



## Explaining the Power of Imagination in Farabi's Philosophy In Order to Provide a Theoretical Framework and Infer Its Implications in Aesthetic Education\*

Malek Qaiser Shahriari<sup>1</sup>; Mohammad Hasan Mirzamohammadi<sup>2</sup>; Mehdi Sobhaninejad<sup>3</sup>

<sup>1</sup> Doctoral Student in Philosophy of Education, Shahed University, Tehran, Iran

<sup>2</sup> Professor, Department of Educational Sciences, Faculty of Humanities, Shahed University, Tehran, Iran

<sup>3</sup> Associate Professor, Department of Educational Sciences, Faculty of Humanities, Shahed University, Tehran, Iran

<http://dx.doi.org/10.18415/ijmmu.v11i6.5882>

(corresponding author; Mohammad Hasan Mirzamohammadi (mirzamohammadi@shahed.ac.ir))

\*This article is extracted from a doctoral thesis under the guidance of the responsible author in the field of philosophy of education at Shahed University

### **Abstract**

Farabi, among the Islamic and Western philosophers, is the first person who discussed extensively about imagination. Farabi considers imagination to be the intermediary between sensory and intellectual perception and the only way for the president to reach reasonable truths and also the only way to lead people to rational happiness. The general purpose of the current research is to explain the power of imagination in Farabi's philosophy in order to provide a theoretical framework and infer its implications in aesthetic education. Therefore, this research intends to derive the foundations, goals, principles and methods of aesthetic education based on the innovation and importance given by Farabi to the power of imagination. In this research, six questions were designed and formulated, and in order to answer the research questions, the combined documentary research method and conceptual analysis of the type of concept interpretation and conceptualization, as well as the inferential research method of the progressive type and the analytical method and the fishing tool were used. In order to answer how to explain the power of imagination in Farabi's view, we will examine the concept of imagination, specify its position and functions, and investigate its connection with prophecy and prosperity, and its social and political role. Then, in order to extract the theoretical framework, we enumerate the concepts of imagination, revelation, active intellect, true dream, the place of imagination in sensations and senses, functions and goals, and in this way, we reach the basics of aesthetic education, in this direction, to topics such as human, We discuss moderation and existential happiness and summarize its ultimate and secondary goals and consider principles such as perfectionism, moderation, attractiveness and creativity as the principles of aesthetic education. At the end, the methods of aesthetic education are discussed and the methods resulting from the principle of perfectionism (education and discipline, utopia), the methods resulting from the principle of moderation (perception of beauty, moderation of theoretical reason), the methods resulting from the principle of attractiveness (imaginary images, poetic imagination) And the resulting methods from the principle of creation (mental imagery, ideal art) are examined.

**Keywords:** *Imagination; Aesthetics; Aesthetic Education; Farabi; Education*

## **Introduction**

Education is one of the most basic activities that has always been discussed and investigated among philosophical issues. Education experts emphasize that every child needs aesthetic education in order to be able to enjoy the experience and pleasure of beauty and reach the balance of reason and feeling in the personal world and social life; Therefore, in order to improve the quality and effectiveness of the teaching and learning process and achieve moral and social education, they consider this method and attention to aesthetic education as one of the most important goals and programs of educational systems. Aesthetic education refers to a kind of practical method in education, which is based on the relationship between art and education. Aesthetic education, in general, attention to all kinds of values, including moral values, aesthetic and artistic values, and religious values play a very important role in human life, and in fact, the worldview and attitude of humans towards life and existence depend on It is their value system and view (Ebrahimzadeh, 2012: 90).

Plato and Aristotle are among the first thinkers who discussed beauty; According to them, art is an imitation or representation of reality. They believed that there is a moral and educational value in art. In general, Aristotle's theory about art includes the important concept of emotional release, which many consider to have deep educational implications (Elias, 2006: 108). The course of thinking about beauty can also be seen in the thoughts of Islamic philosophers. Regarding the history of aesthetic discourse in Islam, it can be said that it is as old as the descent and history of miracles of the Holy Quran. Ibrahim bin Siyar, known as Nizam, proposed the first axis of aesthetics, the order of the Qur'an. Jahiz, Nizam's student, did not accept his teacher's point of view, but wrote the book *Nazm al-Qur'an* to remind that the prominence and character of the Qur'an does not come from an external factor such as thrift, and this book itself has an unparalleled order (Zarkashi, 1997: 93).

Aesthetics is a reflection of what beauty is and its relationship with human perception. Regardless of classification in terms of literacy, culture and nationality; Aesthetics is an inherent human approach and can have a deep or superficial effect on human spirit and attitude. Creating and cultivating the sense of aesthetics in the education system is very important; because it paves the way for deep thinking and deep understanding. Not all people can become great artists, but they can develop a sense of aesthetics and see the world around them as beautiful. In fact, aesthetic education refers to a kind of practical method in education, which is based on the relationship between art and education. And according to the type of relationship that experts consider between these two, it has different approaches, definitions and territory.

Among the great philosophers of education, there are those who have comprehensively looked at this important process in terms of its meaning and concept, goals and principles, methods and necessity. Among these great philosophers is Farabi, nicknamed Moalem Sani, the father of Islamic philosophy. As the first great Islamic philosopher, by using the ideas of two famous Greek philosophers, Plato and Aristotle, Farabi was able to establish a new educational system and have an undeniable influence on the opinions and theories of moral philosophers after him. The main focus of all Farabi's thoughts is man (Mirzamohammadi, 2013: 56). The present article aims to explain the power of imagination in Farabi's philosophy in order to provide a theoretical framework and deduce its implications in aesthetic education. Farabi is the first person who spoke extensively about imagination and despite the thoughts and opinions of the predecessors regarding the power of imagination in this field, he has more complete views with innovations. As a result, it is necessary to address this discussion to explain the educational role of the power of imagination, especially in the field of aesthetic education and to deduce its educational implications. Farabi considers happiness as a continuum that begins through living in the utopia and ends in the hereafter and joining God, which is true happiness. For him, happiness has both individual and social forms. The happiness of the society depends on the happiness of its people. When Farabi discusses the happiness in the world, he considers the life in the utopia and considers the achievement of this happiness dependent on the correct performance of civic duties by the people of the city. In order for the

members of utopia to perform their duties properly, they must receive the necessary training. Farabi believes that achieving true happiness also requires proper education. He knows that the way to reach this stage requires the study of theoretical and practical sciences and the acquisition of all virtues, in which the power of imagination can play an important role.

In Farabi's view, self-perception begins with the external senses and extends to the inner senses; none of these perceptions has complete independence, and it is the only intellectual perception that is completely epistemological. Al-Farabi has linked imagination to partial perception and stated that this faculty is the protector of sensations and is in connection with the perceptible world; Just as Farabi considers the function of this power to preserve sensations and connect with the material world, on the other hand, he establishes a relationship between this power and the intellectual power and the higher world, and he believes that when the imagination reaches its ultimate perfection, in this case, the ability Simulations will also have reasonableness and can also have receptions from the active intellect and reach the position of prophecy (Pourhasan, 2021: 394, 624 and 625). According to Farabi, among the perceptive powers of man, the sensory power is capable of understanding pleasure and pain, but the power of imagination, in addition to understanding pleasure and pain, can understand beneficial and harmful things. In addition, Farabi has also paid attention to the ontological aspect of imagination. In the sense that he has examined the material and formal and cause and effect relationships between imaginary powers and other things that are somehow related to the imaginary (Mirzamohammadi, 2013: 61).

So far, in relation to Farabi's thoughts, especially his views on the power of imagination, there have been numerous researches such as Bahdari and Poursaleh Amiri (2022), Turani and Rahbari (2014), Qaramlaki and Maftoni (2007), Qadri and Bostani (2007) and so on. .. has been carried out and maybe in each of them one of the foundations, goals, principles and methods of education has been briefly mentioned, but in the discussion of aesthetic education, a research that includes all aspects has not been done, and despite the many researches that have been carried out on have emphasized the necessity and importance of education, but so far, research that has been coherently based on the foundations of imagination, especially in Farabi's philosophy, to explain and examine the power of imagination and infer its implications in aesthetic education in Iran's educational system, as well as design a pattern or model for policy making And educational planning in this regard has not been done. Also, despite the research conducted on Farabi's educational thought, no comprehensive research has been done on the basis of the power of imagination and its application in aesthetic education. According to the mentioned points and introduction about the importance and place of fantasy in aesthetic education, the importance and necessity of the present research is revealed.

### ***Research Method***

The present article tries to raise its concerns about the explanation of the power of imagination in Farabi's philosophy by raising questions in order to provide a theoretical framework and deduce its implications in aesthetic education, and then by examining the discussed keywords and reflecting on Farabi's works, to answer these questions:

- 1) Based on Farabi's philosophy, what can be explained about the power of imagination from his point of view?
- 2) How can the theoretical framework extracted from the explanation of the power of imagination in Farabi's philosophy be presented?
- 3) Based on the explanation of the power of imagination in Farabi's philosophy, what principles can be deduced in aesthetic education?
- 4) Based on the explanation of the power of imagination in Farabi's philosophy, what goals can be inferred in aesthetic education?

- 5) Based on the explanation of the power of imagination in Farabi's philosophy, what principles can be deduced in aesthetic education?
- 6) Based on the explanation of the power of imagination in Farabi's philosophy, what methods can be deduced in aesthetic education?

In this research, to answer the first question, the method of documental research and conceptual analysis of the type of concept interpretation and conceptualization has been used. Conceptual analysis has a special approach to analyze data and concepts. This particular approach is mainly due to the way concepts are perceived. In this method, one tries to collect the required information in the desired subject by performing activities such as taking a sample, and then evaluates, compares and analyzes them. Therefore, with this method, the concept of the terms used in the imagination of Farabi's philosophy, such as "powers of the soul, imagination, imagination and similes", have been analyzed and the fields of aesthetic education in the imagination of Farabi's philosophy have been counted. In order to answer the second to sixth questions of the research, a progressive inferential research method has been used. Therefore, in order to use the progressive inference approach to answer the research questions, first the views and points of view taken from the power of Farabi's imagination in the field of aesthetic education were determined and counted; Then, with a rational method and through inference, the foundations, goals, principles and methods of aesthetic education and the theoretical framework were deduced.

### **Findings**

Based on Farabi's philosophy, what can be explained about the power of imagination from his point of view?

#### **The Concept of Imagination in Farabi's Intellectual System**

Imagination is a main and effective factor in the process of intellectual and perceptive activities and the system of human tendencies, and imaginary forms are an important part of our knowledge. The concept of "imagination" as one of the perceptive powers of man has been transferred from Greek philosophy to the Muslim philosophical tradition and has been an important issue in psychological discussions from Farabi to Mulla Sadra and has been helpful in answering some theological questions. In Islamic wisdom, imagination is one of the five existential levels of the universe and one of the existential and epistemic levels of the human soul, and it is somehow placed between the two worlds, the sensible and the sensible. With the formation of Islamic civilization and the emergence of philosophy in it, the discussion about the power of imagination began by rereading Aristotle's ideas and thoughts about the powers of the soul (Balkhari, 2016: 82). But Farabi is one of the greatest Islamic philosophers who, in addition to rereading Greek philosophers' opinions, also has innovations and innovations. According to Farabi's opinion, imagination is a power to recreate sensory images and combine or decompose them (Mirhadi, 2022: 63). Farabi explains the powers of the soul in the 20th chapter of the book "Opinions of Ahl al-Madinah al-Fazlah". From his point of view, unlike other powers that have leaders and servants, the imaginal power does not have a nurse or a servant except the heart, whose "work was to preserve sensations after the absence of sense" (Farabi, 1981: 187).

#### **The Position of the Power of Imagination from Farabi's Point of view**

The power of imagination is an intermediary between the senses and the senses. Regarding the place of imagination in Farabi's thought, it can be said that pleasure is either through feeling or imagination or rational science, and in examining sensual powers, knowledge of something is sometimes realized by the power of speech, sometimes by the power of imagination, and sometimes by the power of sensation. According to him, the speaking faculty is responsible for intellectual perception and the imaginative faculty is responsible for imaginary perception and the external senses are responsible for sensory perception.

## The Functions of Imagination

Farabi suggests three important and major activities for the imagination: 1) maintaining sensory evidence after disconnection of sensory communication; 2) linking or splitting them; 3) simulations and illustrations. According to Farabi, through dreams, it is possible to connect with the active intellect and with the sensible world, and at the same time, the forms of the universe and the events that will occur in this world become clear to the speaking soul. Active intellect can be the source of imagination and create imaginary images on humans (Farabi, 1992: 148). What we perceive and receive through the five external senses, i.e. sight, hearing, smell, taste and touch, remains in our imagination after the disconnection of sensory communication. For example, the image of a beautiful flower remains in our imagination after closing our eyes, or the sound of a sparrow's song, the taste of a strawberry, the fragrance of a narcissus flower, and the softness or roughness of a carpet texture. All these cases are called forms of sensations. Another ability and function of the imagination is that after receiving the perceptible forms, it breaks them down and divides them into pieces, and also mixes and combines them with each other; like a winged horse Farabi states that the power of imagination has no limits in this chapter and connections and is able to create infinite images.

In the twenty-fourth chapter of the book, *Opinions of the People of Al-Madinah*, Al-Farabi considers the faculty of imagination to be an intermediate faculty between the faculties of sense and speech, and once again, while emphasizing the two functions of the faculty of imagination (retention of images and their combination and elaboration), he enumerates a third function for this faculty which is It consists of simulating and illustrating the images of sensations, which is the third field of performance and activity of imagination. In the sense that imagination is able to cause movement and perception in humans by simulating the senses and speech. Simulation means creating images that enable the imagination to recreate the feelings, senses, moods and powers of Ghaziyyah and Nazuyyah (Bazargani, 2023: 139). Simulations themselves are of two types: 1) Perceptible to perceptible simulations, that is, visualization of a perceptible object by means of another perceptible object is done by the power of imagination. For example, when we compare the face of our dear and beloved person to the fourteenth night moon. 2) Sensible to perceptible analogies means that the power of imagination uses tangible images to tell stories about the object and visualizes the intangible things and invents visual equivalents for them. The power of imagination is able to depict from the senses. This ability of the imagination has important achievements regarding the role of art and the social and political position of the artist in the utopia of Farabi (Maftouni, 2008). According to Farabi, the power of imagination or imagination, in addition to the three types of activities it performs in the field of sensory forms, also has a capability in the field of meanings. The power of imagination can understand beneficial, harmful, pleasurable and painful things (Farabi, 1997: 33).

## The Connection between the Power of Imagination and the World of Revelation and Prophecy

In addition to enumerating the types of imaginations that originate from the senses and cause the appearance of movements in humans, Farabi talks about more important simulations that the imaginative power has than the speaking power, and those simulations are of the senses that are at the end of perfection, such as the first cause (i.e. existence The first one who is the cause of all beings: Allah), objects that are different from matter (that is, abstract minds and souls such as active intellect) and celestial beings (gems and celestial beings). In fact, in Farabi's opinion, imagination does not only face the senses. Rather, it also faces the upper world, and basically the active intellect in Farabi's philosophy is the chapter between the upper world and the underworld. From Farabi's point of view, the power of imagination is very important in prophecy, and his reason is that the principle of prophecy means the transmission of a message from God to people, and this transmission has not been completed if the reasonable thing does not descend to the prophet's imagination. Because the prophet is supposed to bring them to the common imagination of the people by simulating things, he needs to have gone through the stages of perfection himself and to be able to understand things in connection with the active intellect, and

it is also necessary for the prophet to have a strong imagination. And he should have completeness to be able to simulate those reasonable things for the president (Maftooni and Faramarz Qaramelki, 2007: 105-107). Farabi emphasizes about the prophets and holy people in a special way that their imaginative powers perceive the issues and minor matters objectively or through their analogies from the active intellect (Farabi, 1995: 121-119). Another cause and effect relationship exists between the speaking power of man and the power of his imagination. The power of speech and reasoning can be an infinitive and a source for imaginations. That is, the power of imagination deals with the imagination of what happened in the past or the hopes it has or what it expects in the future directly from what it has made, decomposed and combined or taken from the outside (ibid: 86). One of the places where imagination works by itself is sleep and situations like it (Farabi, 2011: 148).

### **Imagination as the Way to Happiness**

From Farabi's point of view, the only way for people's happiness is to convey reasonable facts to them through imagination. Because although the origin of human actions is the three powers of sense, imagination and speech, but in terms of realization, people mostly follow their imaginations. Farabi considers it possible to educate the people through imagination and persuasion. In fact, the political and social roles of fantasy are not separate in Farabi's thought. According to Farabi's belief, politics means the education of the people of Medina, and the government introduces the facts and reasonable happiness to the people through persuasive and imaginative ways, and leads them to seek happiness and encourages them to move. For this reason, one of the conditions of being the king and head of Medina is to have a strong imagination and power of persuasion. With his good imagination, he knows about strange things, even the essence of the first origin of beings and the essence of secondary principles and the final end, except that which he himself achieved knowledge of with reason and definite proof, by examples and simulations obtained from physical principles or in civil principles. It is realized, imitates and casts in the imagination of the audience (ibid.: 108). The ruler of the utopia has reached intellectual perfection and his imagination is at the highest possible level. This position means the perfect mixture of intellectual and imaginative powers, it is a carrier for receiving revelation. Therefore, with the help of his intellectual powers, the ruler of the utopia turns into a perfect philosopher, and thanks to his imagination, he turns into a prophet who informs about current and future events (Fakhri, 2016: 152). If we want to extend this idea to the educational system, we can say that the teacher is in the position of a person who can guide students towards happiness by using the power of imagination. In Farabi's educational thought, an effective teacher is someone who loves education and training, has complete reasoning and correct imagination, is a protector of Sharia and religion, has the power of inference and conclusion, and also pays attention to individual differences between students (Omidi, Sobhaninejad and Najafi, 2015: 11 and 75).

### **How Can the Theoretical Framework Extracted from the Explanation of the Power of Imagination in Farabi's Philosophy Be Presented?**

#### **Conception**

The theoretical framework extracted from Farabi's opinions based on conceptualization includes four concepts of imagination, revelation, active intellect and true dream, which we will briefly describe each of them. Farabi considers the powers of the human soul to include food, then touch, and after that the power of desire (the power of will, desire and passion for something) and in addition to them, he speaks of a power called "imagination" that can make the observations of the senses (of sensations) even after their absence, he keeps it in himself, combines some sensations with others and separates some from others. According to Farabi's opinions, the imaginal power receives the sensory evidence received by the senses during awakening and provides imaginary forms for the rational or fearful power through the combination and elaboration of the sensory images. During sleep, this faculty is released from this main task and engages in simulations or simulations, in which it transforms reasonable things into imaginary

forms that suit them. These imaginary images play a role in the common sense and seeing them is what we interpret as a dream (Farabi, 2011: 240-231). In short, it can be said that the power of imagination passively receives various forms from the active intellect and also influences them and imagines them. The power of imagination is related to both worlds, in such a way that it is connected to the world of sensible things by preserving and maintaining the forms of the sensible things and by giving form to sensible things and universals (ibid.: 79). One of the important points in Farabi's view is the process of receiving rationality from the speaker and the active intellect by the imagination. In his philosophical explanation of revelation, Farabi introduces its sender as the first being in his philosophical system. A being free from all defects, which is the essence of God Almighty. After proving the first entity, Farabi talks about its attributes, one of which is knowledge (Ebrahimi Dinani and Radfar, 2013).

### **Position**

In Farabi's point of view, the power of imagination is an intermediary between the senses and the senses, and as mentioned, its place is after *hasa* and before *natiqeh*. On the one hand, this faculty receives the form of perceptible things from the world of matter and keeps them in itself, and on the other hand, it gives form to sensible and abstract things, and in general, this faculty is the place of the forms of sensible and sensible things. The power of imagination, especially among other physical powers, had the power of simulating, that is, the power of simulating the sensations that are preserved and remaining in it, and sometimes it simulates the sensations received through the five senses, and sometimes it tells about the senses and illustrates them (Farabi, 1982: 234-233).

### **Functions**

In terms of function, the power of imagination has both a divine function and a social function. Farabi has taken the discussion about the nature of imagination and its function far beyond the previous ones to the point where he has linked it with the philosophy of prophecy. Farabi used the theory of imagination in two ways to explain revelation: 1) perceiving and receiving revelation from the active mind and 2) communicating revelation to people. From the point of view of revelation, he believes that the prophet is a human being who has gone through the stages of perfection and is connected to the active intellect (Farabi, 218: 2000). The imagination of the Prophet has also reached the highest possible perfection (Ibid.: 202). From the point of view of conveying revelation, it seems that the reason why Farabi involved the power of imagination in the explanation of prophecy is that the dignity of prophecy is basically to deliver God's message to people, and numerous verses of the Qur'an have specified this dignity. It means that God has sent the Prophet to the people of the world. Therefore, people should be able to benefit from this divine message. On the other hand, Farabi stated that the presidents are not capable of understanding reasonable things and reasonable matters should be transferred to their imaginations through their simulations. Only a few people (prophets) go beyond the powers of animal proof and the power of speaking is actualized in them. Based on this explanation, the descent of revelation can be called the descent of reason into imagination. The perfection of imagination is the most important feature of Prophethood and its language; That is, allegory, metaphor and rhetoric are more suitable for the masses. On the other hand, the moral teachings of the prophets are in agreement with common sense, and therefore revelation and reason (religion and philosophy) do not conflict with each other. According to Farabi, the prophethood of the prophets is due to the perfection of their intellect and imagination. In addition to the divine function, the power of imagination also has a social function. There are many things that humans have no way to rationalize. The way to teach these things to the public is to transfer their imaginations, examples and simulations to their minds and imaginations (Farabi, 2016: 225). In order to reach the perfection of each other, humans need to be members of Medina or city or society. The only society through which a person reaches perfection is the utopia or Utopia (Siyah et al., 2021: 213).

## Goal

Farabi believes that in order to reach the ultimate principles of beings, we must gain knowledge. If we find knowledge about the ultimate principles of beings, we can know the first cause and as a result, reach the ultimate goal which is the goal of human creation. This final goal that everyone is seeking is called happiness (Farabi, 2023 AH: 184 and 185). For the general public, he considers the acquisition of four categories of knowledge necessary and essential to achieve happiness: 1) theoretical virtue, so that through it beings can be rationalized with a certain proof. 2) To achieve the same reasons through persuasion. 3) Science that includes examples of these concepts and has been confirmed through persuasion. 4) Sciences that can be abstracted from these three types for each and every nation (abstract sciences). According to this opinion, there are as many abstract sciences as there are nations, and each science of them includes all the objects that are sufficient for the perfection and happiness of that nation (ibid: 176). According to what was said, the theoretical framework extracted from Farabi's opinions is shown in Figure 1.

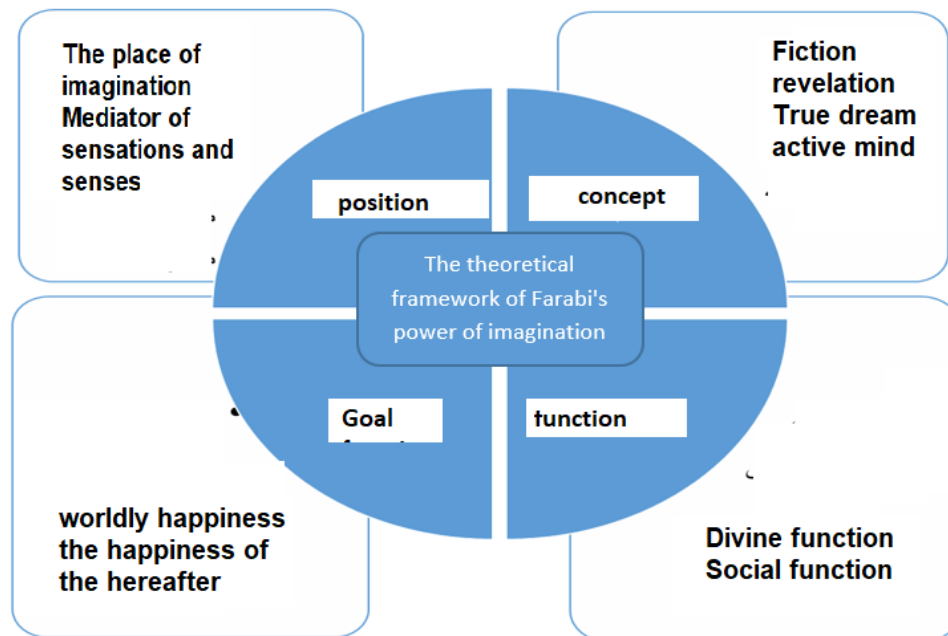


Figure 1- The theoretical framework of Farabi's imagination

### Based on the Explanation of the Power of Imagination in Farabi's Philosophy, What Principles Can Be Inferred in Aesthetic Education?

#### Man as a Happiness-Seeking Being

Farabi considers man to be the best creature in the system of creation that can reach perfection and happiness. In the sense that this capability and talent exists in humans, but since humans are one of the beings whose capabilities and talents are not real first, in order to achieve this perfection and happiness, they must first know the factors of reaching happiness and secondly, in the path Correct education and upbringing.



## **Beauty (Moderation) as Perfection**

In the approach of aesthetic education, beauty means moderation in human behavior. Neither excess nor fault, but acting on the basis of the virtuous principle or the moderation that leads to the goodness and beauty of human actions. According to Farabi's opinion, the beauty of any being is in the form of its best and superior existence, and the superior existence of man is to have the greatest similarity and proximity to God Almighty and to be the manifestation of the names and attributes of God's beauty and glory. It is in that case that he can walk the path of achieving happiness.

## **Imagination as a Driver of Human Actions**

From Farabi's point of view, although the scientific origin of volitional actions is generally one of the three powers of sense, imagination, or speech, but in practice, people follow their own imaginations rather than relying on science or their suspicions, and people usually do what They like or avoid something they dislike. That is, in general, from Farabi's point of view, imagination has the ability to create various qualities in the soul; such as anger, peace, fear and security, to stimulate and encourage a person to do whatever he wants (Maftouni and Faramarz Qaramalki, 2007: 105). In fact, we are not only influenced by reason and speech. The things that come to our mind, stimulate our emotions, emotions and passiveness and urge us to do something.

## **Imagination as One of the Fields of Existence**

The world of imagination or example is the intermediate world between the worlds of sense on the one hand and intellect on the other. Identifying and emphasizing this field of existence and its epistemological implications (the connecting link of this ontological explanation to education) is one of the masterpieces of Muslim philosophers and mystics, including Farabi, who refers to the world of imagination from an existential point of view and to develop the capacity of imagination from an epistemological point of view. have emphasized (Mehrmohammadi, 2010: 12-13). In the ontological sense, fantasy belongs to human existence fields. Based on this, man, like the universe, in addition to his material and intellectual aspect, also benefits from an imaginary aspect.

## **Based on the Explanation of the Power of Imagination in Farabi's Philosophy, What Goals Can Be Inferred in Aesthetic Education?**

### **The Ultimate Goal**

The ultimate goal in Farabi's philosophy is to achieve happiness. According to Farabi's belief, happiness is absolute good and it is desirable by nature (Farabi, 1975: 96). According to him, happiness is the most chosen and perfect goal that man strives for and strives to achieve. Happiness is not a means to reach something else, and happiness is the ultimate goal of a person, which every human being has the desire to reach and strives to move towards. Because the perfection of a person is in achieving happiness, which is the highest good, and all human beings seek to achieve it according to their perfectionist nature (Farabi, 1992: 47).

### **Sub-Goals**

One of the secondary goals derived from Farabi's views is the development of a balanced personality. According to Farabi's point of view, the goal of education is to achieve perfection and beauty in human beings and moderation in the faculties of education, wisdom and their obedience to reason. Therefore, building a moderate personality whose wise and eloquent powers dominate other powers is one of the goals of ethics and education. He says about lust and anger: These are not intrinsically good or evil, but their goodness and badness depends on whether they are in the service of reason and true happiness or not, and since the achievement of happiness in Farabi's intellectual system is through

transference. Reasonable knowledge and truths are made possible for people by imagination, and good actions are also moderate actions, imagination can help to develop a balanced personality.

One of the other educational goals that can be derived from the power of Farabi's imagination is the cultivation of active intellect. According to Farabi's theories, cultivating the power of imagination is a way to reach happiness. Farabi believes that if the power of imagination is strengthened and perfected in a person, that person can accept the face of an angel and the words of revelation and receive the logical analogies of paradoxes due to the improvement of the power of speech. From Farabi's point of view, a person becomes eligible for prophecy by receiving the rational from the active intellect, and this happens when the power of imagination has reached its most complete level; Therefore, receiving a revelation and seeing the face of an angel indicates that a person can achieve the most perfect levels through the power of imagination (Pourhasan, 2021: 623). From an educational point of view, aesthetic education seeks to develop the power of imagination, develop emotions and aesthetic taste, and this is where Farabi's view of the power of imagination intersects with the basics of aesthetic education. Aesthetics helps to develop imagination and active intellect and innate talent of people.

Another goal of aesthetic education that can be deduced from Farabi's comments is the development of creative imagination. Farabi considers the creativity of imagination as a means of simulating reasonable things for the public and considers this as the only way to bring people to happiness (Maftooni and Faramarz Qaramalki, 2007: 104). According to the abilities of imagination, the degrees of creation and creativity of imagination can be named as follows: the lowest level of imagination is the same as sensory images. The next level is capturing the tangible forms and analyzing and combining them. The third level of creativity is perceptible simulations by the perceptible, and the fourth and highest level of imagination creativity is the perceptible simulations by the perceptible. The most creative work of imagination is that it creates images to visualize things.

### **Based on the Explanation of the Power of Imagination in Farabi's Philosophy, What Principles Can Be Deduced in Aesthetic Education?**

#### **The Principle of Perfectionism**

In the basics section, it was discussed that Farabi considers man to be the best creature in the system of creation that can reach the level of perfection and happiness. The principle of "happiness" is derived from this intellectual basis of Farabi, who considers man to be a happiness-seeking being. Farabi believes that man is a perfectionist and happiness-seeker by nature, and according to Farabi, man was created to achieve the highest level of happiness. Since the citizens of Madinah Fakhrah have a unity of purpose in the midst of plurality, and that is to achieve true happiness, they should all be educated to learn the opinions and beliefs that are a necessary condition for achieving happiness (Farabi, 2010: 104-105).

#### **The Principle of Moderation**

In the basics section, it was discussed that in Farabi's approach to aesthetic education, beauty is defined as moderation in human behavior, and as a result, the principle of "moderation" can be explained and derived from this intellectual basis of Farabi. Farabi is more influenced by Aristotle in designing the theory of moderation. His fivefold division of the powers of the soul is the same as Aristotle's division of the soul, with the difference that Farabi mentioned the power of imagination instead of the motive power. He believes that virtue is moderation and when actions are moderate, beautiful and beautiful creations are achieved (Mirzamohammadi, 2014: 102).

#### **Principle of Attractiveness**

In the basics section, it was discussed that from Farabi's point of view, although the scientific origin of volitional actions is one of the three faculties of sense, imagination, or speech, but in practice,

people follow their own imaginations rather than relying on science or their suspicions. The power of imagination is the driving force of human actions, and in fact, the principle of "attractiveness" can be extracted from this intellectual basis of Farabi.

### **The Principle of Creation**

In the basics section, it was discussed that Farabi considers imagination as one of the human existence fields, and imagination is the power to recreate sensory perceptions and combine or decompose them, and therefore, the principle of "creativity" was extracted from this intellectual basis of Farabi.

6-3- Based on the explanation of the power of imagination in Farabi's philosophy, what methods can be inferred in aesthetic education?

Aesthetic education is a strategy to empower people to be open to new experiences, ways of thinking and knowing. On a broad level, aesthetic education through continuous experience is a tool for intellectual growth because experience and knowledge open up new ways of knowing and challenge the mind with new ways of knowing.

### **Educational Methods Resulting from the Principle of Perfectionism**

One of the educational methods resulting from the principle of perfectionism is education and discipline. Farabi introduces education as the creation of theoretical virtues in nations, and discipline as the creation of moral virtues and practical industries in such a way that the people of Medina are motivated to perform these actions and virtues through the power of imagination, and their will is used to achieve happiness. The second method, resulting from the principle of perfectionism, is to draw the utopia. In his theories, Farabi puts a lot of emphasis on attaining happiness and reaching perfection. For this purpose, he draws an utopia so that in its light he can bring the citizens to happiness and perfection. Because Farabi considers the medinas of his time to be misguided and believes that happiness can only be realized in an utopia and a justice-oriented society. This goal in the field of formal and general education and the realization of educational justice will cause the growth and development of the Islamic education system and will bring educators and students closer to true happiness, which is closeness to God. In other words, from a religious point of view and in accordance with the theoretical foundations of the fundamental transformation document, the realization of the eternal happiness of people requires a kind of religious life, which is called a good life (Terkashund et al., 2017: 18).

### **Educational Methods Resulting from the Principle of Moderation**

One of the educational methods resulting from the principle of moderation is the perception of beauty. Farabi has spoken about its beauty and limits in a few different positions. But it can be concluded from the totality of the things that he has raised about beauty that Farabi considers beauty to be reasonable, secondary to philosophy, in other words, an existential and objective concept, because he considers beauty to belong to an object or being. Al-Farabi in his book *Arah al-Madinah Al-Fazlah and Contradictions* states as follows: "And the beauty, beauty, and beauty of all that exists is that there is an existence of the best, and it results in the perfection of the last; Beauty, value and beauty for every creature is to reach its ultimate perfection and in other words to reach its best existence (Farabi, 2003: 43). Another method resulting from the principle of moderation is moderation of theoretical reason. Al-Farabi says that the soul naturally goes towards good, and the intellect follows this path with him in the moral matter. Regarding moderation in human behavior, Farabi is of the opinion that the first good deeds are courage and that is the level of moderation between recklessness and cowardice. The second is karma, and that is the middle level of avarice and extravagance, and the third is chastity, which is the moderation of lasciviousness and ignorance of pleasure. And in fact, it is the moderation of theoretical reason that establishes moderation.

### **Methods Resulting from the Principle of Attractiveness**

One of the methods resulting from the principle of attractiveness is imaginary images. The most important feature of imaginary images, which reflects more than other features in the philosophy of art and the knowledge of aesthetics is founded around it, is beauty. Regardless of creativity and innovation, which is the basis and essence of imagination, the first scale that comes to mind to measure images of imagination is the scale of beautiful and ugly. Farabi's definition of beauty can also provide a criterion of distinction and be used in distinguishing beautiful and ugly examples; In this way, imagination and fancifulness, if it is formed to create and desire perfection of existence, such as scientific perfection or moral perfection, will be beautiful, and if it is formed to create existence deficiency, such as ignorance and moral vices, it will be considered ugly. Al-Farabi considered imagination as the ladder of reasonable knowledge and attaining reasonable happiness. Reasons that are derived from the principles of revelation and evidence are simulated and imagined in order to penetrate the powers of imagination and motivate people to act in accordance with the requirements of true happiness (Maftouni, 2017: 111). Another way that can be deduced from the principle of attractiveness is poetic imagination. Farabi has considered imagination more than anything related to poetry and music. According to him, poetic discourse brings an imaginary image to life in our minds. Although it lacks truth, it leaves a deep impression on us. Farabi gives detailed explanations about the characteristics of poetic imagination in his treatise "Ihasa al-Uloom". He pointed out two modes in poetic imagination, which are: representation and representation of the subject in a higher or lower form than the original, and the other is a poetic representation in accordance with the original. Here he puts imagination against reasoning and says that a person does some things relying on imagination and imagination; But in other cases, he puts it into practice by relying on rationality and wisdom. According to Farabi, poetry creates ideas in us, in the light of which we establish a close connection between objects and phenomena in terms of simile, imagination, permission, and metaphor.

### **Methods Resulting from the Principle of Creativity**

The methods resulting from the principle of creation include mental imagery and fantasy art. One of the methods of aesthetic training is the use of mental methods such as mental and imaginary visualization. Aesthetic education is a combination of imagination and perception, and the distinctive role of aesthetic experience is imaginative understanding or perception. in the education of aesthetics from the methods of mental and imaginary visualization; like the method of animating inanimate beings and giving them personality; Abstract methods such as reading stories and telling stories are used. According to Farabi, the true knowledge of things is possible only through reasoning of their general form in the mind (Abbaszadeh, 2019: 96). In reality, the human mind engages in thinking and imagination in the stage and part of imagination, that is, it understands sensations and makes judgments about them based on this, and in fact pays attention to their laws and generalities. Art has the capacity to promote intellectual and philosophical truths among the audience in other ways, and therefore it can be viewed as a method and strategy. Some artists and some works of art portray things with the method of allegories and similes and cover the clothes of fantasy on the basis of intellectual facts. Fine art is a model provided by Farabi for visualizing and simulating the truths of things, from the sensible to the sensible. In this approach, complex philosophical issues and the like are transferred to people's imagination through the language of art (Maftouni, 2022: 44). Finally, Farabi's power of imagination in aesthetic education can be explained with the principles, goals, principles and methods listed in Figure 2.

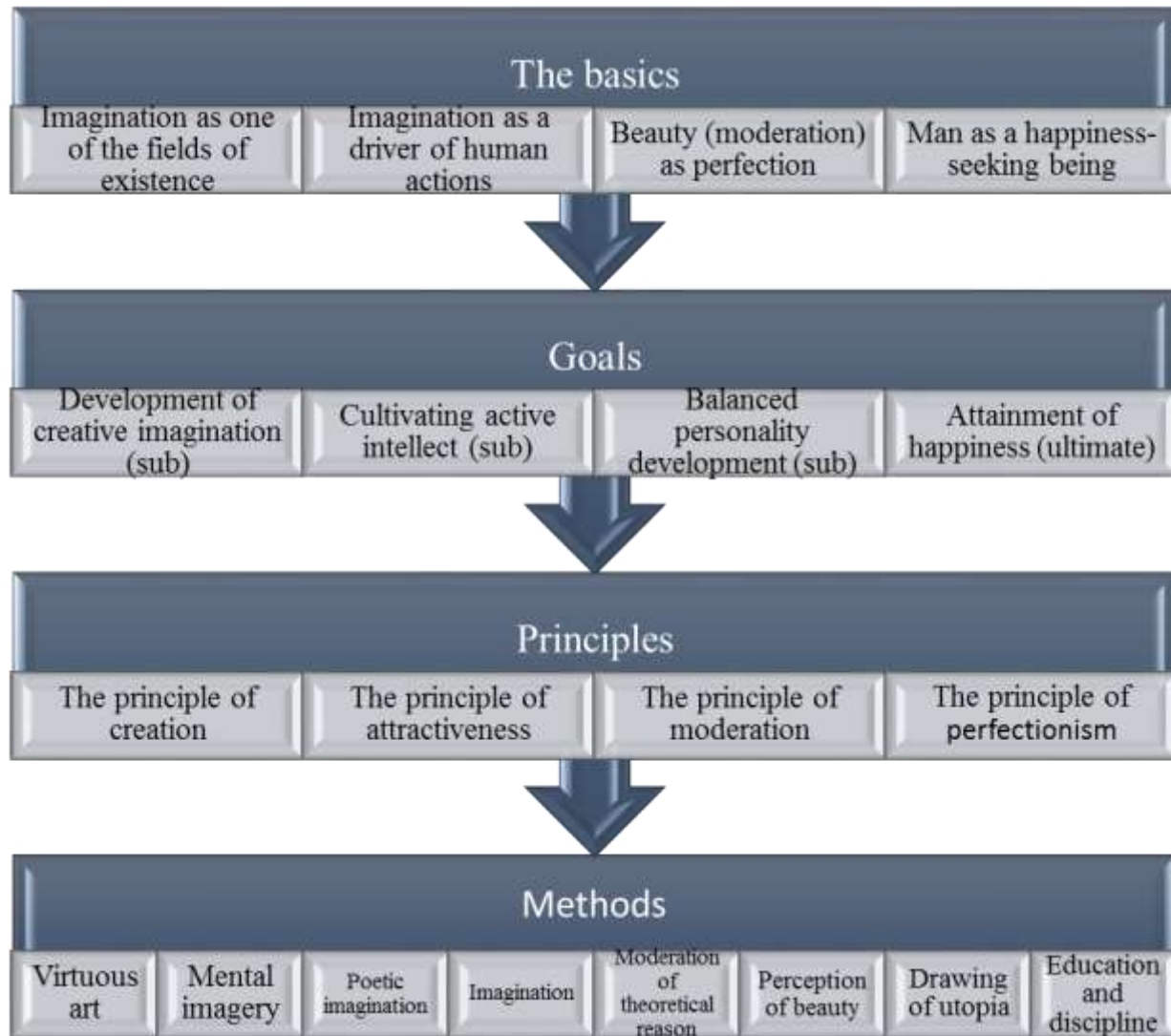


Figure 2- Explanation of Farabi's power of imagination in aesthetic education

### ***Discussion and Conclusion***

Confinement of teachers and students in the inflexible boundaries of disciplines and in the integrated structure of the educational system is not only a serious obstacle to innovation and creativity, but also cannot answer the very complex issues and problems of today's world. This is where many experts see the way in linking education with art and aesthetics, and in their opinion, regardless of the cognitive or emotional and behavioral aspect of art and aesthetics, the lack of attention to it in educational theorizing, especially Islamic education, and also the lack of use of it In educational methods, it is actually neglecting one of the ways of human understanding of the world and its phenomena, as well as depriving people of the abilities, skills, and experiences that are known as receiving and understanding aesthetics. This is despite the fact that in the works of philosophers such as Farabi, both the artistic and aesthetic approach in education matters and the human path to achieve worldly and hereafter happiness have been drawn, and these works and theories can be of great benefit in improving the level of education and brought up For example, Farabi considers man to be the best creature in the system of creation, who can reach the level of perfection and happiness, but in order to reach this perfection and happiness, he must first know the factors of achieving happiness and secondly, he should be on the right path of

education, which in The present article, using Farabi's ideas about the power of imagination, was addressed to this issue.

In explaining the faculties of the soul, Farabi spoke about the faculties of food, touch and nazu'iyya, and in addition to them, he mentioned a faculty called "imagination" which is in charge of imaginary perception and is an intermediary between the senses and the sensible. The three imaginary activities according to Farabi's belief are: 1) preserving sensory evidence after the disconnection of sensory communication; 2) linking or splitting them. 3) simulations and illustrations. After proving that the power of imagination is connected to the active mind, Farabi discusses the revelation and vision of angels and connects the nature of imagination and its function with the philosophy of prophecy. According to his belief, the contents of the revelation reach the prophet's imagination and the prophet explains everything he knows to the people with his strong imagination and good speech. Farabi believes that education of the people is possible through imagination and persuasion, and he considers politics as the education of the people of the utopia, and believes that the government introduces the truths and reasonable happiness to the people through persuasion and imagination and leads them to pursue happiness. It gives and prompts movement.

Based on what we mentioned in the explanation of Farabi's power of imagination, the theoretical framework extracted from Farabi's opinions based on conceptualization includes four concepts of imagination, revelation, active intellect and true dream. According to its position, the power of imagination is among other human powers and a mediator between the senses and the senses. In terms of function, the power of imagination has both a divine function and a social function. In terms of the goal, it is focused on the goal of happiness, which includes worldly happiness or life in the utopia and hereafter happiness or ultimate happiness.

According to Farabi's intellectual basis, man is a happiness-seeking being, and Farabi considers man to be the best being in the system of creation, who can reach the level of perfection and happiness. In his theories, beauty (moderation) is presented as perfection, and in every being, its beauty is in the way of its best and superior existence, and the superior existence of man is to have the closest similarity and proximity to the Almighty, so that he can reach the path of attaining go through happiness Another basis is that imagination is the driving force of human actions, and from Farabi's point of view, in terms of action, people follow their own imaginations rather than relying on their knowledge or suspicion. Another basis states that imagination belongs to the human being's realms, and man, like the universe, also benefits from an imaginary realm in addition to his material and intellectual aspects.

From Farabi's point of view, the ultimate goal of man is to achieve happiness, and the sub-goals of aesthetic education include the development of a balanced personality, the development of an active mind, and the development of creative imagination. Building a moderate personality means that the wise and eloquent faculty has authority over other faculties and the person respects the middle ground and avoids extremes. Cultivating the active mind is important because the understanding is received from the active mind, and this happens when the power of imagination has reached its most complete level; That is, receiving revelation is when a person reaches the most perfect levels through the power of imagination. Farabi considers the creativity of imagination as a means of simulating reasonable things for the president and considers this as the only way to bring people to happiness.

The principles of aesthetic education resulting from Farabi's opinions include four items. The principle of Farabi's perfectionism is based on the belief that man is a perfectionist and happiness-seeker by nature, and according to Farabi's opinion, man was created to achieve the highest level of happiness. Al-Farabi's principle of moderation refers to moderation mostly in the form of good deeds and virtues and points to the goodness of the act of moderation. The principle of attractiveness expresses that the imaginary forms stored in the soul are the basis of many activities of the human perceptive and

stimulating system, and the principle of creation refers to this belief of Farabi that the human mind reconstructs received forms with the help of imagination and creates a new and new form.

According to what can be extracted from the foundations, goals and theoretical principles of Farabi, the principle of perfectionism can be achieved with the method of education and discipline and drawing the utopia. With the perception of beauty and moderation of theoretical reason, we can reach the principle of moderation. With the help of poetic images and imagination, you can achieve a delightful principle. And finally, it is possible to achieve the principle of creation with mental imagery and ideal art. And in the end, the research findings of other researchers are compared with the findings of this article:

In the field of the role of imagination, the current research believes that imagination is so reliable that at a high level, receiving revelation by prophets also takes place through imagination. The role of imagination in the creation of fallacies was investigated in the research of Bakhdari and Poursaleh Amiri (2022) and it is contrary to the present research. However, the results of Turani and Derehre's research (2013) are compatible with the findings of the current research and both of them point to the fact that the imagination is able to perceive the general truths of revelation by transforming them into sensory and imaginary forms. Also, both of them consider the active intellect to be the source of the general truths of revelation.

In the research of Mortezaei (2013), the states and characteristics of the ego were examined and it did not have the comprehensiveness of the current research and is not in line with it. Qadri and Bostani (2006) have also discussed imagination in Farabi's views, with the difference that their research does not have the comprehensiveness of the present article and also lacks the perspective of aesthetic education. Qaramlaki and Maftoni's research (2006) is in line with the present article in that they discussed the place of imagination in Farabi's philosophical system. Mirhadi, Nasrabadi and Najafi (2013) also paid attention to the role of imagination in education, with the difference that they examined this issue from the perspective of Ayatollah Javadi Amoli, but the present research is based on Farabi's theories.

In the discussion of education, the result of Yousefi, Firouzjani and Ahmadi's research (2022) is in line with the current research in that their research showed that paying attention to different levels of imagination and confirmation of the educator in the process of education, on the one hand, and the place of imagination as an intermediary between On the other hand, sense and reason and its distinct characteristics, including creativity and simulations, as well as the epistemological value of imaginary realizations, especially in adapting to the separate world of imagination, prove the role of imagination in educational matters. Amini's research (2008) from the perspective of aesthetic education and the development of creativity, emotional and moral development of students is in line with the present research, with the difference that the present article explains the educational approach with the help of Farabi's imagination. Imani et al.'s research (2016) is consistent with the current research since they dealt with the aesthetic aspect of educational affairs. Motaghi et al. (2015) have discussed the role of imagination in educational matters and have looked at aesthetic issues. Therefore, their research is in line with this research. Kaviani's research (2014) overlaps with the current research because it deals with the concept of good life and has an aesthetic view. The difference is that his research is based on the verses of the Quran, and the current research is based on Farabi's intellectual foundations.

The research of people such as Kapbay, Suleimanif and Nurgalif (2022) and Turkan and Nourisheva (2021) from this point of view, who have studied and examined Farabi's thoughts from an educational and educational point of view, overlaps with the present article and in all of them The power of imagination is mentioned in the topics of aesthetic education. Nadine Stodolka (2020) has stated in her research that Farabi believes in education through philosophy and uses the power of imagination in the path of education. In addition, in his research Madinah Fazleh has been discussed and these two cases are common aspects with the present article. In his research, Kazbek Raisov (2020) examined the moral and social thoughts of Farabi and in the sense that he deals with the power of imagination and raises the issues

of political education of the young generation, it has something in common with the present research. The findings of Fikert Bardashley's research (2019) are in line with the findings of the article in that it deals with educational issues from Farabi's point of view.

As it was mentioned, most of the studies and researches that have been done have either dealt with Farabi's thoughts in general and have not discussed its relationship with educational issues, especially aesthetic education, or if they have dealt with education issues, they have not been from Farabi's point of view or aesthetic aspects. It has not been considered in them. While in this article, Farabi's three aspects of education, aesthetics and the power of imagination have been taken into consideration, and the foundations, goals, principles and methods of aesthetic education of each have been deduced separately from Farabi's views on the power of imagination.

### ***Recommendation***

- 1) It is suggested that the curriculum should be developed based on goals such as the development of a balanced personality and the development of creative imagination, and due to the importance of the basics of aesthetic education, reforms should be made in the perspective of the fundamental transformation document.
- 2) It is suggested that art teachers use methods such as mental imagery, aesthetic perception and poetic imagination in their teaching style and encourage students to use their imagination.

### ***Conflict of interest***

(This Article Is Extracted from a Doctoral Thesis under the Guidance of the Responsible Author in the Field of Philosophy of Education at Shahed University)

### ***References***

- Ebrahimzadeh, Isa (2012). *Philosophy of Education, Educational Sciences*, Tehran: Payam Noor University.
- Ebrahimi Dinani, Gholamhossein and Radfar, Najmael Sadat (2010). "Philosophical explanation of "revelation" from the point of view of Abu Nasr Farabi", the quarterly journal of Islamic philosophy and theology, Ayna Marafet, Shahid Beheshti University.
- Elias, John (2006). *Ancient and contemporary philosophy of education and training*, translated by Abdul Reza Zarrabi, Imam Khomeini Educational and Research Institute Publications, Qom.
- Omidi, Mahmoud; Sobhani-nejad, Mehdi and Najafi, Hassan (2015). "Evaluation of the effective teacher in the educational thought of Farabi and Rousseau and the implications of education influenced by it", *Tarbiat Moalem Fakour Quarterly*, second year, number 4, pp. 69-98.
- Amini, Mohammad (2001). "Designing the ideal model of the elementary school art education curriculum and comparing it with the current situation", doctoral thesis, Tehran, Faculty of Humanities, Tarbiat Modares University.
- Imani, Mohsen and Babaei, Mohammad Ismail (2008). "Farabi's value theory and its implications in moral education (with an emphasis on goals, principles and methods)", two scientific quarterly journals - *Islamic education specialty*, number 7, pp. 81-104.



- Imani et al. (2016). "Explaining and analyzing moral education from an aesthetic perspective with an emphasis on the views of pragmatist thinkers", *Scientific Quarterly of Modern Educational Thoughts*, Volume 13, Number 3 (45 series), pp. 37-58.
- Trading, Ibrahim (2023). "From imagination to imagination; Recognizing the evolution of the concept of fantasy in the thought system of Farabi, Ibn Sina, Suhrawardi and Mulla Sadra", *History of Philosophy*, No. 1, pp. 154-135.
- Hakharidi, Zainab and Poursaleh Amiri, Seyyedah Mahdieh (2022). "Explaining the fallacy industry and the role of imagination in it from Farabi's point of view", *Javidan Khord scientific magazine*.
- Balkhari, Hassan (2007). "Farabi's innovations in the concept and function of imagination", *Journal of Human Sciences*, No. 54, pp. 75-90.
- Pourhasan, Qasim (2021). *epistemological system; Rereading Farabi's Epistemological Foundations*, first edition, Tehran: Sarat Publications.
- Turkshund, Sinai; Farmer, Susan; Salehi, Akbar and Mirzamohammadi, Mohammad Hassan (2017). "Presentation of the theoretical model of educational justice in the formal and general education system based on the epistemological foundations of Farabi's justice", *Islamic Education and Training Quarterly*, 3rd year, number 4 (series 9).
- Torani, Ale and Lehre, Masoumeh (2013). "The role of the power of imagination in the phenomenon of revelation from the point of view of Farabi and Mulla Sadra", *scientific-research journal of religious anthropology*, year 11, number 31.
- Sayah, Ali; Mostafavi, Shams-ul-Maluk and Davari Ardakani, Reza (2021). "Farabi and the Role of Imagination in the Education of Saadat", *Two Scientific Quarterly Journals of Contemporary Wisdom*, Year 12, Number 2.
- Abbaszadeh, Mehdi (2019). "Mind and Object in Al-Farabi's Philosophy", *Scientific-Research Quarterly of Epistemological Research*, Year 9, Number 20, pp. 87-105.
- Farabi, Abu Nasr (1982). *Thoughts of the people of Madinah Fazleh*, translated by Dr. Seyyed Jaafar Sajjadi. Tehran: Tahori Library Publishing.
- Farabi, Abu Nasr (2011). *Philosophical treatises*, translated by Saeed Rahimian, Tehran: Scientific and Cultural.
- Farabi, Abu Nasr (2000). *Thoughts of the people of Madinah Fazleh*, translated and edited by Jafar Sajjadi. Tehran: Ministry of Culture and Islamic Guidance.
- Farabi, Abu Nasr (1975). *Opinions of the people of Madinah Fazleh*, translation and explanation: Seyed Jafar Sajjadi, Tehran: Supreme Council of Culture and Arts, Center for Cultural Studies and Coordination/Rose Printing.
- Fakhri, Majed (2015). *Farabi, the founder of Islamic Neoplatonism: his life, works and scope of influence*, translated by Mohammad Reza Moradi Tadi, Tehran: Alam.
- Qadri, Hatem and Bustani, Ahmad (2016). "The role of imagination in Islamic-Iranian political philosophy: the case of Farabi", *Journal of Political Science*, 3rd year, 1st issue.
- Kaviani, Siddiq (2014). "Explaining the aesthetic principles of good life by relying on Quranic verses", *scientific research quarterly of applied ethics studies*, period 15, number 35 (series 57), pp. 11-34.

- The pious, Venus; Heidari, Mohammad Hossein and Mir Heidari, Ashraf (2015). "Releasing imagination and meaningful experience, Maxine Green's new approach to the education of the beauty of cognition", modern educational ideas, twelfth period, number 4.
- Mortezaei, Behzad (2022). "Investigation of the states and characteristics of the soul in the position of imagination and its consequences in transcendental wisdom", Hikmat and Philosophy, Year 8, Number 1.
- Maftoni, Nadia (2008). Farabi, artistic imagination and creativity, Tehran: Sore Mehr Publishing Company.
- Maftoni, Nadia (2022). "Ibn Tufail: The Model of Fadzeh Farabi's Art", biannual scientific journal of theoretical studies of art, second year, number 3, pp. 29-46.
- Maftoni, Nadia (2017). "Farabi's Theory of Fine Art and Contemporary Approaches", Scientific Research Journal of Modern Intellectual Research, third year, number 6.
- Maftoni, Nadia and Karamelki, Ahadframaz (2007). "The Place of Imagination in Farabi's Philosophical System", Essays and Reviews, Volume 40, Number 2 (series 1766).
- Mehrmohammadi, Mahmoud (2008). "Recognizing the concept and explaining the place of imagination in curriculum and education programs", Journal of Educational and Psychological Studies, No. 39, pp. 5-20.
- Mirzamohammadi, Mohammad Hassan (2014). Farabi's educational philosophy, Tehran: Shahid University.
- Mirzamohammadi, Mohammad Hassan (2004). "A comparative study of the philosophical ideas of Plato and Farabi", Journal of the School of Literature and Human Sciences (Tabriz), 47(191), 55-74.
- Mirhadi, Seyed Mahdi (2022). "Using imagination in education based on Sadra'i principles", scientific journal of research in Islamic education and training issues, year 30, number 57, pp. 61-88.
- Mirhadi, Sidmehdi; Bakhtiar Nasrabadi, Hassan Ali and Najafi, Mohammad (2013). "The Role of Imagination in Human Education from the Perspective of Ayatollah Javadi Amoli", Research in Islamic Education Issues, Year 22, Number 23.
- Yousefi, Mohammad Taghi; Kurd Firouzjani, Yar Ali and Ahmadi, Saeed. (2022). "Intellectual explanation of the role of imagination in human religious education from the perspective of Islamic wisdom and mysticism", Scientific Quarterly of Islamic Mysticism, year 18, number 72.

### Arabic Sources

- Zarakshi, Badaldin (1997). Al-Barhan fi Alum al-Qur'an, Volume II, Yusuf Marashli's research, Beirut: Dar al-Kutb.
- Farabi, Abu Nasr (2003). Opinions of Ahl al-Madinah al-Fazlah and its opponents, corrected by Ali Boulamham, Beirut: Dar al-Hilal.
- Farabi, Abu Nasr (1413 AH). Works of philosophy, introduction and conclusion of Jafar Al-Yasin, Beirut: Dar al-Manahel.
- Farabi, Abunusr. (2010). Al-Siyasa al-Madaniyeh, translated and explained by Hassan Malekshahi, Tehran: Soroush (Seda Va Sima Publications).

Farabi (1992). *Al-Taliqat*, in the book *Al-Tanbiyyah Ali Sabeel Al-Saada*, *Al-Taliqat*, Philosophical Missions, Research, Jafar Al-Yasin, Tehran: Hikmat Publications.

Farabi, Abu Nasr (1376). *Al-Sisiyah al-Cidhi*, translated and explained by Hassan Malekshahi, Tehran: Soroush.

Farabi, Abu Nasr (1995). *Opinions of Ahl al-Madinah al-Fazlah and their opposites*, corrected by Ali Boulamham, Beirut: Dar and Maktaba al-Hall.

### **Copyrights**

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).