

УДК 129

**THE ARAB (MUSLIM) CONTRIBUTION TO THE PHYSIOGNOMIC ART
IN THE MIDDLE AGES**

Orazayeva Aigerim

orazayeva.aigerim@gmail.com

ENU named after Lev Gumilyov

2nd year student of the specialty "cultural studies", Nur-Sultan, Kazakhstan

Scientific supervisor-Rauan Kemerbay

In the field of physiognomy, the contribution of Arabs has played a big role and an enormous impact has been noticed. The desire of people to "read" on the face in the process of communication has acquired the status of automatism. Facial signs as natural carriers of figurative visual information act as an intermediary between the perceived and the perceiver, the researcher and the investigated. Thus, it can be understood that physiognomy is a widespread phenomenon in society that has a centuries-old history and practical application in various forms of communication and human activity.

It is noticeable that the first mention of physiognomy is attributed to the Ancient times. Particularly knowledge in the field of physiognomy can be found already in ancient Babylon and ancient Greece (IV century BC). Corax writes that at that time there was a physiognomy that predicted fate by the lines of the face. It is used to determine the characteristics of a person and his character. (1) Consequently, the basic concepts of physiognomy originated in antiquity based on the idea of the predestination of the mental (moral) in people and the bodily by what nature prescribes to him. One of the most serious works devoted to the study of the human face belongs to Aristotle. It was Aristotle who began to connect the structure of the face and the character of a person. It is important to note that it was the way he wanted to discuss about his personal thoughts about philosophy of soul. Based on the work of Hippocrates, the scientist wrote his key work *Physiognomonica*. It is believed that today this treatise is the very first scientific work on physiognomy. Aristotle noticed that those with large foreheads are slow, and those with broad foreheads are prone to rash actions and madness. Owners of small foreheads can have inconstancy, and if the forehead is rounded and bulging, then its owner is hot-tempered. Aristotle paid great attention to the study of eyebrows and eyes. (2) He founded the so-called "animal physiognomy". The central theme in this direction was the correlation of facial features with animals, based on which certain human qualities were derived. For example: "a thick nose like a bull meant laziness; with wide nostrils like a pig – stupidity; sticking out like a crow - carelessness". (3)

Since Hippocrates and Theophrastus, scientists have accumulated, generalized and classified their knowledge about the differences in the spiritual qualities of people. In the history of the doctrine of personality, three main systems of views on this issue can be distinguished. The oldest of them are humoral theories that link temperament with the properties of certain body fluids. This group of temperament theories was most vividly represented by the classification of temperament based on the teachings of Hippocrates. He believed that the level of vital activity of the body is determined by the ratio between the four fluids circulating in the human body - blood, yellow bile, black bile and phlegm. The ratio of these fluids, individually peculiar to each organism, was designated in Greek by the term "krisis" (mixture, combination), which in Latin sounds like "temperament". On the basis of the Hippocratic theory, the doctrine of four types of temperament was gradually formed by the number of main fluids, the hypothetical predominance of which in the body gave the name to the main types of temperament: sanguine (from Greek haima - blood), choleric (from Greek xanthē chole – yellow bile), melancholic (from Greek melaena chole - black bile) and phlegmatic (from Greek phlegma - phlegm). (4) Ancient doctors, trying to explain what is called "expansion of consciousness" in modern psychiatry, turned to the theory of fluids, the

foundations of which were laid by Hippocrates (460-377 BC) and Galen (129-200 c. A.D). The structure of the human body in there is discussed in terms of the four cosmic elements: earth, air, fire and water.

These four basic elements have their substitutes, their "connections" in the human body: Earth = melancholy (black bile); Air = blood; Fire = bile (yellow bile); Water = phlegm. This classical humoral theory explains a person's character (or "temperament") by the predominance of one of these fluids in his body. Each element is associated with a certain character.

Intensive study begins with the XI century A.D. By the expression of the face, the size, shape and color of its individual parts, they try to "determine" the character of a person. Arguments on this topic are written by the famous doctor Avicenna (about c. 980-1037). In his "The Canon of Medicine" Avicenna writes not very approvingly that "face readers" claim that a person is cowardly, indecisive. However, he does not agree with this, as he believes that some facial expressions lead to a diagnosis. Like the Greco-Arabic, Persian medicine is based on the idea that the human body is filled with four basic substances called humour – body fluids: mucus (balgam), blood (dam), yellow bile (safra) and black bile (sauda). These four substances determine the physical and psychological characteristics of each person and underlie his temperament (mizaj). Temperaments are defined by concepts such as warmness, coldness, dryness and dampness. "According to Avicenna, there is a unique combination of elements in each person's body, and complete coincidences of natures are rare or completely impossible". (5) Every person should choose a lifestyle that suits his temperament. In connection with the theory of Mizaj Avicenna creates an age periodization, where each age stage differs from the other by a combination of elements. In connection with the theory of Mizaj, he proposed individual treatment of the patient, since the mixing of elements is unique for everyone. (6)

With his work, Ibn-Rushd, known in Europe by the Latinized name - Averroes, summed up the development of Arabic philosophy, as it were, and had a strong influence on the formation of philosophical thought in medieval Europe. The connection with Greek philosophy can be traced in the works-comments of Ibn Rushd to several works of Aristotle. Thanks to Averroes, Europe got acquainted with the genuine ideas of Aristotle. This happened after the translation by Christian and Jewish scholars of Spain of Averroes' comments into Latin and Hebrew. (7) His teaching about human and his soul had the greatest influence on Western European philosophical and psychological thought. It was brutally persecuted by both the Muslim and Christian religions. He commented on the teachings of Aristotle in his own way, emphasizing the separation of soul and mind.

Arabic culture in Spain occupies an important place in the history of world culture. During almost the entire period of the rule of the Arab dynasties, Muslim Spain had the status of an intellectual center - first in Cordoba, then in Granada, Seville and Toledo. From the very beginning, the centers of Arab culture were concentrated in the south of the peninsula. The West has learned (mainly in Latin translations from Arabic) many works of ancient Greek thinkers and scientists. (8) In general, medieval Arab culture had a "distinctly pronounced "word-centric" character." Medieval Arabs highly valued eloquence and knowledge of poetic traditions. (9) Muhammad ibn Idris, better known as Imam al-Shafi'i is a great scholar of Fiqh and the founder of his school of Islamic law. In addition to the basic religious sciences, he also excelled in such sciences as medicine, firas (physiognomy) and astronomy. He paid special attention to the science of firas (physiognomy). There are many reports indicating that the imam often put into practice the theories of this science.

Speaking about the specific features and common points of the eastern and Western traditions of Arab-Muslim philosophy, it is worth mentioning the theory of M. Mahdi, according to which al-Kindi (800-ca.879) first introduced ancient Greek philosophy into the Muslim world, and also for the first time in Muslim philosophy posed questions concerning the rational-metaphorical interpretation of the Quran and hadith: identification of God with the first cause; creation as the endowment of things with existence, as a kind of causal relations; immortality of the individual soul. (10)

In conclusion, it is noticeable that physiognomy in ancient times was given great attention. physiognomy was mainly descriptive, late medieval studies especially developed the predictive and astrological sides of this science, writers and philosophers of that time often delved into "prophetic" folklore and magic. I would like to note that the Islamic world order with its strong centuries-old traditions, based on tolerance and justice, has taken deep roots in the culture of Spain. The study of Muslim Spain makes an important contribution to the study of the problem of mutual influence of cultures. Through the western hearth of Arab culture, Europe for the first time embraced the traditions of ancient philosophy, got acquainted with the works of medieval Oriental scientists, the achievements of architects and artists who worked on the territory of the Iberian Peninsula. Thus, Arab Spain became a kind of bridge that connected the spiritual life of the East and the West.

Used literature

1. Petrova E. A. Signs of communication. M.: Gnom i D, 2001. 254.
2. Lombroso Ch. The latest advances in the science of the criminal. SPb.: N.K. Martynov, 1882.
3. Ananyev B. G. Human as an object of knowledge. L.: Publishing Leningrad University, 1968. 340.
4. The Works of Aristotle: De Anima. Tr. J. A. Smith, M.A., LL.D. Oxford: Clarendon Press. 1931. p. 46.
5. Multanovsky M.P. History of medicine. M.: Medicine, 1967.
6. Akhmedov B. P. The theory of Mizaj by Abu Ali Ibn Sina. 1st ed. Irano-Slavica.7.
7. Watt W.M., Kakkia P. Muslim Spain. M.: Nauka. 1976. 218.
8. Skazkin S.D. The history of the Middle Ages. 2nd ed. M.: Vysh. Shokla. 1977. 471.
9. Filshtinsky I.M. History of the Arabs and the Caliphate. Moscow, 1999. 365.
10. Salah Z. Spanish-Arabic philosophy of the Middle Ages. Moscow, 1995. 39

УДК 7.01

«SOUND STUDIES» КАК НОВОЕ НАПРАВЛЕНИЕ В ФИЛОСОФСКОМ ОСМЫСЛЕНИИ МУЗЫКИ

Абайкызы Еркетай

saponia87@mail.ru

Магистрант 1 курса образовательной программы «Философия и этика»
ЕНУ им. Л.Н. Гумилева, Нур-Султан, Казахстан
Научный руководитель – У. Сандыбаева

Так называемая окуляроцентричная парадигма, утверждающая главенство зрительного над всеми остальными чувствами (отсюда выражения «точка зрения» и другие визуальные метафоры), являлась одной из доминирующих в социо-гуманитарных исследованиях. Позже появился интерес к другим восприятиям, таким как запахи, вкусы, звуки. Интерес к невизуальному восприятию, получил название «сенсуальный поворот», который в последствии и привел к новому направлению исследования.

Итак, объектом нашего исследования является направление sound studies, получившее наиболее широкую популярность с расцветом технического прогресса в сфере звукозаписи.

Мы акцентируем внимание на том, как происходила концептуализация звука в современных исследованиях.

Изучение проблемы звука принято относить к техническим вопросам, учитывая, что технический прогресс не обошел стороной развитие и изучение звука как феномена. Но чем сегодня является звук, можно ли его отнести к области мышления, или это чисто физиологический процесс, поддающийся измерению и объяснению? Книга «Звуковой ландшафт» (другое название «Настройка мира») опубликованная в 1977 году Реймондом