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The Phenomenon of a Happy Person in the Works of Al-Farabi as a Classic Expression of Poetic Images

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Abstract

The definition of a person as a unit of the social environment in literature is reflected directly through the development of a model of a person and in lyrics, where a person is presented as an image. All the imagery of literature is based on the aspirations of a person, on their achievement of a stable state. In literature, it is the happiness of a person, and their tranquillity is defined as the ideal to which any creature aspires. Al-Farabi proceeds from the fact that happiness can be fulfilled not only through a miracle but also through the work of the person themselves. The study defines that a person and their happiness in the lyrics of Al-Farabi take the place of a concept that is secondary to the current reality. The practical significance of the study is determined by the possibility of applying the methods of linguistic analysis to determine the linguistic content of the works of Al-Farabi's contemporaries.

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1. Introduction

For modern linguistics, it is typical to address the problems of the correlation between language, consciousness, and culture. The study of mental images and their verbalization in different languages is especially relevant. Modern linguo-conceptology sees the leading task as a comprehensive analysis of concepts that form components of the conceptual picture of the world. The object of the study is the linguacultural concept “happiness” in the lyrics and other works of Al-Farabi, and the articles directly – the definition of the declared concept in the modern language in the poetic aspect. Happiness is a fundamental category of human existence; therefore, the concept “happiness” is a basic concept of culture and mental education, which stands next to such metaphysical formations as the soul, truth, freedom, etc., which includes intellectual general axiological assessment and emotional assessment in the form of joy or permissiveness. The study formulated and proved the thesis about the anthropocentricity of the common language and, as a result, about the dependence of semantics on the human vision of the physical world and not on the structure of the physical world as such. That is, the mental existence of abstract categories in ordinary linguistic consciousness is predominantly intuitive; therefore, these concepts do not have a discursive representation in the language. “Intuitive” in the case of happiness is hardly equivalent to “figurative”, since it turns out to be impossible to draw a picture of happiness, and, finally, with the use of the technique of a kind of Socratic maieutics – a system of suggestive questions – one can get a verbal definition from the respondent.

At the present stage of the development of linguistics, it is relevant to study such models of representation of knowledge and ideas of a person about the world around them as happiness, locality, etc. The most detailed and often contradictory views of linguists accompany the central term of cultural linguistics – the concept (Cornejo, 2009; Martinez-Vazquez, 2017). According to Al-Farabi, happiness (in the secular meaning) means birth; material support; health; mutual love: family; work/career; fashion clothes; money; recreation; power; enjoyment; stability;

madness; children; positive perception of the world; respect (López-Farjeat, 2019).

The need for this study is due to the fact that, with the use of the methods of linguistic analysis of the works of Al-Farabi, for the first time, the linguistic content of the concept of happiness and its unique content in the writer's works are determined.

2. Theoretical Framework

Nowadays, many works of both domestic and foreign scientists have been devoted to the problem of reflecting the objective world in concepts (Makablek & Makableh, 2013). The great interest of scholars in the concept generates sensible comments on the conceptual expansion of linguistics (Al-Abdullah, 2019). Linguists agree that the term “concept” should be used to represent the worldview, intellectual, and emotional intentions of a person, reflected in its creations – texts (Tarasova, 2019). The interpretive field of a concept is usually very voluminous and includes numerous cognitive features that describe people's attitude to happiness and a variety of encyclopedic knowledge about its manifestations and functioning, obtained from experience (Sapogova, 2019).

The concept of happiness as an axiological mental unit of the linguistic picture of the world in Al-Farabi's lyrics represents such basic concepts as support for fate, luck, joy, a sense of satisfaction with life (emotional and sensory background) (Levisen, 2014). Al-Farabi's philosophy, based on idealism and the basic principles of Islam, differs from the philosophy of the West, based on materialism. Researchers of the scholar's legacy point to three arguments underlying the philosophy of Al-Farabi: 1) recognition of the world as eternal; 2) determinism as a research principle; 3) the doctrine of reason, the vain desire to conclude that this doctrine constitutes the immortality of the human soul (Al-Farabi, 2015).

Akzhan Mashanov was one of the great Kazakh scholars who brought Al-Farabi to the Kazakh steppes. He founded Farabi studies by researching the heritage of Al-Farabi, associating it with the Kazakh national worldview. He created his artistic image in his historical novel “Al-Farabi”, where he explored

the problems of scientific and spiritual ties between two Kazakh scientists from different eras in his work “Al-Farabi and Abai” (Mashanov, 1994).

Over the years, the scientific legacy of the “second teacher” was considered in various aspects. Such A. Kobesov's (1989) research books were released as “Al-Farabi”, “Pedagogical heritage of Al-Farabi”, A. Kasimdzhanov's (1990) “Aesthetic views of Farabi”, “Abu Nasr al-Farabi”, “Justification of political science in the heritage Abu Nasr al-Farabi”, “Philosophical Offering of Al-Farabi” (Kasimdzhanov, 2006), S. Daukeeva's (2002) “Philosophy of Music of Abu Nasr Muhammad al-Farabi”. Along with this, collections of conference proceedings, collective monographs dedicated to Al-Farabi were published. In the novel “The Return of the Teacher” by A. Alimzhanov (1975), the artistic image of the scholar is outlined. Research on Al-Farabi continues in foreign works, especially in Arab countries.

3. Methodology

The presence of additional conceptual features is inherent in many complex concepts, in which these features are layered on the basic foundation. The recognition of the concept as a multidimensional idealized forming is the reason that many linguists distinguish three components in the structure of the concept: conceptual, figurative, and value substrates. The conceptual substrate of the concept, according to most researchers, is decisive (Jančenkas, 2017). This element is developed by factual information about a real or imaginary object, which serves as the basis for the development of a concept. In the lyrics of Al-Farabi, intra-profile layers should also be referred to as the notional component of the concept.

The figurative component of the culturological concept in the lyrics of Al-Farabi is associated with the way of cognizing reality. Unlike conceptual, it is not always fully subject to reflection (Šutova, 2014). The figurative side of the concept is made up of all naive representations consolidated in the language, internal forms of words that serve to express this concept, stable mental pictures (Witteman et al., 2011; Zhu, 2016).

The value component is no less important: it is the value principle that underlies culture, and the concept in the lyrics of Al-Farabi, in turn, serves to study it. At the same time, for mental concepts, the value component is not specific since it is inherent in any mental formation, which reflects the spiritual life of a person. The formal characteristic of the culturological concept in the lyrics of Al-Farabi is the so-called “nominative density” – the presence in the language of several means of its implementation, which is directly related to the relevance, importance of this concept in the eyes of the linguacultural society, with the practical or theoretical value of the phenomenon reflected in its content. Another manifestation of the relevance of the content of the culturological concept is considered to be its experiencing: the ability, when it falls into the focus of consciousness, to intensify the spiritual life of a person.

4. Results and Discussion

4.1. The Role of Abu Nasyr Muhammad ibn Uzlag ibn Tarkhan Al-Farabi in the Development of Eastern Philosophy

At a time when the entire world encountered globalization, when danger looms over humanity, and all this leads to an abyss, we have the opportunity not to be led by false ideas, false words when our consciousness wakes up. We started looking for answers to questions about who we are, where we are heading, what we are doing now, and how others are doing it. In the modern world, when the outlook is narrowing, it is obvious that the future is only for those who are strong in spirit, who have strong historical roots. Due to various objective and subjective circumstances, we are transforming into a nation that does not know its history and has a weakened national spirit. We have the opportunity to create a national ideology, to restore our true history thanks to the fact that we have become an independent people. It turns out that we, like other peoples, are one of the fundamental states that occupy a special place in world history and world civilization.

Among the ancient “spiritual structures”, “covered with sand” of history, covered with haze from afar, the closer, the brighter the personality of Abu Nasyr Mohammed ibn

Uzlag ibn Tarkhan Al-Farabi shines. Having come to this world (in 870) in Otrar, which was a large center of Central Asia in the Middle Ages, having matured, wishing to study, he went to Baghdad, a large cultural, spiritual center of the Arab Caliphate, lived there, devoting his entire life to the search for knowledge. He also lived in cities such as Shash (Tashkent), which was one of the centers of the “Eastern Renaissance”, Samarkand, Bukhara, Isfahan, Hamadan, Rey (Tehran), Aleppo, Khoran, Damascus. At the end of his life, he lived in Damascus, where he died in 950. Currently, the grave of Al-Farabi in Damascus is put in order and taken under state protection.

For many years, the Kazakh people did not know about Al-Farabi. It could not appreciate his merits, although his name was mentioned in the works of orientalists. Kazakh scientists began to approach this subject after the monographic studies “Farabi's worldview and its significance in the history of philosophy”, “M. Farabi: era and doctrine” and after defending his doctoral dissertation by Uzbek scientist M. Khairullaev (1967, 1975). Since that time, the name of Al-Farabi has shone brightly under the name “the first philosopher” of the Renaissance in the Middle Ages in the East; later became the “second teacher” after Aristotle in world civilization (Kasimdzhanov, 1998).

In 1975 in Almaty, Moscow, and Baghdad, various events and conferences dedicated to the 1100th anniversary of the birth of Al-Farabi were held with great success. Researchers from all over the world talked about the heritage of the great scholar and his high place in world civilization. The Kazakh National University in Almaty, the largest library of this university, the largest avenue in the city, South Kazakhstan State University in Shymkent, and the city central library are all named after Al-Farabi, honor Kazakhstan's great compatriot. Libraries, palaces of culture, and streets in many cities of the republic bear the name of this historical figure. The majestic monuments of Al-Farabi were erected in Almaty, Shymkent, and Turkestan. The portrait of Al-Farabi is embossed on the postage stamps of Iran (1950), the USSR (1975), and on the currency of the Republic of Kazakhstan.

Al-Farabi is an encyclopedic scholar who pursued almost all areas of science, wrote circa 150 scientific treatises, and left an invaluable legacy, a shining star of the medieval Turkic and Islamic civilization. His name has become widely known in the history of world civilization as the name of a famous thinker, philosopher, mathematician, physicist, astronomer, sociologist, researcher of language, rhetoric, and music. In his work “The Word on the Classification of Sciences” he divides science into five aspects: “The first is linguistics and its sections; the second – logic and its sections; the third – mathematical sciences. These include arithmetic, geometry, optics, educational astronomy, the science of music, gravity, mechanics; the fourth – physics and its sections; the fifth – civic science and its sections, religious doctrine and its sections” (Al-Farabi, 2009).

In the Middle Ages, science was not yet a unified, internally classified, separate phenomenon. That is why scholars became philosophers who studied both the universal laws of life and all branches of science. Al-Farabi's works mainly cover the study of philosophical problems of science. The most important problems of science were raised by him and presented him to the world as an outstanding thinker and a brilliant philosopher in such works as “The Word about Substance”, “The Essence of Questions”, “The Book on Laws”, “The Book on the Constancy of the Movement of the Universe”, “On the Meaning of Mind”, “The Book about the Mind of Young People”, “A Large Abridged Book on Logic”, “Book of Introduction to Logic”, “Book of Proofs”, “A Book on the Conditions of Syllogism”, “A Treatise on the Essence of the Soul”, “A Word about Dreams”, “A Treatise on the Views of the Citizens of a Virtuous City”, “A Book on the Definition and Classification of Sciences”, “A Book on What You Need to Know to Study Philosophy”, “Notes on Philosophy” (Al-Farabi, 2009).

4.2. Analysis of the Philosophy of Abu Nasyr Muhammad ibn Uzlag ibn Tarkhan Al-Farabi

The philosophy of Al-Farabi divides being into five stages. If philosophers before him put God at the highest level, Al-Farabi puts abstract forces there. The scholar puts celestial bodies

on the second stage, on the third – effective judgment and the “sublunary realm”, on the fourth – the human soul, on the fifth – form and matter. He wrote the works such as “An Article on Vacuum” (“A Word about Emptiness”), “A Book of High Discourses on the Elements of the Science of Physics”, “On the Necessity of the Art of Chemistry”, “On the Organs of Animals”, “On Human Organs”, raising various questions of natural science. In the works of Al-Farabi “Big Book on Music”, “Word on Music”, “Book on the Classification of Rhythms” important issues are raised, such as sound, rhythm, harmony, and their application in music. The works of the second teacher in both mathematics and the celestial world “A Guide to Geometric Structures”, “A Treatise on the True and the Unreliable in the Judgments of the Stars” were published. In such books as “The Book on the Art of Writing”, “The Book of Verse and Rhetoric”, “On Letters and Pronunciation”, “The Book on Rhetoric”, “The Book on Calligraphy”, “On Dictionaries”, which touch upon language and verbal art, Al-Farabi laid the foundations of the philological sciences (Al-Farabi, 2009).

When Al-Farabi systematized sciences, he put linguistics first. Because: “We found all this by reasoning – abstracting, how to express our thoughts, how to teach or learn, how to tell, ask, answer. For this reason, I call the science of language the first of all sciences. It gives names to things, that is, substances and accidents. The second science is grammar, which teaches how to arrange names, to form words and sentences indicating the location of substances and accidents, and the consequences of this (Al-Farabi, 2009). It can be seen here that the scientist paid special attention to the place of language in the conscious life of a person, helping people understand the secrets of human life.

According to Al-Farabi, the multifaceted function of language is directly related to logic: “It teaches how to place declarative sentences in accordance with logical figures to draw conclusions. They help us know what we do not know, talk about what is true and what is false” (Al-Farabi, 2009). In his treatise “On the Art of Poetry”, he tells about the thoughts of the Arabs about the art of speech, comparing them with other countries. He explains and illustrates 11 different verse requirements that are common in

Arabic poetry. The harmony of sound, rhythm, other parts, pronunciation conditions in the poem is called regularity. “If a statement comprises a figurative object and does not fit into the size and rhythm of the poem, then it is not considered a poem; on the contrary, it is considered a poetic statement. And if the statement also corresponds to the size of the poem and is divided into parts, then, in this case, it is a poem”; “On this basis, imagination (object) is also important (one might say) in poetry, for example, knowledge is important in proof, opinion is important in topic, and persuasion is important in rhetoric” (Al-Farabi, 2009). Here the figurative nature of speech art is accurately compared with others.

“Therefore, art is divided into two types: the purpose of one is to have great art, and the purpose of the other is to be useful” (Al-Farabi, 2009). The idea that art that seeks only to achieve great art is called philosophy or, in the absolute meaning, wisdom, has not lost its relevance to this day. On the agenda has always been the distinction between “works of art”, which seek to benefit under the guise of art and real art. The main feature of speech art is revealed in the conclusion of the scientist: “All poetic works are created only to better portray something” (Al-Farabi, 2009). Works of the scholar “A Treatise on the Views of the Inhabitants of a Virtuous City”, “A Book on the Achievement of Happiness”, “Pointing the Ways of Happiness”, “Civil Policy”, “A Book on War and Peaceful Life”, “The Book of the Study of Society” elaborate on social order, delving into the essence of the subject matter.

Notably, the scholar called our modern social sciences “civil sciences”. The term “civil” is so resilient that it is still used in various forms in politics and social studies. For example, “civil society”, “civil marriage”, “civil duty”, “civil code”, etc. “Civil society” means “a set of social relations and institutions that are independent from and capable of influencing the government; community of individuals and social formations”. Here is an example of what a “civil society”, which is currently considered a vivid example of the prospects for social development, is first covered in Al-Farabi’s treatise “On the Views of the Inhabitants of a Virtuous City”.

Al-Farabi believes that for a society to be proper, the people who live in it must be proper. It is common knowledge that people set goals and strive to achieve them. Then the essence of human life is happiness. The “second teacher”, dwelling on the category of “happiness”, which is the highest stage of human life, gives this a philosophical description and deep analysis. He considers a person who has “reached the highest level of human perfection” a happy person. For a person to be happy, the leader of the country in which he lives must also be a perfect person, “the best among people can be the first leader” (Al-Farabi, 1973). With this in mind, he makes six demands on a leader: “The first condition is to be wise. The second condition is to memorize and master the laws, rules, and customs established by the first imams (leaders) for the city, acting in accordance with them. Third – if there is no observance of the law, be creative, following the example of the first people. The fourth is to be resourceful and knowledgeable enough to know what the early imams did not understand, both at present and in the future. Moreover, these actions should be aimed at improving the welfare of people. Fifth is the ability to encourage people in their own words to follow the laws of the first imams, the laws they established, and then follow their example. Sixth – be strong enough to conduct military affairs, study martial arts, as well as how to serve, and how to rule” (Al-Farabi, 1972).

Elsewhere in this work, the fundamental idea is highlighted: “The first leader should be the best of people...” (Al-Farabi, 1972). Thus, who is the most chosen person who has achieved perfection? This is an eternal question that has plagued human society since the creation of Adam. Al-Farabi delved into this issue in his works “Guide to the Path to Happiness”, “On the Achievement of Happiness”, “Wise Words of a Statesman”, “Views of the Inhabitants of a Virtuous City” and made valuable comments that have not lost their value to this day. At a time when the world is in a state of crisis and stagnation due to globalization, which is presented as a model of Western development, the viability of Al-Farabi's scientific ideas based on humanistic ideas becomes evident.

Al-Farabi believes that everyone who is born should be happy: “Happiness is the goal that everyone strives for...” (Al-Farabi, 1973),

“Every living soul is created to achieve the highest perfection, which can be done in accordance with this soul’s inherent stage of existence” (Al-Farabi, 1972). In the struggle for happiness, a person experiences three different situations: “1. These are actions that a person needs to use their body organs, such as standing up, sitting, driving, observing, and hearing. 2. Soul effects. For example, passion, pleasure, joy, anger, fear, sadness, grief, jealousy, etc. 3. Reason. This third condition occurs throughout a person’s life, or sometimes it happens, and sometimes it doesn’t” (Al-Farabi, 1973). Human intelligence is a particularly important human path to happiness. This issue is thoroughly analyzed in the book.

Among these three situations, the reason is a gift from God that makes people happy (Al-Farabi, 1973): “It is thanks to reason that human became human...”; “The power of reason is the power that helps a person think, reason, understand science and art, and distinguish tell the good from the evil”. To be wise and prudent, a person must spend an entire life learning, assimilating, and adopting from good people: “Learning means the transfer of theoretical virtues to cities and nations”; “Understanding is the ability of a person to perfectly understand and find the most suitable and proper things for a truly great good, and their noble goal in this is to achieve happiness or the most necessary milestone that leads to it”; “Thoughtful virtue is a virtue that is used to determine what is most beneficial for a good cause”; “Education means to inculcate ethical virtues and arts-based on knowledge in the people” (Al-Farabi, 1973).

Good upbringing leads a person to perfection and wisdom. “The specific feature of wisdom is that if it knows the ultimate causes of everything, and the purpose of human life is happiness, then wisdom is the knowledge that gives us what is true happiness. Wisdom is a world of knowledge about true happiness, and understanding in a world of knowledge about the actions that need to be taken to achieve happiness” (Al-Farabi, 2015). He explains from different standpoints what happiness is, that it is based on comprehensive knowledge and thinking; he describes from different aspects: “Some people think that pleasure is the highest happiness. Others find happiness in wealth. Still others believe that happiness is a combination of the first two”; “Happiness is the most

valuable, greatest and most perfect of blessings...”; “...we achieve happiness through philosophy. And we acquire it thanks to good intelligence”; “Ideally, happiness is a goal that is achieved through good deeds such as learning, mastering knowledge, mastering various arts, and performing (according to them) work”; “Happiness is what you desire; because there is nothing inaccessible to a person outside (of happiness), they do not strive for anything else under any circumstances. A wonderful action that will help achieve happiness is a wonderful thing to do. What gives rise to this action is mercy. Mercy is a good that was born to achieve happiness. An act that interferes with the achievement of happiness will be bad or stupid. What creates obstacles to achieving happiness are shortcomings, consequences, immorality” (Al-Farabi, 2015).

According to Al-Farabi, the essence and beauty of human life is happiness, which is the highest peak, based on the wealth of the soul, morality. “Good behavior and mental strength together are human qualities” (Al-Farabi, 2015). Good-natured people have good manners. Good behavior is often shaped through education. As for the practical merits and practical actions, they are perceived through the actions of people. There are two ways to determine this (Al-Farabi, 1972): 1) persuasion is achieved through the use of wise words and proverbs that encourage (people) to voluntarily perform actions associated with these qualities, and their motivation depends on the ability and skills to use public speaking; 2) the method of coercion applied to the rebellious, disobedient townspeople and peoples who do not voluntarily, arbitrarily regulate and do not obey the word, and (this method) is also applied to those who oppose the understanding of theoretical knowledge that they have started learning”.

“There are four kinds of things that are human, inherent in peoples and cities that contribute to happiness in this world and enjoyment of the other realm: theoretical virtues, intellectual virtues, ethical virtues, and practical art”; “The spiritual qualities that help a person to do good deeds are virtues, and those that make a person commit immoral and vile deeds are apostasy, inferiority, or infidelity” (Al-Farabi, 1972). Health of the soul and body – provision for the

conscious life of a person. Happiness can only be found when they are in harmony. If health is controlled by a doctor, mental health is more difficult; it depends on many factors related to the worldview from education, upbringing, goals in life, profession, and social environment: “The soul has its own health and disease, just like the body. The health of the soul is the result of well-being for oneself and its organs, and because of this, good deeds are always performed, and wonderful deeds are done. And the illness of the soul lies in the fact that because of the poor state of health and its organs, bad, immoral, and worse deeds are always committed”; “Bad behavior is a spiritual illness” (Al-Farabi, 1972). The beauty of the soul, good behavior make a person merciful: “When mercy is firmly rooted in people, or when people show restraint, evil in cities will be eliminated” (Al-Farabi, 1972).

Al-Farabi suggests keeping balance, avoiding one-sidedness and extremism in any difficult situations of life. He warns that deviation from the environment does not lead to good: “Our goal is to enjoy what we do, whatever we do”; “When we see that emotional pleasure prompts us to do good deeds, we tend to do it. If a person is capable of giving up these pleasures or reducing them to a certain extent, this will bring them closer to the behavior that is encouraged” (Al-Farabi, 1972). It is difficult to tell the difference between what is good in life and what is bad. Perhaps if you do not notice the good you do, it can turn into evil and vice versa. “After a while, the good things that lead to heartache are bound to bring satisfaction. Conversely, bad deeds that lead to pleasure should lead to suffering over time” (Al-Farabi, 1972).

It is natural for people to have different levels of education, regardless of whether they are educated or not. Such people are spoken of as “intelligent people who have the wisdom and courage to do what they desire. We usually call such people daredevils, and those who do not possess these two qualities, like animals, who do not have intelligence and courage, are called slaves by origin”; then, he elaborates: “Some of them seem to be brave, but are retarded in mind. These people are taught and instructed by others. In this case, they are either submissive or disobedient to the people who care about them. If they do not obey them, they look like

an animal, and if they obey, they succeed in many things, and as a result, from the ranks of slaves, they join the ranks of daredevils” (Al-Farabi, 1972). In his work “On the Word – Classification of Sciences”, speaking about “Civil Science” he said: “This science is what is real happiness, and what is imaginary, in any case, even if it is not so. True happiness cannot exist in this life, it can exist only in another life, and this refers to the other world. As for imaginary happiness – for example, this is wealth, rank, pleasure – all this is the purpose of this life” (Al-Farabi, 1972).

Not everyone can be happy, this is not an easy task. This can only be achieved by people who have comprehensive knowledge for life, are rich in soul, humane, high in spirit, capable of enduring difficulties and fighting to achieve their goals (Al-Farabi, 2009): “It is necessary to take everything that can show the way to achieve happiness if the purpose of human life is to achieve the highest perfection”; “If the purpose of a person's life is to achieve the highest happiness, then that person should know what happiness is, set it as their goal and strive to achieve it. After that, knowing, they must act on it in order to become happy”.

The heart plays a very important role in the human concept, according to Al-Farabi. After all, all human life on the path to happiness is controlled by the heart. Only the people who are pure in heart and kind can live happily. Because the heart is the most important organ in the human body. When a person is born in the womb, the heart is created first. All other organs of the human body serve the heart through the brain: “The heart is the main organ, not a single organ of the body has power over it. Then comes the brain. It is also the main organ, although not primary, but secondary because if it rules over all other organs, the heart controls it. But it serves only the heart, and other organs serve it in accordance with the heart. The brain acts as an organ after the heart, replaces the main organ where it cannot adapt, becomes its representative, adapting to each case; only the brain has the capacity to serve the good intentions of the heart. For example, the heart is a source of internal natural warmth... The brain (here) serves the heart, gives strength to the sensitive nervous system, allowing for creative forces to be more sensitive... After the brain comes the liver, then the spleen, then the

genitals... Of all organs, the heart appears first, then the brain, liver, spleen, then other organs. The genitals are the last to appear... The heart is the seat of the supreme power” (Al-Farabi, 1972).

The great Abai, who called everyone to art and knowledge, to like-mindedness, also paid special attention to the role of the heart in human life. The thoughts that appear in the brain pass through the heart become words and see the light of day. According to the poet (Kunanbaev, 2018), the word “does not reach the heart if it does not come from the heart”; “Do not talk to those who have no energy in their bodies, their words have no eyes”; “a word spoken without a heart is a lie; don't trust such people”.

“The heart is the sea, where the treasure does lie:
This treasure is joy. Without it, the heart dies.
When heart gets all weary and loses its fire,
The body is left with not much to desire.
The warmth of a friend and cold of a foe –
A flaming heart only can make you feel so.
Do not lose your honor and your still small voice;
The rest you will, sadly, have lost with no choice”.

The poet speaks about the decisive role of the heart in the spiritual life of a person. “Of forty patches” – the heart of a poet who saw a lot of injustice in life, who felt it with all his heart, eyes, and feelings of the people (Kunanbaev, 2018):

“My heart is made of forty patches.
My life is easy – like a trove.
How can my heart need not some patching,
If my own blood I cannot love?
My heart is grieving from the umbrage.
It yearns without the love, its hurts”.

It is evident here that the views expressed by the two great immigrants from the Kazakh land speak of the same thing, despite the difference of more than a thousand years. If the great philosopher Al-Farabi said that to be happy, a person must have a mind, a pure and kind heart, then the poet Abai puts forward the correctness of thoughts, that is, the functions of the brain. Complementing each other, both great men, summing up their thoughts, dwelling upon them, highly appreciated the functions of the

brain, which summarise many thoughts in human life, leading to wisdom and reason, finding the right path, highly appreciating the service of the heart, “enveloping in warmth” and expressing them with words. This should be the harmony of the great, the greatness of the great. “Only the souls of worthy people never die” (Al-Farabi, 2009). “Tell me, is it possible to say that he is dead? // He left behind him an immortal word” (Kunanbaev, 2018). Indeed, the souls of the great, who reached the heights of reason, who let these thoughts through themselves, who left the “immortal word”, helping to live a happy life for subsequent generations, will live forever.

5. Concluding Remarks

Al-Farabi associates cognition of the essence of happiness with finding out what it is for a person as a goal or result. As a rule, this is a consequence of the unjustified identification of real happiness (result) with the beliefs about happiness, which is associated with the achievement of a certain purpose. Such beliefs can be accompanied by intense feelings of anticipation of happiness, which significantly affects the achievement of life goals, mainstreams human activity. And someone's own happiness, happiness as a result of successful activity often makes a person passive, at least for some time.

The study of the phenomenon of “happy person” in the lyrics and other works of Al-Farabi suggests that the idea of happiness is described by a multi-vector nature. Al-Farabi associates happiness with various aspects of life: the presence or absence of material wealth, external attractiveness, intelligence, hard work. In many of the analyzed paroemias, the phenomenon of partial overlap of the concepts “happiness” and “misfortune” was observed, based on which it was possible to more deeply investigate the concept of a “happy person”. In a certain way, this concept organizes the personal inner world of the subject, determines how he perceives the surrounding reality. The idea of happiness acts as a value judgment of life in general, it formulates the purpose of existence, the criteria for choosing a way of life outside of individual being.

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