be examined with its ability to provide warmth to the body. The heart gives the body's natural temperature to all organs. Because the brain is naturally cold, the organs are responsible for regulating this temperature. Because organs in the body are not capable of regulating their own temperature levels. The heart also needs a temperature level that is regulated to carry out its functions (imagination, thought, and memory), but it is not in a position to regulate its temperature level like other organs. The brain is the organ that regulates the temperature of the heart. As a result, it is the brain that regulates the temperature required for the heart to perform its own functions (imagination, thinking, and memory), as well as regulating the temperature that the heart sends to other organs. In Farabi's determination, the heart gives warmth to the body and he has placed it within the system with macro and micro reflections for his own philosophy. In fact, again, this situation makes the most understandable; we can give here a statement that I have used extensively in our current lives. "What the mind does not approve, does the heart approve? The heart has a mind, but the mind has no heart. It is the answer to the difference between a smart person and a heartless person. Nothing the heart disapproves of is mental. The way of reason can be one the heart shows its difference with love towards unity in the way of reason. The path of the heart is never one. Is the mind the place of fire in the fire of love? It is the only geography of man without a heart gate. You cannot conquer a man's mind, but you can conquer his heart.

Al Farabi explained the heart system as follows in his work: "since the heart is the source of natural temperature, its temperature should be strong and excessive, not weak and less, in a way that would cause an excess to spread to other parts of the body. The organs themselves are not sufficient to regulate and regulate this temperature, which is sent to them by the heart. The temperature of the heart itself, on

the other hand, is not to the right extent necessary for its specific verbs to function well. For this reason, due to the nature of the brain, compared to other organs, even when touched to be felt in a cold and moist structure is brought into the body and with itself, a certain and complete adjustment of the temperature of the heart is made with a spiritual force.” (Farabi, 2012a: 78-79).

Second: the heart produces willed and willed movement. The heart has other functions than generating temperature. There are two neural networks that emerge from the heart, one of which transmits the force that allows the organs to perform their Un-willed, reflexive and natural functions; the other transmits the force that allows the organs to perform their willed movements, which depend on the power of desire. In the first, the five senses work involuntarily: the ear hears the sounds coming to it, sees the objects in front of the eye, smells the nose. The force that is transmitted through the second channel is the same as the force that lifts our hand when we want to lift our hand. The brain is the organ that allows the two neural networks in question to transmit the necessary force to the organs and regulate this process. He pointed out in his work: “nerves are of two kinds. One of them is the instruments of the helpers of the executive sensory Force found in the heart. These nerves act as a means of carrying out the work that is unique to each sense. The second kind of nerves is the instruments of the organs that serve the desired force in the heart” (Farabi, 2012a: 78).

The division of nerves thus into two, and the separation of willed movement from willed may have been thought to save the independence and competence of the pure-minded self. Because the self with the Will, which is thought to come from the active mind, must be in a position to manage the mental processes required by the body’s organs (such as sensations, desires). Farabi explains this issue in his work *Tenbih Ala Sebili’s-Saade*: “man is either praised or condemned for the following three situations: first, standing, sitting, riding, walking, looking, listening and all the acts that require the use of human physical organs. Second, lust, joy, anger, fear, desire, compassion, jealousy and so on are things that are free of the soul. The third is discernment with the mind (appeal)” (Farabi, 2005b: 161). It makes a distinction between the incidental and substantive qualities of the mind. According to this distinction, the incidental qualities of the mind include the processes of the mind that arise from the structure of the body.

The primary quality of the mind is the reason. In fact, by going to the separation of strong-willed and weak-willed, Farabi leads to the difference between “Passive and Active Minds”. In the previous chapters, we had studied the concept of mind, the department and the system, the structure of the passive mind under the subject of the philosophy of mind. They are minds programmed into the passive material structure. The characteristic of the power of thinking in the passive field has not been revealed. Minds programmed into the material structure live subject to the wishes of the material structure-body in relation to the physical structure. According to this life trait, most of the mental processes of animals can be observed with willless-reflexive behaviors. For example, a cow still trying to eat the grass in front of it while it is about to be slaughtered does not carry out this behavior in a strong-willed manner. He is engaged in reflexive behavior under the influence of the nutritional power in his mind.

In summary, Farabi pointed out the importance of the center of self-consciousness processes that lie above the processes of consciousness. He positioned the heart as the center of his powers of thinking and imagination. He associated the processes and dimensionality of the consciousness universe with the auxiliary organs of the body and defined the brain as the power that governs the system. However, the point at which it stands with importance is that the heart is the manager of the brain. In addition, the Heart performs all these functions by providing warmth to the body from a technical point of view. He stated that the heart produces temperature, while the brain has the functionality to regulate all the revealed features within a system. Since the heart produces temperature is an uninterrupted process, the heart may have been shown to be the center of its thinking power. Because the brain is sometimes ineffective (for example in sleep), the heart produces heat even when it is asleep. This explains why people are conscious even when they are asleep (for example in a dream). Finally, the heart produces willed and willed movement. Weak-willed actions stand out as behaviors arising from the material structure of the body, while strong-willed behaviors arise from the thinking power of man. These two movements, technically speaking, were explained by two neural networks emanating from the heart. Therefore, the heart is the center of thinking power and self-consciousness.

“It is to free our mind from the tyrannical oppression of opinions, judgments, and decisions, and to walk upon the facts, not based on information from books but on facts from personal lives, regardless of the truth that may arise without putting any means between the truth and our mind; it is to open our eyes to the facts that we have closed our eyes” D.T. Suzuki.

BRIDGE BETWEEN HEART AND BRAIN - SCIENTIFIC RESEARCH YEAR 2020

Some articles about the relationship between the heart and the brain and the unknown aspects of the heart can also provide supporting information to these views.

Heart-Brain Project

How are your heart and brain connected to God?

Before we begin to explore the unique role of the heart and brain in the connection between God and man, it becomes necessary to consider new scientific data on the heart, as the human heart is the first point of Revelation in physics-matter being the body. Recent data indicate that the heartbeats first before the formation of the brain in the fetus in the mother's womb, and therefore the heart is the first starting point in the human body of matter. Although this was the case, the scientists demonstrated the necessity of research into what causes the automatic "auto - rhythmic" firing function of the human heart, which is the factor in the existence of matter-physics structure. Neuroscientists note that there are only 40,000 nerve cells (neurons) in the heart, and because the heart has an independent nervous system, the heart is sometimes referred to as the "brain in the heart". In addition, the electrical field of the heart is 5000 times wider than the electromagnetic field of the brain, and this field can be described by magnetometer as being 10 feet higher than the physical - matter body length. Because the energy field of the heart is larger than the energy field of the brain, the emotions and information transmitted from the heart to the brain - high intuition, Bon Appetite-well - being-have enormous effects on brain functions. This balanced and harmonious communication of information between the heart and brain eliminates stress and creates what we call creativity or peace of mind. This strong harmony between the heart and the brain begins with the person's heartbeat-rhythm. The heart can be considered as a means of revealing

spirituality, higher consciousness or spiritual energy. In the meantime, to better understand the importance of the brain, which supports the energy of the heart; let's imagine that scientists in a laboratory show you a picture of the human brain. We can see rapid neuron impulses flash and flash in many areas of the brain and countless activities. If we can raise your curiosity about how the functioning of the human brain is designed while watching these myriad neuron activities in so many areas of the brain, the judgment of the heart and brain can be overturned. Here we think that the brain, in an organized system with the heart, is the only information that we can understand the point of truth in our existence. http://www.experiencefestival.com/a/Heart_and_Brain/id/1961

Pulsating Heart

Many people think that consciousness only occurs in the brain. Recent scientific research has shown that consciousness occurs when the brain and body act together, and the role of the heart in this process, in particular, is very important. The heart, as previously thought in the simple sense of pumping rather than a functional "brain" is operated in the style of a complex system with a structure that has recently been determined by scientists. The science of neuro cardiology, emerging as a new discipline, also shows that the heart is a highly developed organ and a center that takes and processes sensory and "information." The nervous system inside the heart, or "heart brain", has functions of learning, remembering, and making functional decisions independent of the cerebral cortex of the brain. Furthermore, many experiments show that the heart continuously sends signals to the brain to influence the upper brain centers (perception, cognition, emotional processing). In addition to the intense neural communication of the heart with the brain and body, the heart is involved in information transfer, communication with the brain through electromagnetic interaction and with the whole body through the brain. The heart produces the most powerful and wide-ranging electromagnetic field in the body. Compared to the electromagnetic field produced by the brain, the heart has 60 times greater coverage than the brain produces and the ability to the population each cell. We believe that the electromagnetic field of the heart acts as a "bearer of information signals" for the global and

synchronized (collective-harmony) functioning of the whole body. If we examine this situation more carefully, the energy waves emitted by the heartbeat spread from the heart to the whole body and interact with all organs and other structures. These waves code and record the properties and mobility that occur throughout the body in energy wave-built patterns. The information that is encoded in this way, that is, the information that is read by the waves emitted by the heart, after reading and coding the body, gives direction to the bodily activities for the body and ensures that these activities take place in a harmonious manner with integrity. Also, new information suggests that; the area of the heart involves direct “intuitive” perception. According to the findings from experimental studies, both the brain and the heart are able to receive and respond to a future event before it happens. Even more surprising is that the heart perceives this “intuitive” information earlier than the brain. This may be due to the interaction of the electromagnetic field of the heart, which is larger than the brain, with the more subtle energy field that covers the information at the point where we can say “beyond” in space and time.

The heart begins to read the system called “body” with its first beat in the mother’s womb and transfers the information it reads to the brain through neurons. The function of the mirror neuron, which is a feature of neurons, is also able to transmit information about itself to the brain with the same. However, even though the magnetic field of the brain is not as strong as the heart, it is important to remember the very special wave structure it produces. This holographic microwave structure called” Spirit “ is a structure produced by the brain. The heart, which reads the system called” body”, codes and records all the information of the body, transmits this information not only to the brain but also to the whole body.

The brain will either process this information in the same way in line with mirror neuron function, process it in simple bodily activities and load it into the holographic microwave structure in the same way, or it will not only take and use the information for the body, it will use the heart and the width of its coverage forehead, using “intuitive” reading, to reveal its Infinite features.

http://www.heartmath.org/research/research-intuition/The_Resonant_Heart.pdf

“MIND OF THE HEART”

The study, by Dr. Rollin McCraty at the Heartmate Institute, reveals the intuitive intelligence of our heart that we can call miraculous beyond what is known.

30 pictures were shown to 26 participants in this study. Some were emotionally highly stimulating pictures, such as an attacking snake, a car crash, and some were neutral stimulating pictures, such as the natural landscape. The participant was sitting in front of a computer screen and had brain waves with an EEG on the one hand and heartbeats with an EKG on the other. 6 seconds after each click of the mouse, a random image was displayed on the screen for 3 seconds. Then the screen went dark for 10 seconds. They were then asked to press the key again and this process was repeated 30 times. When the data was examined, the result was shocking. The participants did not see the photo with their eyes, as if the heart knew the pictures. If the picture is a high-stimulus picture the heart slows down for 5 seconds before the picture appears if it is a low-stimulus picture the heart starts to speed up. Therefore, the information first came to the heart, then it was transmitted to the brain, and then the body reacted. This was all happening seconds before it happened.

This study shows that the heart anticipates what will happen in a way that we cannot perceive with our conscious mind, which has no limit to time and space. You know, ”I can feel it in my bones“ or ”It became known“ that’s the scientific proof. In recent studies of neuro-Cardiology, other amazing information about the heart is as follows:

The magnetic field of the heart is about 5,000 times stronger than that of the brain and can be measured a few feet away from the body. The heart emits electromagnetic waves that vary according to our emotions. The heart has a network of about 40,000 neurons independent of the brain and our autonomous nervous system. The heart sends more signals to the brain than the brain sends, and these signals affect our emotional experience. In the nervous system of the heart, the same brain, the whole body and secrete hormones that have an impact on various neurotransmitters: noradrenaline, dopamine and oxytocin, the hormone of the most important, in the meantime, oxytocin, maternal love, solidarity, tolerance, understanding, and social behavior because it affects the “love hormone” is referred to as. In the zygote that falls

into the mother's womb, the heart forms before the brain and begins to beat. The mother's brain waves are synchronized with the baby's heartbeat.

How can we listen to our hearts?

Let's take a look at all the choices you've made in our lifetimes. Many acceptances are synthesized by reason and sent to be processed in the database without questioning the incoming information, sometimes even without the need for that path. Our unhappiness, our regrets, when we live with the consequences...

The only reason we stopped at the Heart Center is because of the confirmation mechanism. High I call life into the passive space in the world of the dark mind without awareness of the knowledge "ego". The inspiration factor, which we might call the extraordinary state of contact with quantum potential, is not activated. The medical explanation for this is that the high-resolution wavelengths of the "epiphysis" working in connection with the heart cannot be activated. This is an explanation of the mind's lack of awareness function, the problem of perception closeness.

The two most important organs that constitute the basic activities of human life are the heart and the brain. An adult human brain receives electrical signals from other members of the body and the environment, interprets them according to the database and passes them on to its life.

A big network (Heart and Brain)... The two most important organs that constitute the basic activities of human life are the heart and the brain. The human brain receives electrical signals from other members of the body and the environment, interprets them according to the database and passes them on to its life.

Brain cells, that is, neurons, form our thoughts and feelings by making network connections with each other. "The more input a person gets into his brain, the more connections between the nerve cells," he said. There are 100 billion "nerve cells" in the human brain, a mass weighing 1.3 kg.

In addition to the benefits of genetic traits, the brain works like a large network of neuron connections with information coming from outside. For example, Einstein's brain, considered one of the

most intelligent people in the world, was removed and examined posthumously under his permission.

The famous physicist's brain was found to be 10% smaller than the average human brain, let alone physically larger! However, the connections between brain cells, especially the part responsible for maths and spatial processing, were found to be very dense and tightly webbed.

All these considerations mean that connections increase the human capacity to learn, learn and think more. As communication intensifies, we have reached the solution of the disconnect between localized regions.

In "a Universe of Consciousness how Matter Becomes Imagination", Italian neuroscientist Giulio Tononi writes that Farabi's system of philosophical science and the reveal of the whole function between the heart and the brain with its connectedness is reconciled with today's science. Some of the notes we have taken from these investigations:

Mathematics of Consciousness:

1 – *Chaotic character*: all systems in the human body-nervous system, Cardiological system, endocrine system etc. systems can be thought to be governed by chaotic differential equations due to hormone activations. This chaotic character of the systems makes it possible to predict its behavior just like weather forecasting-not to predict precisely, but also to over-depend on the initial conditions.

The chaotic character also means rich pattern-information. The state of collapse of the system; diseases in the nervous system, heart attack in cardiology etc. can be estimated based on the chaotic analysis. So the chaotic analysis of the EEG, the EKG, can give us serious insight into diseases, make it possible for us to predict possible crises.

Differential character: the differential characteristic of neuronal systems in the nervous system may have enabled consciousness produced by the nervous system to perceive the outside world. Consciousness does not occur in constant perceptions according to the differential property. That is, the differential derivative of the constant is zero. When looking at the fixed point, the perception-consciousness of the point disappears over time. The nervous system prevents this process by opening the perception function to the Fourier series-

wave function-sine function from being zero differential. Because the differential-derivative of the sinus is cosine. The science of connectedness: Giulio Tononi, a psychiatrist - neuroscientist working within the framework of connectedness as a new field of science, is a scientist working in this field and trying to mathematically reveal the unit of consciousness. He has chosen the unit of consciousness as “phi”. In this sense, by calculating the connectedness mathematics of neurons, how many phi consciousness can the cortex structure in the forehead of “broca” generate? After a cerebellum operation, how many phi can the patient’s consciousness decrease? How many phi is the consciousness of a neuron earthworm? Initial inquiries of his intensive work on this subject. In addition, the other interesting question is how many phi consciousnesses can an artificial intelligence called Alice produce? He continues to work on the answers to all his questions.

Quantum character: in the human body, every hormonal, neurotransmitter activation in the brain is accompanied by a wave. This wave function provides the quantum character of the activation. Quantum character can make its eternal existence possible in universal memory and quantum well of these functions. Because it can be said that there is a life after death and that there are countless experiments and knowledge bases. The consciousness that perpetuates the existence of man after death in the quantum well (afterlife) may be consciousness born and developed with life-body or it may not be a consciousness imported from outside. The Quantum Wave character of the human body may also be necessary for its bioenergetic body.

The scientific inquiries for the year 2020 and beyond, which I mentioned above with a summary, give us more clues. The aim of these interrogations is to explain that the studies of philosophy and science are possible to find in the Farabi system. (See, attached photo Farabi music science system, connectedness Science).

As a result, as we have pointed out before, philosophy and even Farabi’s teaching should be taken back to our center of life. For the virtuous – happy generations of our future years in 2020 and beyond!

OUR FOURTH SUBJECT AT THE UNIVERSAL AL FARABI ACADEMY THE SCIENCE OF HAPPINESS

“POSITIVE PSYCHOLOGY IN FARABI”

WHERE IS HAPPINESS?

How is it that our brain is able to produce thought and create the space that is being tried to be explained in the metaphysical-philosophical world, which is referred to as mind-consciousness? Because of this formation, we take part in life with our bondedness, which we call “I”. Alternatively, do we create this life in which we take part in our thoughts, think with our choices, or think with our choices? Our brain does not just create a database for us by processing the data of life and the form of this blue planet from which we were born. At the same time, our brain creates our world with a database. If we can question the systemic functioning and dimensionality of what is being pointed out as the brain in the field of philosophy, we can get closer to our reality at any moment.

If we believe that we have created the whole reality, how can we explain the revelation of the most perfect features of this reality? What does this reality look like in life? ‘With the shadows in the cave, or with the light and colors of the sun outside the cave?’ This is a question Dr. Deepak Chopra, Prof. Rudolph E. Let’s do some research on Tanzi’s ‘Super Brain’ work. According to the answers of these two experts; “it first appears personal. As the brain constantly regenerates itself, it becomes a unique individual to suit what you want from your life. Happiness? You might think this would top the list. But it seems that the desire for happiness reveals a great weakness. Although we are designed to be the creators of truth, many people are not particularly skilled at making their own personal reality a blissful reality.”

At the beginning of 1990, we started to learn the names of the new generation of psychologists and academics who created a school in the

field of happiness. Martin Seligman is the leading figure in the research. Martin Seligman was a pioneer of the field of Science in Positive Psychology. The term was, however, known as information revealed by Abraham Maslow. Maslow had developed his theories instinctively, with almost no reference to experimental or methodological evidence. He then left this legacy to a new generation of psychologists who created a school in the area of happiness in the early 90s.

With the rise of a new field of expertise called Positive Psychology in early 1998, happiness began closely. We know psychology as a new emerging aspect of the field. The confusion of findings and findings in this field can still be observed in all academic thesis studies. With the language of life, we can learn very clearly from people that will make them happy. Happiness for them; money, marriage, the rise of comfortable living space at any moment and the future of their children, the material living conditions that must rise again at any moment. Again, even the most perfect material opportunities that people aim for through life do not show the desired result. A demand like more brings more responsibilities; these responsibilities cannot be overcome psychologically. So stress, depression, illness begin. More money, we can clearly understand that being able to reach the highest comfort zone is not targeted happiness.

“Happy Brain, Unhappy Brain”...

The beginning date of the positive psychology approach is known as the year 1998. While we did our research on the ultimate goal of ‘absolute happiness’ in the history of philosophy of mind, we found ourselves again in the teachings of our Farabi School. The advice of Muallem Al-Sani Farabi’s thoughts and determinations led us to the need to study current research in the field of Modern Psychology.

Historical Knowledge of Modern Psychology

William James, who was also president of the American Society of psychologists, is known as the ‘genius child of psychology’. During his term as president of the American Philosophical Society (1842-1910), he was present in a study as “the energies of men”. At a time when psychology was still accepted as modern science, James

questioned why some people could use their resources and their full capacity, while others failed to do so. In order to understand this issue, he also mentioned the following two questions: (1) what is the limit of human energy? (2) How can this energy-power - be activated and unleashed so that it can be used best? At a time when it is accepted as a Modern science and philosophy continue to exist in a difficult process, I think it is very fortunate that we have encountered this high prediction. The reason I refer to this situation as luck is the social equivalent of the knowledge of philosophy in the period of XIX. Century and XXI. Century and the resulting knowledge of complex life that reaches by 2020... Here we can see the research of complex life knowledge, the efforts to turn it into a positive direction, in the work of William James. After a long process of his studies, we can learn from many relevant sources that studies targeting the positive aspects of people have declined considerably. We can also see the information that researches on these subjects started again after 1940. We know that the humanistic psychology approach has been revealed since these dates, and that science targeting the positive side and potential of human beings has been formed. I think the humanist approach has contributed greatly to the new perspective it has brought to the science of psychology, with studies in areas such as philosophy of mind, neuroscience, neuroscience. Abraham Maslow (1908-1970), one of the leading representatives of the humanist approach, was the first scientist to offer knowledge of the concept of “Positive Psychology”. ” Motivation and Personality “(1954), the title of the last chapter of his book” Toward a Positive Psychology” (Toward a Positive Psychology) can be read as. I think we should understand Maslow’s determination in this section by underlining it. His criticism of the focus of Psychological Science on the negative is explained here (in his sales mentioned below) with much clarity.

“The science of psychology has been much more successful in addressing the negative aspects of people than the positive aspects. He revealed more of man’s flaws, illnesses, sins, but said less about his potential, virtues, achievable aspirations, or full psychological capacity. Psychology has limited itself voluntarily by dealing with its negative and dark side.” (Maslow, 1954)

One of the leading researchers in the field of positive mental health in 1958 was Marie Jahoda. We can review a book on this topic (Current

Concepts of Positive Mental Health). In his research in this book, he has included the basic knowledge (eudaimonic well-being) of today's psychology, neuroscience, and philosophy of Mind Research.

Victor Frankl (1905-1997), the principal founder of "logotherapy" research in the history of Positive Psychology, also needs to think in this field. Frankl has done studies of the human search for meaning and has stated that it is the most fundamental motivational force for individuals to make sense of their own perceptions of life. Today, the subject of "meaning and purpose of life" is recognized as one of the important research topics of positive psychology. If we are going to examine the work of the famous Prof. Dr. Paul T. Wong Hatta, we can find the "meaning of life" issue which is at the base of Positive Psychology in his views stated in the form of Positive Psychology 2.0.

The inner wind was telling me that these resources were not enough again. "After all, our fourth lesson is about to begin. According to the flow of the subject in this course, we can pass on the results of our inquiries and research in the field of 'Positive Psychology' to Prof/ Dr. Mehmet, isn't it Wind?"

Wind's response was never delayed. "Al-Farabi says that it is necessary to take into account the time and place of the movement, to take into account the personality of the movement, its aims, and intentions, to use the means and the movement in conjunction with all these conditions". Al-Farabi says that there is a system in human movements that do not serve as praise or reproach. What is called happiness can be accessed by doing good and laudable acts. Man is free to act well. This is a potential differentiating attribute that can translate into talent. Al-Farabi teaches in practice that habits that are to be praised and habits that are worthy of reproach are earned. The man may not have habits to praise, but he must carry them with the help of habit. Good movement is a moderate movement because it damages the soul and the body immeasurably. However, how to access moderate movement information? The most important specific qualities suitable for performing commendable actions are a firm determination and accurate determination. Accurate determination gives information that one can perceive. Perceptibility is divided into two categories: it can be perceived in its own nature, but it does not happen; it can be perceived and realized, for example, that the world is created only by Allah; for example, that obedience to the family is

good. These two types of knowledge (theoretical and practical) form philosophy through human access to happiness. We can find the whole essence of this teaching of Muallem Al Sani Al Farabi in his work “Pearl Drop of Mind”, which describes it in a short form. Now we can leave it to our Professor Mehmet.”

If the scholar can create a critical, consistent, rational, systematic, holistic system on being, knowledge, and value, he is called a philosopher. (H., Aydın, ‘Philosopher’ Mad., İA., TDV. Yay., Istanbul 1996) since Farabi is a system philosopher, we can understand that he has moved from the purely metaphysical field to a much more comprehensive field, and has carried out his studies in the philosophy of politics and morality in a very detailed and over-time functionality. In his book, Census of Sciences, he has given information about his world view, his approach to sciences and his method. Language, logic, mathematics, physics, and metaphysics are finally listed as civilized Sciences. In the history of thought, every great philosopher who tries to create a rational, critical and consistent system of being, knowledge, and value has started his work by classifying the sciences first. Islamic philosophers, while doing their studies about science, have demonstrated the position of this knowledge in the content of Sciences and the method of obtaining knowledge by examining it in stages.

The most important stage of the important issue is how to present the teaching and how to convey the knowledge of the truth to whom and by which methods, in a consistent, logical way, with the expression of the counting of the sciences. We need to be able to understand the depth of each information’s content, the dimensional ranges it covers, and the transitions of information transferred within the Connectional integrity. Besides, it is not enough for us to understand today alone. Tomorrow’s generations will also have to understand the Farabi School teaching, which we convey according to our own perception, according to their own life dimensions. We have to consider this situation very well and examine the issues. As of 2010, children born with the trait are defined as Generation Z. We have moved into the Robot age, all work on Trans humanism is on our agenda, including the economic system our lives will continue on digital systems. This important case pointed out is the warning of how to describe “Man”, The Truth, and virtue, absolute point that is central to Al Farabi philosophy, the “goal, and attainment of absolute happiness”.

It all begins with the following questions “ “ How do we know which path to the truth is which, our starting point and subsequent stages, how do we get to the method that will lead us to our ultimate goal?” “And then, how are we going to learn the exact information that will help the precise reconstruction of our minds, by what method and system? What will this information give us in our new mind world, what will be the functionality of this information in our ultimate goal?” The ability to attest that certain knowledge is true, immutable knowledge, and to come to this point, begins with the path of truth. Here, a strong knowledge of logic and the fields to be studied must be found in the structure to achieve the final goal. In Farabi’s words, if we do not know the science and method of logic, “if we do not have anything to test the ideas, we will either feed the belief that they are true about all of them, or we will accuse them all. (Farabi, 1990/1, p. 71)

Why Is The Classification Of Sciences Necessary? Farabi emphasizes that the classification/ counting of Sciences is necessary before human beings have knowledge about Sciences. According to Farabi, this is not only a source to be read by those who want to learn knowledge, but also those who want to be seen from the people of knowledge, even though they do not have the knowledge themselves, can read the Census of knowledge.

Therefore, in order to be a scholar and to distinguish those who are not scholars and who think themselves, scholars, one must first learn about science-related practices and their relations with each other. (Farabi, İhsau’l-Ulum ss.)

Farabi says that he wrote this work with a purpose that we can call deeds: “we wrote it with the aim of counting the famous Sciences one by one, describing the whole of which each of them is Shamil, describing the whole of those who have lepers and the whole of each of them.” To describe the limits and issues of human knowledge, then to show the ties between them. (Farabi, İhsau’l-Ulum)

Since the truth is one, whether we look at it from a philosophical point of view or from a religious point of view, the results will be the same. If we ask what is the source of our coming to different views on each subject, this is due to our use of incorrect methods in the field of Investigation and the resulting misjudgements. (Farabi, “Kitabu’l-Cem beyne Ra’ye’l-Hakimeyn)

It is claimed that people will achieve happiness if they follow a correct and proper method. We can discuss the solution suggestions about the unity of truth by evaluating the philosopher's fiction between religion and philosophy, and how to obtain happiness or truth from there.

It means prioritizing the epistemology-centered viewpoint rather than prioritizing the ontology-centered viewpoint of the definition of classical philosophy. There are texts that tell us the truth as it is, but the question of why so many different points of view and opposing sects/paradigms/models emerge is important.

At this point, it is necessary to emphasize the difference of epistemological perspectives in understanding, understanding and basing the truth. The subject, phenomenon or event that is examined is basically dealt within the context of the environment and cultural fabric in which the human being grew up. This positivist/product is important in overcoming the problems posed by the understanding of science.

Because the laws discovered in the field of physics and the scientific explanations made about them will explain the human/spiritual aspects of the belief has prevailed for a long time.

It was then emphasized that spiritual/spiritual sciences or humanities could be studied by a method unique to them. Because in ideal/positive Sciences, a social structure is a traditional activity and has come to be seen as a reflection of issues of epistemology, philosophy, ideology, and religion in a particular social setting. Therefore, science is an objective inquiry, far from any social value, with the sole purpose of achieving the truth, and there is no consistency in the assessment. Because the world is what we are presented with concepts.

POSITIVE PSYCHOLOGY REVIEW IN FARABI

Within Al Farabi's system, we have seen the findings of his studies on Psychology under the topics of "Knowledge-philosophy of mind, concepts of mind".

Philosophy is the science of thought. The word philosophy derives from the Greek word "Philosophia", meaning the search for knowledge. Philosophy is a unique discipline that uses its own methods of research and inquiry and is separated from other branches

of Science in this respect. A scientist interested in philosophy is called a philosopher. Philosophers have adopted philosophy as a way of life rather than a profession.

Philosophical thought began when man first wondered and questioned the existence of the universe and his own existence in the universe. According to different social and individual problems, science has come to the fore in the field of philosophy. As in all branches of science, philosophy should be divided into subjects and should be systematic. Moral philosophy, like the philosophy of art... because anything that can be asked questions can be the subject of philosophy. The scientific facts that we accept today are facts that we did not even know existed. But with some of us questioning, the development of theories was counted as the first step for research into finding facts. All scientific facts; first asking questions, then searching and proving the theories trying to find answers to these questions by scientific methods systems have been established. Philosophy, then, leads to other branches of science. Because in all branches of science, research aimed at finding the truth begins with curiosity, questions, and theories.

Philosophy is a unique discipline that uses its own methods of research and inquiry and is separated from other branches of Science in this respect. A scientist interested in philosophy is called a philosopher. Philosophers have adopted philosophy as a way of life rather than a profession.

In Al Farabi, he is a system-founding thinker in the science of philosophy. His deep analysis in the field of psychology can be examined within his philosophy. As a result of Farabi's determination of qualities involving positive psychology, we can read more overlapping knowledge in the field of modern psychology "science of happiness."

PSYCHOLOGY REVIEW

In Farabi's works, psychology is systematically described in sections and not in detail. Within the framework of his system in his works; existence, basic knowledge of human morality, politics and the foundation of the life content of the virtuous City point to Psychology. Because the foundation of the system in his works is based on the

ultimate goal of “happiness”. That is why psychology, like science, has existed within the system of philosophy. In Farabi’s works, it is necessary to reveal the science of psychology, to understand the method followed well, and to make a very detailed analysis in it. Farabi’s earlier study of the philosophy of knowledge, the philosophy of mind, and the concepts of mind made it easier for us to reach the knowledge of Psychological Science. Because our ultimate goal is happiness. Happiness is a subject that can be expressed more clearly in the context of psychology as well as science.

PHYSIOLOGICAL STRUCTURE OF HUMAN

In Farabi’s work, the expression that reproduction can take place in living things is as follows: masculinity and femininity characteristics need to be linked. These features, which are together in many plants, are found in separate individuals in humans. The substance prepared in the female activates the semen prepared in the male. The formation of the fetus from semen is similar to the formation of yeast in yogurt. In the activated matter, the heart first forms, then the other limbs develop. Regardless of the sex of the fetus in the womb, the formation of limbs is the same. Already in adults too, limbs other than sex limbs are common.

We have to re-evaluate the subject of the heart, brain nervous system, which we detailed in our previous third course, philosophy of mind evaluation section.

Heart, brain and neural system:

“There is no other limb to rival him, “ the heart of which accepts the dominant limb of the body. Then comes the encephalon, which is a second-degree dominant limb, and which is chieftain to other limbs only under the chieftainship of the heart. Dimag serves the heart; other limbs serve it according to the purposes of the heart, by nature.”(Farabi, 58). The brain is the second-degree dominant part of the body, responsible for serving the higher orders of the heart. The heart is not interested in the constant movements of other organs, it is the managing brain. The instantaneous movements of the organs depend on the brain. The heart is also the source of body heat, and the

brain (encephalon) adjusts this temperature, which is transmitted to other organs through arteries. The first is their brain function; that is to handle the body under the leadership of the heart. The second function of the brain is in the center of the nerves. “The minds of most field crops Nervous forces which kept them personally, they even fed the minds. Some nerves plant is located adjacent to the field of unclean marrow say the upper end of Magadan. These nerves minds nourish the help of lukewarm unclean.” (Farabi M. Fazila 62) That is, a portion of the nerve directly, some impure marrow (spinal cord) bears against the die by means (brain) is optional. The third function of the brain, imagination, memory, and thinking is performing. “And the brain regulates an integral part of the imagination, contemplation organizes an integral part of the second, third memorization and regulates an integral part of the recall. Nerves are divided into two separate classes. A nerve-class heart found instruments to govern the judge hearing the force that helps to hear the emotion-off each with its own of course, another class of nerves is still let not want to force serving members of voluntary movements located in the heart. This brief hearing nerves and nervous movements could be called. Hearing nerve stimulators are only carriers. The hearing will be the result. Motion nerves are the basis of behavior and attitudes (work we do with our body).” We will not want to give force serving with the forces.” (Farabi M. Fazila 59-62) In addition to the brain’s hearing nerve retain their force also act as the nerve. In fact, the nerves and the muscles in that organ that will fulfil the wishes, when the desired behavior is transmitted through the nerves, they enable this to happen. The nerves, one of the most important elements of physical structure, do not have power on their own; they are only obliged to carry out the task assigned to them. It is the relevant “force” that burdens the task. Organs are not completely independent of each other. Because of their physiological responsibility, one organ depends on another. This explanation is;”... It is necessary that the nerves are connected in the same way that they are connected to the encephalon and the murky marrow, or that the substance passing from the limb to the other must be connected through a channel available to flow.” (Farabi M. Fazila 57)

Farabi describes the second kind of connection with the examination of the lung, kidney organs in the system.

Nutritious Force:

The force that drives a man to feed is “ the first force that comes into the body. It is the angel who does a certain thing about food. With this proficiency food passes through various stages, various processes take place in the body. Through the operation of the nurturing angel within a system, the body will acquire the elements that will ensure its existence. The first step is the removal of food, and the last step is the removal of residues. Proficiency, on the other hand, is something that commands this system but is not physiological; it is one of the dominant forces. Its auxiliary forces are functions of other organs that make up the system. It continues its activity both when you are awake and when you are asleep.” (Farabi M. Fazila 56) Farabi’s views on the functioning of the digestive system have been the focus of recent years “brain functionality in our intestines and the knowledge of the digestive system neuron ‘GUT BRAIN’. It is not thought that the nurturing angel, by his expression, is simply the desire to eat. In Farabi, within the Connectional integrity of the human physiological system, this nourishing force is the function of this whole system. He pointed to the body as an amenable structure, ensuring that the physiological structure continues to exist.

PSYCHOLOGICAL STRUCTURE IN PHYSIOLOGICAL STRUCTURE SYSTEM PSYCHOLOGICAL STRUCTURE:

Hearing Power: The Angel of hearing; “through one of the five senses is the angel that perceives (perceives) what is known by everyone, and its realization and functioning depend on the stimuli of the sensory organs. The powers of hearing are five sensory organs, each of which has its own sense. The prevailing force is to hear the feelings of the five hassens altogether.” (Farabi M. Fazila 56).

Five sensory organs the force of hearing is the communication function of the body. So the human senses the heat, the cold, the smells, everything that is visible. Farabi thought his hearing strength was different from his hearing nerves. Hearing nerves are a physiological structure. The force of hearing is the function based on the activities of these nerves.

Request Force:

The instruments of this force are all the organs, the Angels that exist in these organs and are unique to that organ. "The desire is to learn something or to do it with the whole of our bodies or with a limb. And the will comes under the chieftainship of the Will Power." (Farabi *Fususül Medeni*). Muscles and nerves in the limbs enable the fulfilment of wishes, so behaviors occur. In other words, behavior-in Farabi's words, "the work we do with our body" - occurs with other forces that serve the willpower in other organs. Your hand's a catch, your legs are a walking angel...

Also to the prompt force, and the creature "... something to be desire or hatred for him and eventually escape cezb demand, preference, and avoidance, anger, satisfaction, fear, courage, and cowardice, compassion and cruelty, love and hate, greed, lust, and ego is the faculty that enables us to of the other symptoms occur." (Farabi M. Fazila 30) According to Farabi, the force of asking has two aspects:

The first is the emergence of internal formations of an emotional nature that form the basis of orientation or avoidance; the second is the orientation of the person to behave in accordance with the demands that arise in the force of desire. They can follow each other and can only remain in the form of the existence of an emotional foundation. The request force is in a position where all forces depend on it, but not entirely, to some extent. All other "... forces perform their service and duties only through the force of desire." (Farabi M. Fazila 70-71) that is, this commitment is not to serve the request force of other forces, but to use the request force as a means to fulfill their duties. Because "...the powers of hearing, imagining, and thinking are not sufficiently active (by themselves) unless there is a desire for what is heard, imagined, thought, or learned." (Farabi M. Fazila 70-71)

Reproduction Force:

"This force, which we can also call the force of sexuality, consists of "hakini" and "eunuch" forces. The dominant force is found in the heart, while the eunuch force is found in the limbs." (Farabi M. Fazila 61)

According to Farabi, sexuality is primarily an angel; that is, it is a function of the inner structure. The related organs, on the other

hand, only fulfill the needs of this angel, function. These limbs are not essential. This force is applied by means of the request force.

PSYCHOLOGICAL STRUCTURE AND CHARACTERISTICS OF HUMAN

The force of reasoning, imagination, which does not have limbs attached to itself, such as the force of hearing and wanting, means the ability to design. The force of reasoning, which has a functional connection with the Angels of hearing and thinking, is also associated to a certain extent with the force of asking. Because, as mentioned earlier, the sufficient effectiveness of forces depends on the appearance of a desire for what is perceived or thought. The resulting desire drives a person to do what is required of this mental world.

What are the functions of imagination (fancy)?

Farabi shows perception and concealment as the first role (a) of imagination. The sensory organs carry stimuli; they are heard with the force of hearing and stored in the imagination again after the dominance and saving of the reasoning; "...protecting the traces of objects (mahsusat) that can be perceived with the senses (rusûm) after passing through the process of the senses..." 'Imagination force,' (Farabi M. Fazila 30) "... preserves the senses heard after they have been erased from our senses. It naturally dominates our emotions and saves them." (Farabi M. Fazila 55)

It means sensing that the traces of objects reach the reasoning after passing through the process of the senses, rather than directly, and conserving the reasoning to the senses. Immediately followed by "recording and storing the images pictured. With the sensory organs having external effects on the brain; "...a lot of rational images come into being in the force of reasoning from our feelings. These pictures - even though they cut off all interest in sensations-remain hidden in the imagination..."(Farabi M. Fazila 66) the second role of the Muhayyilen (b) is the saving on the images acquired and stored by means of 5 senses. These images, which have been erased from the senses and still remain in the imagination, "he said...they are subject to the provisions of the judgment. The Muhayyile sometimes separates

them from each other, sometimes they merge into one another, creating endless forms of separation, of which some are *kazib* and others are *sahih*. (Also new images that emerge as a result of this merge and separation) ...sometimes they fit the senses, sometimes they don't fit at all." (Farabi M. Fazila 55)

Designing or imagining this function of reasoning may be an accurate statement. We build our designs or dreams by bringing together the images in our minds. They can fit into our real-world formation or logic, or they can be contrary to them.

Dreams

Dreams are revealed by the power of analogy and imitation, which is the third function (c) of reasoning. There are also times when the reasoning force is freed from the effects of hearing and thinking functions at the level of consciousness. This occurs when you are barely awake, mostly asleep. The *Muhayyile* force also operates when it is asleep. In this case, the mental process that occurs in the form of adding or abstracting images hidden in memory imagination imitates, imitates.

This mimicry and revitalization can be in the form of mimicking the body's own state. This formation, which is completely dependent on the reasoning's own rules, is the primary reason for Dreams. The other reason for Dreams is the imitation of the stimuli that the body faces at the time. When the body is asleep, any stimulus is blocked, the force of reasoning and the force of reasoning is affected by the force of imitation there. In the process of this effect, the external effect is imitated by an image that is either identical or similar to it and chosen from among the hidden images. The effect that leads to imitation can evoke similar images. A moisture-related effect, for example, is imitated by images such as water or swimming.

Another type of imitation and animation is again the third cause of dreams. Here, however, the force of reasoning itself replaces the real factors. When the condition of the body is in an appropriate position while asleep, the limbs of the body wake up and act as if they perform the orders of the requesting force, even though no influence has come from the outside world and does not oblige a behavior. Movement preparation or movement can also occur - the source of movement is

the inner world, not the outside world. In this case, the request force is mimicked. In this type of internal formation, where the force of reasoning is replaced by external factors and such factors influence the organism, human behavior is assumed to be experienced by this situation. In the dream, he acts as if he is experiencing the event.

Farabi elaborates dreams as “sleazy and faithful dreams”. It is more likely that the imitation of leprosy is less plausible. What happens when you are awake is rare. It is difficult to comprehend and explain the imitation of the lower order and the dormant with reason.

They are symbolic, expressed in parables, and appear in closed and opposite meanings. Here we find the fourth reason for dreams and a different type of dream than other dreams. These dreams come from an active mind. The active mind affects the natural force and the natural force affects the reasoning. Things within the natural force are also imitated with images unique to them. It is also possible that the effects that arise from the active mind occur while awake and in a manner that affects the hearing power. Of course, this is not a dream state, but a state where the force of reasoning has reached the ultimate degree of perfection. The active mind can affect people while they are asleep as well as when they are awake.

Farabi here points to the metaphysical aspect of dreams, and then shows his work in the metaphysical field, which is now to be accepted outside the subject of psychology.

Declarer Force (Thinking Force):

The power of thinking is in the position of affecting them above all other forces of man. After the Imagination force” “..it is through him that man thinks about what is thought, distinguishes beauty from the ugly, and grabs the arts and Sciences.” (Farabi M. Fazila 75-77) Natic force can be characterized as an angel of abstract thinking. The thought is the product that can be revealed by the activities of this angel. According to Farabi, who views the angel of thinking as “theoretical and practical” in two ways, theoretical direction(a) “...for example, three is an odd number and four is an even number (proficiency), which human beings are not of the kind that we can make and change from one state to another.” (Farabi M. Fazila 30) understanding with Reason-able to understand the connoisseurs by abstracting them from

individual realities in the outside world and making connections between them according to the rules of logic, such as that reason-execution, rules of logic, certain information-everything that is part of something is smaller than that thing... It is almost the place of formation of all the features that have been revealed since creation. The purpose of the angel of thinking (b) is to be related to skill and Art/thought (idea) consists of two parts. It is the basis of the mind to conduct/influence behavior in relation to the external world or objects. "Skills and art related to him, carpentry, farming, medicine, such as maritime skills are obtained. The idea is that when we want to know if it is possible to do what we want to do, and how we should do it if it is possible, it is the angel with whom we think about it thoroughly." (Farabi M. Fazila 30)

Here, the power of thinking is defined as the "theoretical direction", the power of knowing abstract things through theoretical reasoning. The power of being able to practice or to judge what is to be done is called "practical direction". These are formations that occur in the mind.

Intelligence and Ability:

Before going into the details of this topic, it is necessary to mention again the classification of the angel of thought:

- a. Toeric aspect of the proficiency of thinking
- b. The practical aspect of the proficiency of thinking
 1. Part of the practical aspect related to skill and art
 2. The intellectual part of the practical aspect

According to Farabi, in general, intelligence is a function, feature, and function that takes place within the angel of thinking. "Intelligence (sūrat-i intikal) is the perfection of sensing something quickly at a speed that cannot be expressed in time or in a short time." (Farabi M. Fazila 47) The angel of thinking refers to the general category of functions of intelligence and ability, while the functions that are part of it express intelligence and ability in a subjective sense.

The individual that occurs within the general category. Mental processes are processes of the emergence of intelligence and ability. Therefore, intelligence and ability are not separate from the angel of thinking. The "theoretical" aspect of this angel refers to thinking in person, while the "practical" aspect refers to ability. A sense of

perfection is the way they all work. (Some logic works of Farabi M. Türker Küyel)

The perfection of intuition can happen in every direction of the angel of thinking. The realization of this perfection in the (a) Spiritual Direction is in the form of acquiring knowledge and learning the sciences, obtaining wisdom and reaching new conclusions from all these; (b) if the idea of the perfection of the perception realized in the direction of the work is in the plan "... whether it is possible to do what we want to do, if it is possible, how we should do that work..." (Farabi M. Fazila 30).

Here Farabi refers to reasoning, in other words, to be able to produce solutions for the problems encountered. The perfection of intuition in the field of skill-art of the direction of work reflects the function of the power of thinking in this field or the first foundations of ability in the mind, natural tendencies. In this respect, the ability can be characterized as a separate function of intelligence. It is necessary to think of the characteristics of skill and art as "skill" and "art" in two parts. When the skill is characterized as being able to perform a work successfully; art is characterized as being able to show skill with aesthetic value, two different forms of talent are also revealed. It is also necessary to determine the foundations and sources of talent, the factors that influence it, and the distribution of talent among people. "The creation of a human being, of course, by birth as a weaver or clerk... it is not possible. However, just as it is easier for him to do verbs related to writing, art or other art than to do verbs related to anything else, it is possible that he is, of course, constant (and ready) to do these verbs. If there is no external force working in the opposite direction, Man is driven to perform an act that is, of course, easier to him from the beginning. The natural tendency towards weaving verbs (which are inherently present)...it is not possible to speak of weaving, nor can it be said of these natural trends as a virtue. But of course, one tends to verbs related to virtue until a situation (Hey'e) arises in the nave that will be watered down by the verbs related to virtue itself, and these verbs also become habitual by repeating and may be mentioned as virtue, which is settled because of the custom (do not become)." (Farabi M. Fazila 31-32) It is here that Farabi makes a definite distinction between skill and skill. No human being has a natural ability; that is, he is not in a position to be able to do a dexterity with

skill. However, he may have an innate propensity for certain skills. Trends cannot be counted on as talent (i.e. reality-acquired trait). At this stage, the implicit, undeveloped Act has not become, as talent should be considered. However, when the tendencies become superior and continuous dexterity with the activities of the human tendency, the ability (that is, virtue) is acquired.

If a person has a tendency to 'beautiful writing', and this ability has turned into talent and that person has become a calligrapher, there is nothing to be praised for. As such a talent and talent does not have, beautiful writing is not considered a flaw in the situation of the person. So that the will may become the talent" "...an outside force operating in the opposite direction..." (Farabi M. Fazila 34) it should not be. The opposite of external power plays a role in preventing development. If there is such power,"...any person who has been created to disobey him or her and to perform an act arising from the opposite of those qualities. But as in the case of what settles into habit, until it becomes habit and becomes easy to do, it becomes difficult for him to do so." (Farabi M. Fazila 34) In addition, the nature of external conditions that are effective in the transformation of the ability; that is, their perfection or imperfection, affects/determines the quality of the ability. It is difficult for people to learn things that fit their inclinations and it is easy for them to perform, it is difficult for them to gain those that are given contrary to their inclinations. But that does not mean that man can gain nothing at all; "...of course, some of the properties can be completely destroyed and replaced with the custom by replacing them with contrasting situations in the nave. Some can be broken, weakened, reduced, without their power being completely destroyed. Some, however, can neither be destroyed or replaced, nor can their strength be reduced." (Farabi M. Fazila 33)

I wonder if every person has all kinds of ideas, tendencies towards art and skill. According to the Farabi idea, it is difficult and remote (a possibility) to have a person present who is of course (congenital) constant (and ready) to all the arts. However, it is not impossible. Most commonly, every person is committed to a certain art or limited number of certain arts. People can have superior abilities in every field, and there are those who have no abilities at all. But the proportion of such people is very small. The majority of people have a certain degree of tendency (natural ability).

Learning

While Farabi established the relationship between Nafs forces and learning, he also set the conditions for effective learning. Knowledge according to itself "...Natural comes with strength as well as reasoning and hearing forces..." (Farabi M. Fazila 57) learning is a separate internal event and occurs through the forces of the desire.

Learning again is of great importance. For example, as long as he continues to write, the art of writing becomes stronger. "Repetition gives strength and character to the writer's pen." (Farabi M. Fazila 57) while 'repetition' is important for certain verbs of knowledge, skill or reason, only mind preoccupation also affects learning. The preoccupation here means that what is engaged takes place in the realm of consciousness. This is a different dimension of repetition. Learning something because of long efforts does not end learning; even after it is realized, the development of what is learned continues, as an example; "even after obtaining the angel of beautiful writing, maturity and superiority are seen in our art of writing. As the taste of this superiority increases, the love of the art of writing increases." (Farabi M. Fazila 96) learning has been realized but is open to development and continues. A sense of superiority increases the tendency to increase the satisfaction from this simultaneously. In this case, superiority and contentment have the characteristic of being a purely individual request.

Through which Angels can we learn what is the subject of learning? What are the characteristics of this learning?

a) "If we want to learn something we want to learn through sensation, this movement becomes ink from two separate verbs, one of which is the body and the other is the soul. For example, actions such as opening our eyes to something we want to see and walking towards it if it is far away are physical verbs. If the hearing itself is, it is a desire verb..." (Farabi M. Fazila 47)

The behavior shown to remove physical obstacles while performing learning is not the same as the perception that occurs in the sensory organs as a result. The physical one refers to 'becoming ready to learn' and the physical one refers to perception. Both form the verb of learning. What is the subject of learning appeals to the sensory organs, and learning occurs through the force of hearing.

b) “When we want to learn something by means of the declarer force, it arises from another force that actually exists within the natural force that helps us achieve this request, which is called the declarer force. Thinking, seeing, and retaining are with him.” (Farabi M. Fazila 57) Declarer Force learning is a purely internal event. The strength of the idea correlates with a deep examination and ensures that the subject to be learned is completely understandable.

c) “If we want to learn something by intellectual force, we apply to various means. One of these means is that we can imagine what we want and hope for with the action of the force of judgment, or we can imagine something past, or we can wish for something that was the work of judgment. Another means is the terrible or joyous effects of our feelings on the force of reasoning. This is also the case with the action of the natural force.”(Farabi M. Fazila 57) Imagination or Declarer can carry the same characteristics of learning with force. It’s hard to tell the two apart in precise lines. It can only be separated by the most basic features. While the main character of imagination force is thinking, connecting and understanding, memory, imagination or emotional effects are in the foreground in the force of reasoning. In other words, a more intensive process occurs in learning with the force of reasoning.

Learning with imagination force

- a. The imagination of what is desired or hoped for,
- b. A vision of something imagined
- c. The imagination of something that is the work of reason
- d. Mind operations such as the effects of emotions on Imagination are in the foreground.

In light of these explanations, it is acceptable that Farabi does not see thinking and learning as very different from each other. Knowledge has the effect of what is stored in memory or emotional states, depending on the basis of thinking.

Personality:

Although Farabi treats personality in terms of moral values and behaviors, he does not see the basic characteristics and tendencies of a man outside of personality. It assesses a combination of moral behavior and personality characteristics of a person. You do not come

into the world with your personality. However, just as the foundations of abilities are hidden in innate tendencies, the foundations of some personality qualities are also present in innate tendencies. Of course, it is not possible for a person to be created as a natural-born virtue or lack thereof. "It is also possible that verbs related to virtue or inferiority are subject to virtue or inferiority, as it is easier for them than verbs related to anything else." (Farabi M. Fazila 31) the tendencies in the moral sense mentioned here may have positive or negative qualities. Although the existence of people who are born with all good or all bad tendencies is unlikely, it is not impossible. Just as in talent distribution, most people have good tendencies to a certain extent... The ability of trends to take the form of personality attributes is linked to habit or environment. "Moral virtues and (moral) humiliations occur and settle in the soul only when the acts born of a certain temperament (Al-hulk) are repeated over and over again at a certain time and become accustomed to it. If these acts are good, what occurs in the nave will be virtue; if they are bad, it will be inferiority." (Farabi M. Fazila 3)

What is the formation and change of personality qualities? It is not necessarily necessary that the person's personality qualities be in line with or in line with their inclinations. The suitability or inconsistency of stimulants affecting the individual to tendencies may be determining their personality qualities. A case of course, to the trends that are "...if moral qualities like themselves are added and they settle in Menstruation, Man will mature in them and it will be difficult to eliminate such situations (Hey'at), which once settled in man, whether good or bad." (Farabi M. Fazila 31).

The difficult change of personality qualities applies to settled qualities. At the stage of formation, in place of current trends "...they can be completely destroyed and replaced by custom by putting in situations that are opposite to them. Some can be broken, weakened, reduced without their power being completely destroyed. It is possible for some of them to be destroyed and replaced, nor for their strength to be reduced." (Farabi M. Fazila 31)

In addition to the trends that are important in the formation of personality, there are factors that influence these trends and these constitute the external environment. "Putting appropriate or contrasting situations to trends' refers to the external environmental impact. If the wrong way is followed in learning something, what is learned is learned

badly. If the work done is bad, the trends earned are bad too". (Farabi M. Fazila 97) Trends are thought into two parts: externally affected and unaffected. Since the strength of trends that are not affected by external factors cannot be changed by replacing them with new ones, one can only resist such trends if one wishes to. Another factor cannot influence trends. If the person does not stand against them, they continue to exist; that is, they form part of their personality qualities, unchanging characteristics. The second kind of trends is those that are externally influenced. Farabi states that some trends may be affected by new habits (tradition). "...habit has an important place in psychology. Many verbs are the result of habits, acquired habitually."(Farabi and Ibn Miskawayh, the relationship between the soul and the body M. Meder, 40) if a verb is repeated repeatedly, it becomes habitual. Since Habit also affects trends, the placement of trends is due to external influences. With these views, Farabi points out the aspects of personality that originate from the environment.

I wonder how the person will perceive himself. In order to determine the right goal in his own way and to achieve this goal by choosing the right vehicle, it is necessary to acquire some characteristics. "This is also the case for good and bad people. It is necessary to separate the purpose and the means to achieve the purpose. A man only reveals the purpose he desires and misses, and then thinks about what it is that will bring him to that goal. For example, qualities such as cleverness, cunning, cheating are not the goal, they are just the means of being a force of different nature in human beings and leading to the goal." (Farabi M. Fazila, 44-45) in order to reach the target point, the person first needs a road map with. It is necessary to think well about the vehicle and other needs that can facilitate the journey of the person on the road. Most important is the need for the expert to guide him on the road. All this is about the thought dimension of the suitor. The person who turns to him starts with having the awareness to define himself. The stages of self, perception, will Be Thought are indicative of the choices made by the person.

Different Personality Types:

Psychological, especially in terms of personality characteristics of men and women should examine the different characteristics.

According to Farabi, the most important difference between men and women is only the physical characteristics of sex. Other than gender limbs” “...they are common in other limbs (male-female). They are in common with other spiritual forces. However, the limbs they have in common are warmer in men: movement and working limbs are stronger in men. On the other hand, the qualities expressing weakness, such as pity and pity, are more swollen in women and more faint in men.” On the other hand, the characteristics that express pity, such as pity and pity, are more puffy in women and more silky in men.” (Farabi M. Fazila 65-66) as mental processes “there is no difference between the two sides in the forces of hearing, reasoning, and Natika. In both, the images heard from the outside are collected by means of secondary hearing forces, in the force of hearing the truth.”(Farabi M. Fazila 65)

Farabi divided people into several classes depending on their thinking structure or moral inclinations. He determined human types according to their positive or negative qualities as follows:

a) *Simple Human*: The people who make up this category have a sound mind structure, “theoretical has intellect. However, they do not have enough experience in life events that require experience. These people, who are considered simple because of this deficiency, are not simple in every matter, only in some cases, but in another case, it would not be simple.” (Farabi M. Fazila 46-47)

b) *Confused Human*: “The attitudes of these people would be contrary to general convictions. There are common attitudes in society that should be avoided or preferred. The confused person adopts the opposite attitude to these. This discrepancy may be in the more general framework, as in the perceived things.” (Farabi M. Fazila 47)

c) *Silly human*: The mind structure is consistent, experienced in life events, has determined its objectives in the mental plane, but is in error in its decisions. Because “ he has a view that causes him to think that what does not bring him to this goal will bring him to it.” (Farabi M. Fazila 31) depending on these mistakes, he continues without realizing the choices that will cause him problems. His purpose in his behavior is correct. However, he is mistaken in his choices.

d) *The Mild Person*: The balance on the knowledge and system of Life shows the awareness of the points and their behavior. Able to observe extreme points, can use the choice of sobriety at the midpoint

of overdoing and understatement points. It shows moderate behaviors that are in the middle of positive and negative behaviors. According to his conscious characteristics and program, he naturally reveals this behavior.

Behavioral Disorders:

Boredom, conflict:

We can refer to Farabi's statement as follows for the psychological distress and conflicts that people experience. "He who restrains himself loves evil deeds, even though he does good deeds, and he desires and (acts of) them, so he collides with his desire, and does the opposite of what his state and desire encourage him, but he is tormented in doing them." (Farabi F. Medeni 33)

Farabi's statement that human beings are referred to as "virtuous" also contains features that do not have opposite tendencies or that transform the adversity and conflicts that human beings are in into a positive state. There may be other sources of internal conflict. It is also necessary to evaluate the behavioral characteristics of people in their living conditions as well as to look at the level of knowledge that shapes the world of the mind as one's genetics, culture and belief. According to this situation, all values are the cause of internal distress. "The evil deeds which they have earned from the shameful deeds will cause them to be mistreated by their previous deeds, and they will take away from them any evil deeds which are against them. The deliciousness suffers greatly from this outlier situation. Even the good ones get an outlier against the bad ones, the delectable suffer again." (Farabi M. Fazila 98-99) according to Farabi's opinion, not only internal conflicts but also negative, bad deeds can really hurt people. You do not have to have opposite feelings here; you have to engage in bad things and bad things (habit, thought, etc.) saves; this is another source of distress, is explained as.

Other Abnormal Behaviors:

The wilful acts of man reflect the qualities of his personality. Bad verbs give you bad themes. Farabi's explanation here should be enough to explain this. "They take the form of a disease in his soul and begin to enjoy these evil themes..."

Those who are spiritually capable - because of the corrupted imaginations they have gained by Will and habit-are attracted to bad deeds and bad ideas; they are disgusted with the good and the superior things, and they cannot even imagine them.” (Farabi M. Fazila 99) here we understand that one cannot evaluate life and system, that one can make choices on life knowledge according to all negative situations, and that one will experience the result of all negative choices that one has made with negative situations. “And those who are evil and imperfect, when their souls are sick, think evil deeds are good, and good deeds are bad. The evil one always desires the evil ones, but thinks they are good because his soul is sick.” (Farabi M. Fazila 45) the chemical functioning system, which is in some negative confusion in the Mind world and which is not in balance at the base of personality structures, is important here. It has been scientifically proven that a chemical in the memory part of the brain plays a key role in the thought control mechanism. These studies have identified the reasons why some people are stuck with persistent and non-beneficial thoughts. Professor Michael Anderson, of the University of Cambridge, said: “when this ability collapses, the most debilitating symptoms of psychiatric illnesses begin to appear - uninvited thoughts, images of memories, hallucinations, pathological and constant worries... he refers to it as”. If we review these studies briefly, we think that the behavior disorders that Farabi explained here may be the scientific equivalent. Participants in the study were asked to memorize unconnected but paired phrases such as ordeal/cockroach, moss/north. The participants were then given green or red signals and behavior reflections were observed. They were asked to remember the spouse of the word in the green light, and to Yesil themselves from doing so in the red. This blood flows in the brains of participants while and chemical changes, functional magnetic resonance imaging (fMRG) obtained during monitoring by the method of conclusion, “the researchers of GABA in the brain in this process (gamma-aminobutyric acid) at neurotransmitter (neurotransmitter) chemical has been found that a key role.’

“There are people among the patients who think they are healthy because they do not know their problems and never listen to the words of the doctor because of the strengthening of this belief, and there are people among the mental patients who do not know their disease, on

the contrary, who think they are superior and have the soul, and who do not listen to the words of any” (Farabi, M. Fazila 97) the subject of thinking of the person as healthy and in this case keeping himself closed to all external warnings is also a sign that the balance of all brain chemicals and the mind structure are not healthy. The barriers to the perception that lead to a person not noticing this condition are due to irregular brain functionality and chemicals. Farabi explained the psychological characteristics of both sexes when describing men and women. “however, in these matters, men who look like women and women who look like men do not perish” (Farabi F. Medeni 45). What is also pointed out here is the brain’s chemical, hormone levels and the functioning of all the related nerve systems.

Causes of behavior disorders:

We read that Farabi tries to explain the person’s characteristics, choices and behavior disorders, the functional impairment of mental processes or the negative effects of external influences in different parts of his work. He sees the reflections of Farabi’s body system and systemic features as a central issue that makes sense of life. We can see that these thinnings are through experience and work outside the realm of metaphysics. According to his statement, bad tendencies continue to live with the state of habit, “loss of the will of man... it causes abnormalities in his movements... it is also harmful to man to dwell too much on anything, and to delude, and to be too careful.” (Farabi M.Fazila 97).

The second reason that leads to behavior disorders is:

“Under certain influences, a person’s temperament and imagination may deteriorate. Therefore, he sees such strange things that are the work of the imagination force that they are similar to what is present and what is present in reality. The abdals, the madmen and their followers are among this group.” (Farabi M.Fazila 65).

There are external influences that affect the functioning of the mind structure, which may be different for everyone, and these can disrupt the abandonment process and structurality of the reasoning. These leftovers, which are reflected in the system differently with more, behavior -.it is the cause of your disorder. In the Normal

process, they may form abandonment, which is in a way that is in line with the reality of the reasoning or contrary to the truth. The important thing, however, is that these departures in the mind point to the nature of perception. He can observe and perceive all these reactionary reflections in himself, but he experiences a state that he cannot explain or make sense of.

Treatment of Behavioral Disorders:

Farabi has reached important and interesting solutions for the treatment of behavioral disorders according to the period and geographical conditions in which he lived. The internal distress experienced by the mind, with priority in the case of conflict; “the mind does not hear this torment when it is preoccupied with the effects of emotions. In fact, a grieving person forgets their grief by being comforted by what emotions bring to him, and he does not hear them. In order for her to suffer again, she must be free from the effects of her emotions again.” (Farabi M.Fazila 99).

Here, in Farabi’s opinion, he states that in order for a sick person to forget the pain he feels, he must focus on different things. In fact, the method Farabi has proposed here is this: the brain moving from painful emotion to a different point, using the mechanism of change in the mind is a method of healing. By changing its focus, it aimed to change the proportion of brain chemicals there. If this method of change is not applied healthily, the person will turn to their painful feelings again. This method of Farabi can transform the psychological repercussions of the negative process that a person who has lost his or her health in the brain and mind world, such as internal troubles, contradictions, conflicts in life. However, only by changing the focus point, if the person who has been able to overcome the feeling of pain for a while has not been able to achieve this exact transformation, can return to the point where the pain began. The preoccupation described here pointed to the transformation in the detection center. In this method, the change in focus is the first step, the strengthening of perception in different focal points and the transformation of this pain is the ultimate goal and salvation with its full meaning. When the transformation process in this method is not healthy, “indoctrination-persuasion” method is used as a different way of treatment. Persuasion

is to enable the person to use and practice the positive choice that he or she attests to. The method of indoctrination or persuasion can be created with a targeted conversion effect on the person. It is also possible to create an effect based on imagination. In this case, even if the person does not reach the reality of the choice he wants to confirm, he uses the choice of orientation by accepting this reality. In fact, another aspect of the method of indoctrination is that one should be able to fully achieve the possibility of attestation in one's heart. "Perfection in creating an effect based on imagination is used in matters that cause anger and pleasure, fear and trust, soften and harden the self, and in all the passions of the soul." (Farabi F. Medeni 48) indoctrination and persuasion, which is the language of life, is an effective method on the psychological structure. Because life is one's own reality.

We tried to read and examine the topics Al Farabi addressed the science of psychology. However, before reading each sentence of Farabi's works, it is necessary to understand the quality of the system he has established with priority. The aim of the classification in the Farabi system and to be able to read what features the information is reflected in this system is the starting point. We aimed to analyze the lines that we tried to underline in his works, about 'Knowledge, philosophy of mind and the science of Psychology', and even what we could see so far in these works. Our goal here is self-interest. We want to learn about ourselves, about life, about universal reality. The basis of learning and knowing is suspicion, questioning, and curiosity. Learning, knowing, questioning, if we do not actually wonder, we are caught up in the vortex of life and end up at negative points. The most beautiful gift for human life, life is the existence of the most real of man.

AL FARABI IN HISTORICAL TRACES OF PSYCHOLOGY

In the scientific research methods, the periods and reasons for the separation of philosophy and science were mentioned in our previous sections. Scientific education, teaching and research methods vary according to their application areas. By evaluating the classification of the subjects in these systems, the final objectives and the processes of the targeted studies, we will be able to see very clearly the reasons for the exclusion of philosophy. The reasons for the divergence of

Philosophy from the science of psychology can be understood by examining the history of psychology.

Human beings wanted to predict the reactions of themselves and the people they lived with and tried to understand them. Because harmony and existence require it. In antiquity, efforts to understand man took their place within philosophy. This branch, dedicated to the name of the psyche in Greek mythology, was called "Psychology". This branch is indicated by the letter "psi" (Ψ) in the Greek alphabet. "The subject of the review of Philosophical Psychology has also been mentioned as "Spirit". It is believed that there is a hidden and metaphysical power in the human body called "Spirit" in ancient times. At that time, the characteristic of the information that we can qualify as psychology is that they are based on this basis. The subject of psychological interpretations in later ages is a mystical entity called the soul. Body, soul and their relationship are among the topics discussed. It is accepted that no scientific psychology can be mentioned in these periods, as the information revealed is of the nature of the "philosophy of Spirit". (General Psychology F. Beymur) Aristotle's work on the subject of psychology, or *Kitab al-Nafs*, in the Islamic world, reflects the understanding of ancient psychology and was influential until the emergence of modern psychology. However, the concept of spirit in Aristotle is examined in a very different subject than we understand today. From this point of view, we can express that Aristotle's work covers subjects in the field of Physiology. According to Aristotle, "the soul is the transition of an object in the ability to live into a verb. For example, if the body is force, the soul is its actual function. In other words, if feeling, seeing and wanting are his forces, sense, perception and will are also the verbs of these forces." Aristotle and his philosophy M. Kaya 181).

In medieval Western philosophers, the detail of the spirit-body relationship between the feature and Descartes is at the forefront, and he has given as much space to this subject as possible. Descartes, in his knowledge of the body and his findings, directed him not only to the philosophy of being but to the field that could question the world of man's mind. Descartes processed the knowledge of the soul that exists in the body but is not matter. We can also see the situationally of psychology in its explanations with the physiology aspect, which has not found many places in the perspectives of recent years.

Because within the context of the 'philosophy of Spirit', which has different meanings, the field of study of Physiology develops by changing. In this process, in the system established by Western thought, the concept of spirit is taken from the field of behavioral sciences and left in the class of studies as a different topic, such as the field of metaphysics. It is assumed that this point was reached by Hume's views. "Hume: it asserts that there is no living, no evidence of the existence of the soul as a divine and living ore. According to him, what is called the soul is the inner life." (General Psychology F. Baymur).

Thus, "Internal experiences are explained not by the word of the soul, but by taking the events of thinking and hearing, which are seen as a function of the body." (General Psychology F. Baymur) In the light of these explanations, the effects of Hume in modern psychology can also be said. We can say that the most important step taken for psychology to become an independent field of science is that it has shifted its scientific point of view beyond the foundations of the classical point of view and has developed in this area. From the classical point of view, human beings are dealt with within their metaphysical connections. In his new perspective, he is described as 'an objective being whose behavior has dynamism in itself'.

It is possible to accept this change of perspective as a paradigm shift. It is not possible to recognize and understand man only through knowledge of his metaphysical connections. We need to be able to understand that the characteristics and behavior of human beings that are transformed from thought into the matter are formed. It is important for the independence of psychology to perceive the field of psychology as the field of phenomena that study behavior. This point should not mean that the metaphysical connections of Man are not characteristic of faith.

As far as we can understand from the works of Al Farabi, we can express our inferences in the context of Psychological Science as follows. The writings about Farabi mention his work in psychology.

With priority, we should ask ourselves: Why is it necessary to classify the sciences with Farabi's idea? Farabi states that the classification/ census of the sciences is necessary before human beings have knowledge about the sciences. According to Farabi, this is not only a source for those who want to learn knowledge, but also for

those who want to be seen from the people of knowledge, even though they have no knowledge, they can read the Census of knowledge, as it gives us an explanation. We can also see that we have classified other sciences such as psychology and analysed each unit in their own fields with the results we have obtained from our reading studies. Within the whole, by systemizing the connections, we can also clearly understand the method of elaboration on philosophy and science. “The soul does not separate its forces and duties from the body but also demonstrates its transition from psychology to physiology and medicine, the boundary between metaphysics and psychology in its views on the soul and the body” (Philosophy in Islam and Farabi C. Sunar 64) it is stated that. In the transitions of medicine, psychology, and physiology, it is observed that philosophy is not abstracted from the system, but as part of its system. As a result, when we examine Farabi’s work in the field of Psychological Science in more detail, it is possible to read the basis of today’s modern age field of Psychological Science in Farabi before Hume. If we want to learn and understand these fields of Science in the topics of Modern psychology and positive psychology, we need to apply to Farabi’s works first and foremost.

REFLECTIONS OF FARABI PSYCHOLOGY ON SCIENCE AND PHILOSOPHY

The problem of how “I” knowledge is formed is at the focus of Hume’s human science project. In parallel to the main section of the review, “I idea” investigates two different aspects: “thought or “vision” and “passion or interest”. Therefore, “I” is “the object of our thought and vision “on the one hand, and “the subject of passion and desire” on the other.

This analysis of Hume’s mind corresponds to “the mental side of Me” and “the acting side of Me” respectively. This paper will focus on the mental side of ME, especially as the theoretical foundations of knowledge of the Ides of ben are investigated. As Hume tries to set general rules regarding the Ides of ben as a mental Union, he first aims to show that philosophers, although they usually have a consciousness of the soul or self, have not been able to provide any conventional evidence for it. However, Hume said that there exists what we call the “I” idea, that they are nothing more than a bundle or a collection

of different perceptions that follow each other at a speed that cannot be understood, and that they are in a constant flow and movement.” (Hume 2009: 174) expressed it. We wanted to start with Hume’s approach to this issue with the trait. With the details we examined in Farabi’s philosophy of mind, we can see that Hume has information that is related to the same thought base.

In the seventeenth century, rationalism, which is concerned with the harmony between the knowing subject and the known object, became a distinction between these two elements by the eighteenth century. From this date on, the distinction between subject and object has become a mainstay for the philosophy of the period. Assuming that only experiential knowledge of the outside world can be reached, this new factual attitude has given great importance to the approaches of John Locke (1632-1704) and especially David Hume (1711-1776), who are in the experimenter tradition. Counting perception as the only source of precise knowledge forms the core of the views of Locke, one of these two philosophers. He opposes rationalism’s acceptance that “there is complete conformity between the concepts of reason and the functioning of nature, so we can know nature with reason without needing anything else.”

While belief is not rejected radically, we need to look at the thought period when the idea that there is no direction that intersects with the field of knowledge and that it can only be given space as a result of the suspension of knowledge begins to emerge. The evolution of this idea resulted in the expulsion of the subjects of religion, metaphysics, and morality completely out of the information system by the XIX. Century. Saint-Simon (1760-1825) first used the process of applying a scientific method to philosophy to systemize the positivist understanding, which would be called the positivist period and which prioritizes the fact-based information system, causing serious discussions about religion and its subjects. It was introduced into a philosophical system by Auguste Comte (1798-1857), a strict follower of Saint-Simon in the second half of the nineteenth century. The rapid rise of Science in this century has led to significant changes in philosophical thinking as well as its influence in other fields. Because “positivism” appeared for the first time in this period in the sense of applying the scientific method to philosophy together with Comte. The main characteristic of positivism is that it is based only on scientific knowledge as a type of

knowledge and considers the only thing that can be known to be facts. Auguste Comte directed his philosophical interest towards a much more real and practical field rather than metaphysical elements.

It is stated that Farabi's psychology is idealistic with its direction based on certain knowledge through experiences, acting from Aristotle's sensuality and reaching the spiritual and derunian enlightenment of the School of Alexandria. First of all, we can understand Farabi's basic approach in the field of phenomena from focusing on the knowledge characteristic experienced by psychology. The fact that it acts from Aristotelian sensuality means that it acts from reality so that sensations are the reality and form the basis of perception in psychology even today.

Farabi's work in the field of psychology can only be found in the classification of the sciences that exist in his works, in the difference of his particular structure belonging to this system. As mentioned earlier, Farabi's views of psychology were often studied as an element that existed only in the system he established. In this case, the frame drawn there can be considered not as a function within the system, but as the field of meaning it contains in its own right.

In Farabi's expansions in the field of psychology, he used expressions based on human knowledge, not on 'Spirit', but on man's behavior and internal structure and objective sense. He accepts the existence of the soul and thinks of it as the Divine Self, in the sense of the transcendent aspect of man. The soul is in the position affected by external influences (stimuli). He is also involved with the body. However, Farabi does not point to the soul as the reason for the internal life of the reflections of human behavior. According to him, the 'active mind and soul' is completely metaphysical. It has implications, but it does not directly constitute the basis for all behavior. Farabi here recommends that we approach the philosophy of spirit not in the sense of the basis of behavior, but in the sense of an aspect of human existence. Indeed, the separation of the soul from the body "...not needing to use any angel of the body..." (Farabi F. Medeni 64) his description of the form refers to his acceptance of Angels as the functions and functionality that make up the human coming into the body, not the signs of the soul. He explains the Angels on the basis of his explanations about the field of psychology. Farabi, though generally equivalent to the terms soul and soul in the totality of his philosophy,

has used 'Nafs' in his descriptions of the field of psychology, especially in the sense of 'self, self, inner structure, or 'individual man himself'. "In describing the forces and forces of the soul," the first body-finding force of the human body..." (Farabi M.Fazila 54) his statement makes it necessary to reach that conclusion. Because there is a person who comes into the body, that is, this individual, and there are some forces in it. These forces reside not in his soul, but in his body.

Farabi referred to the forces in man as the forces of desire, not the forces of the soul or the force of the body. They are not material or spiritual. It is not possible for them to be material or spiritual. Because they are not beings. It is the power that dwells in the body, rather than the functioning of the limbs, but rather than the functioning of the limbs. Farabi thinks of man as a system of forces. The evaluation of forces on the existence of a single delicacy has led to the approach of revealing characteristics and connectedness of a 'Single' whole, in response to the modern-day scientist's view that cannot be adopted as part of the whole or the separate nature of each part.

Farabi's philosophy of science should not be seen as merely a classification. Logic, epistemology and science classification are intertwined. In addition to the Western systematics of the modern age, which is determined only by the object and ignores metaphysics, it can be thought that it has a philosophy of Science which is determined according to the subject, the object and the divine realm of being, but whose fields are separated, which carries a holistic approach. For this reason, his philosophy of science should be interpreted systematically in accordance with the characteristic of his work and ideas.

Prof. Mehmet's lectures; I believe that Farabi's philosophy of knowledge and mind, the result of our work under the titles of psychology, has given us a better understanding of the basis of human imagination in Farabi.

In Farabi's vision of Man, first of all, there is a journey to perfection that he has determined as a goal for Man.

Farabi's conception of man for the purpose of maturity is based on Sufi/religious thought in his first period works, and logic/reason which makes him Muallim-I sani in his last period works. In Farabi thought, Man consists of two principles, one being Matter and the second being Surat. It is therefore a compound composed of human souls and matter. Nefs is a principle of this compound, and this principle belongs to the

lunar realm. Again, Nafs is a type of being that exists in elements/matter, in this respect, it belongs to the six realms. In other words, as a principle, Nafs is a principle that exists in the body even though it is not a body itself. In this respect, Nafs is a natural and force ability.

As a natural ability/being, Nafs has the plant, animal, human powers. Being alive is the quality of the herbal soul, its organs are five senses. Vitality and movement are the qualities of the animal soul, its organs are the imagination in addition to the five senses. Vitality, movement, and thinking are the qualities of the human soul, in addition to the five senses and imagination. The man reaches all judgments by making abstractions with these powers and abilities. The point of movement of the mind in reasoning is a priori knowledge. In terms of the works of the first period, man is a triple soul (mind-soul-desire). The mind is the light of the soul, the soul of the soul, the soul and the mind of the heart, its form. All together in a niche (mişkat) shining like a pearl is a whole lamp. The light that shines in the lamp is the attributes of God, that is, God's attributes of knowledge, will, and power. These adjectives have now passed from God to man. In terms of recent works, Bilkuv and mind became the actively mind, then the acquired mind, and finished with active intellect. He is now Nebi by one name and philosopher by another name. He has happiness. The end of the philosopher-Nebi with the active mind is the idea 'ascension' of the man whose origin goes back to Eflun. This kind of person now has a thought similar to the verb of minds in terms of the verb of thinking. It is possible only through theoretical and practical wisdom to achieve this verb of thinking. The philosopher-nebi in Farabi's thought is the one who reveals theoretical and practical wisdom and achieves the highest good.

In other words, the Nebi-philosopher, nurturing (veteran), supportive (namiye/münemmiye), creator (müvellide) powers of the herbal desire; Animal or sensory information power of soul, imagination and memory, and evaluator through the five senses (müdrîka) the desire for power and action power, anger and actuators (muharrike) power; He is the one who performs evolution through the development of his power (kuvve-i Amile 'Will'), who performs the action with the powers of knowledge (kuvve-i alime), one of the two powers of the mental soul.

The nebi-philosopher who performs the highest good returns to the city/Society. The city is the place where people come together to

provide for the needs needed to go to Kamale. In this respect, Farabi speaks of two types of communities/City People. Perfect and non-perfect society. The perfect society is the society governed by the laws of the nebi-philosopher. It is only possible to go to the temple and achieve happiness. The Nebi-philosopher is the City counterpart of the heart, the central organ in the organism. The other counterparts of the organism in the city are the other social classes. Each has its duty and solidarity among the classes, bound together by a bond of love. They are controlled and maintained by acts of justice and fairness provided by the laws made.

Understanding of designing social systems can understand the 'language' of life, the explanations of information processing and production that respond to it by creating experiences, making choices, creating consciousness and the mind. Social systems, unlike natural systems, are designed according to a purpose determined by humans. In order to determine the purpose or meaning, high characteristics of communication are important in the interrogation system. Because it is communication that creates the coordination and meaning of our behavior. Therefore, the design of an organization is essentially the provision of communication. Life is the functioning of the universal system which is perfect by itself and the communication of this functioning. What life contains is the philosophy of Farabi, which constitutes this excellence, and the science that we examine as a basis in its content.

A scientific inquiry can be carried out in many different forms, that is, by different methods. For this reason, methodology (methodology) is applied as to which method to apply. According to the methodology, once the method is determined, it is determined which techniques will be used in the chosen method. On top of all this, we need a philosophy that will guide methodology, that is, a view of the world. The change in our viewpoints will affect all our other choices. In this study, system thinking is adopted as the perspective that shapes our thoughts.

The main difference that distinguishes system thinking from other forms of thought is that it focuses on the whole. However, system thinking and an interdisciplinary approach are often confused with each other. "One of the first concepts that comes to mind when it comes to the system approach is the interdisciplinary or multidisciplinary approach. According to this approach, no problem is monopolized by a single discipline such as physics, chemistry, and psychology.

Each problem concerns multiple disciplines. Therefore, it is necessary to examine the same problem from the perspective of different disciplines. Contrary to popular belief, this approach does not provide a meaningful perception of the whole. In reality, combining different findings into a meaningful whole is more important than the ability to create information from different angles. We need a philosophy for the choice of methodology to ensure integrity. For this reason, in Farabi's philosophy, we try to examine and understand the work of method science, not the interdisciplinary approach, but to ensure integrity in each of his works.

Prof. Mehmet ended our fourth course with these evaluations. With the wind, we were too tired to think about the process of evaluating the fourth course, taking some deep breaths at the end of the lesson. Wind this by summarizing our weariness as follows: "This system, which was established in Al-Farabi, subject to the system configuration, dimensions, every step of the dimensional transitions and he needs to work hard to understand the depth of thought know that Farabi's teaching of knowledge and philosophy of Mind, Psychology has really pushed you a little bit. Mehmet asked us to prepare the evaluations of these courses according to XIX. century in a few days. You'll have some time before we can do this homework. Our most valuable source of information is The 'Sun.' He's waiting for us outside right now. I think he has prepared the research and the works that have been written on these issues for us. He is always ready to offer his infinite source of knowledge with all his compassion without ever denying it. The only demand is enough, you must turn to The Sun as the suitor of true knowledge. Leave your world behind you, like Joseph, whose shirt is torn from behind." I didn't want to be late at all, I just threw myself out, I wanted to hug The Sun and hold on to it.

EVALUATION OF OUR FOURTH SUBJECT WITH THE WIND

IN THE LIGHT OF FARABI PHILOSOPHY OF KNOWLEDGE AND MIND “THE SCIENCE OF HAPPINESS”

Technology, the internet has been the center of this system in order to closely follow the scientific studies of recent years and to be able to read as much as we can understand by our capacity according to the information in our own database. The point of view of the science of our age can reveal with clarity the facts examined in terms of quality and quantity of the concepts it contains with the method used. Here we can understand that the scholars of the new era have revisited the understanding of the totality expressed in ancient Greek and Islamic philosophies.

In short, the Cartesian decomposition method to different points as a mechanistic worldview has had both positive and negative consequences for our Blue Planet Earth. It has provided an extraordinarily successful process in the field of classical physics and technology and has provided the rise of technology, which is the major factor in the infrastructure of science studies. However, in the same process, it has had the most negative impact on social life to the degree that makes people forget their reality. However, witnessing how twentieth-century science, which is based on the separatist point of view and the mechanistic world view, overcame these adversities gives great excitement. What is important is that the understanding of Science, which we can read in ancient Greek and Islamic philosophies, becomes functional again in our lives. In contrast to the mechanistic world view of the West, which is still trying to hold on in recent years, the ancient Greek philosophy and the philosophy that exists in the Islamic geography all point to the “absolute knowledge” of truth and the point of origin. The information that this philosophy points to is the reflection of the revelation of all objects and events perceived by

our senses with different properties of the same reality, depending on the universal system that is compatible with each other. Our tendency to divide the world we perceive into individual and dissociated objects is due to our rational, rational property that measures and classifies it. It can also be stated that in fact the tendency to divide objects is seen as illusory of the mind.

The characteristic of separation with the understanding of multiplicity in the inner world of man is reflected in the perspective of the external world. Because the external world is seen as a combination of separate and different objects and events. According to this understanding, the whole universe seems to have been made up of dissociated sections that appeal to different interest groups. First people, then the universe of the opinion that separates the sections separate from each other later extended to cover the social structure, thus different nations, races, religions and political groups has tried to explain the existence, within us and around us, and reflects the actual structure of the separation and differentiation occurring in our society on the belief that, in fact, today's social, environmental and constitutes the main cause of our cultural crisis. Because this dissociated world view alienated man both against nature and against himself. As a result of this, the distribution of Natural Resources has been unfairly realized, resulting in great economic and political problems. The constant rise in both personal and organized crime and a contaminated environment have made life unbearable.

When we are faced with the expression as a universal system, we need to know with priority what we need to understand. As a reflection of the revealing properties of absolute knowledge, it is a priority to comprehend the totality and interactions of objects in the universe and to transcend the approach of individual thinking. Because the ultimate, that is, the ultimate reality within reach is "happiness." This perception, which leads one to Inner, is a development and transformation that carries a mental understanding, which is referred to as 'Enlightenment'.

In the teachings of truth, which we explain as ancient and Islamic philosophy, there is a universal understanding, not to divide nature into separate objects. The world of objects has a fluid and variable structure. The cosmos is perceived as a single and indivisible reality from the perspective of the universal system, which comes across as 'Metaphysics'

in philosophy. The emergence properties of the cosmos are seen as moving, living, organic and also spiritual and material reflections. The explanation of the forces that make up the world of motion and change, objects, which are expressed as fundamental properties, perceived as an intrinsic nature of matter, is central to philosophy.

The method we used in our first four lectures here is the answers to the question of ‘what is life’ by philosophers who have performed extremely selfless studies in philosophy with the views of contemporary science and scientists. In this comparison, we need to prioritize General and holistic knowledge, that is, the system that can give the knowledge of truth a wide place in our world with its works that reconcile ancient Greek philosophy and Islamic philosophy. It is a great chance for us to be able to do it in the light of Muallem Al sani Al Farabi, the pioneer of this work. The reason is that the Al Farabi doctrine is a system that enables us to move on this path faster and easier with the perception that this era has given us, and primarily with what real knowledge means. Al Farabi is the system builder of which elements of experimental data, equations, and theories should be taken and which parts of historical mythos and philosophical essays should be compared with the aspects of theology. It also enables us to read the details of metaphysics, medicine and all other subjects with comfort by explaining the conceptual, philosophy of knowledge.

In our lectures, it is emphasized that the human mind can reach two types of information, beginning with the philosophy of knowledge we have studied, and elaborated with the philosophy of mind and psychology. These two types of knowledge also called the two poles of our consciousness, ‘rational knowledge ‘and’ intuitive knowledge’, through reason and through intuition, have been treated as the main subjects.

The knowledge acquired through the mind is formed as a result of the experiences we have about objects and events that we can see around us every day. The task of knowledge acquired through the mind is to separate, parse, compare, measure and classify it under the management of the mind. The reflections of a world we call life, based on mental differentiation, are due to this process. The opposites that exist in this world created by this system can remain alive only as long as they exist mutually, thus the misconception that the bond between opposites has absolute importance arises.

In this type of information, we need to understand the abstraction method in order to compare and classify the reflections of shapes, structures, and countless features. At this point, we encounter rational knowledge, the systematic nature of abstract concepts and designs, the linear and discrete structure that we call 'language' as the outburst of the workings of our minds. In other words, as the language of life, we reach the awareness of the world of infinite forms and complexities. In the natural world as a Blue Planet feature, events and phenomena occur not in sections, one by one, and respectively, but all at the same time and in totality. In other words, in the expression of modern physicists of our time, even empty space in this world is in an oblique form. Within the framework of this information, it is revealed that our ability to think based on words and concepts will never be able to fully explain or understand such a reality. We can only approach the truth with the reasoning in the light of correct knowledge. However, all the rational information we obtain through this system will always remain in a limited form. With this information, we can only observe reflections such as metamorphosis and change. The power of knowledge obtained by reasoning means the power of Science, which measures, tartans, classifies and analyses. However, the limitations and limitations of the information obtained through this method are becoming increasingly evident in the field of modern physics. In the words of Werner Heisenberg, "Modern physics has shown us that every design or concept, although clear and clear, has a limited scope of application". Niels Bohr, who is known for the first time as the originator of quantum theory's atomic model, said: "the great experiences we have experienced in recent years have shown us the inadequacy of our simple mechanical concepts and, as a result, have completely displaced our usual observational foundations." If we open a window in our world of thought with this remark by Niels Bohr, we can see how the classical mechanical world view is changed and what role quantum theory and relativity theory play in this change. Through these two fundamental theories developed in the field of modern physics, we understand that a holistic view of the world, parts of which are related to each other, has been revealed, trying to explain nature with the universal system content. The priority here is to take the 'philosophy' world back to the center of our lives. If we were to realize that, our new age and its doors to later ages operate based on quantum physics!

Einstein's «Relativity Theory,» which speaks of the existence of a fourth dimension that transcends our field of sensory perception and shows us that time and space cannot be separated and sometimes turn into one another, thus proving that matter is actually a form of energy. «Quantum physics» which descends on the subatomic world and discovers that the reality there is very different from our own world of perception, thus revealing that everything in the universe is connected and identical by telling us that there are no independent and individual objects in the universe. Stating that all the achievements are parts of the same whole, so that the essences of all are one and the same, that each unit carries the knowledge of the whole, and that if appropriate development is provided, it can reflect the full image of the whole so that all information is available at anytime and anywhere. «Hologram Theory» symbolizing the knowledge that the whole universe is a brother of each other, even man himself.

These three giant discoveries actually show one thing: uniqueness and unity in the universe.

If we consider each concept as an opening for each other, the importance of reaching the teaching of existence, matter, and process, which is the basic system of philosophy and science of the modern era, is revealed. The fact that each concept affects each other shows us that it cannot be used in linear thought or cause-and-effect relations in the classical sense. The cause-effect relationship is a way of thinking we are very familiar with and it comes easy to us. But it never reaches man's ultimate goal of "happiness." In order for the system to evaluate itself, it must have the ability to observe itself from above. The characteristic of Al Farabi's classification of systems and Sciences is the dimensional evaluation of each information revealed in the goal, Mission, open-minded, conciliatory, universal system, and the approach to the reflections of the holistic structure as encompassing each other. With this system, as a result of observation made in the field of philosophy and science, differences are realized and reality is understood. Awareness of problems is the most important feature that triggers the social system. Problems arise from the interactions of complex processes with each other. The solution of each problem leads to new problems or problems at least at a higher level. From this point of view, it will be seen that the problems are constant. The solution to a problem can only be achieved through learning. This shows that

continuous learning is necessary for the change, development and transformation of social systems. This process of cognition is also the life process of the social system. We need to understand the language, process, self-evaluation of life, its function, its structure and its revealing features with the integrity of our first four lessons.

Knowledge is a responsibility. If life is a reflection of the revealing properties of the universal system, we are a reflection of these characteristics. We are all accountable to each other, to all our roots that we depend on, to future generations and to the entire universe. Humanity has gone into extinction at great speed. In order to perceive the universal system in the most correct way and to understand this blue planet in the best of circumstances, we have to take the Farabi doctrine to the center of our lives. Let us meet and meet under the education roof of the second teacher of the universal system of Muallem Al-Sani, leaving graduation diplomas on paper to one side without seeking language, religion, age or level of Education.

In the virtuous City of the Achievement of Happiness, about to live...

Stay with happiness...

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CONTENTS

Presentation of Thanks.....	3
Preface.....	5
Introduction.....	6
OUR FIRST SUBJECT AT THE UNIVERSAL AL FARABI ACADEMY	30
THE THOUGHT OF TRUTH	44
INTRODUCTION TO THE CITY OF HAPPINESS.....	67
OUR SECOND SUBJECT AT THE UNIVERSAL AL FARABI ACADEMY A GENERAL OVERVIEW OF FARABI’S UNDERSTANDING OF KNOWLEDGE.....	72
EVALUATION OF OUR SECOND SUBJECT WITH WIND PHILOSOPHY OF KNOWLEDGE IN FARABI.....	87
OUR THIRD SUBJECT AT THE UNIVERSAL AL FARABI ACADEMY	123
THE IMPORTANCE OF PHILOSOPHY OF MIND IN FARABI.....	125
SCIENCE AND METAPHYSICS OF CAUSALITY	131
EVALUATION OF OUR THIRD SUBJECT WITH THE WIND IN THE UNIVERSE OF CONSCIOUSNESS “HEART”.....	147
BRIDGE BETWEEN HEART AND BRAIN – SCIENTIFIC RESEARCH YEAR 2020.....	159
OUR FOURTH SUBJECT AT THE UNIVERSAL AL FARABI ACADEMY THE SCIENCE OF HAPPINESS.....	166
PSYCHOLOGICAL STRUCTURE IN PHYSIOLOGICAL STRUCTURE SYSTEM	176
AL FARABI IN HISTORICAL TRACES OF PSYCHOLOGY	193
REFLECTIONS OF FARABI PSYCHOLOGY ON SCIENCE AND PHILOSOPHY	196
EVALUATION OF OUR FOURTH SUBJECT WITH THE WIND	203
THE REFERENCES FROM WHICH WE RECEIVE HELP FOR OUR LESSONS	209

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