Philosophical Aspects of Language Origin: Al-Frabi's Perspectives

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Abstract

The study deals with philosophical aspects of language, according to Al-Farabi, and its relationship to the mind on the one hand and to the outside world on the other, which have drawn the attention of intellectuals throughout the history of science. This essay aims to examine, through a concentration on, the works of Alfrabi's book (Letters and his perspectives on the philosophical aspects of the nature of language. The paper covers the following issues: the constituent elements of language, mind, and thought and the semantic function of language. The study shows that "nature" and language are the same for humans and God. The components are written and spoken words, body language, and entities that convey meaning. The second question is whether linguistic components act as markers that elicit meaning and facilitate dialogue. When communicating meaning, the truth of speech differs from the "what" of meaning and the speaker in terms of the semantic roles of the elements of language (the person making the words and the speech). Because of this difference, language conveys a meaning that differs from the inner world of the speakers.

Introduction

Al Farabi is Muslim mathematician, logician, philosopher, and teacher. Over the years, he has had a significant impact on theories in the fields of science, philosophy, and education. Around the year 872 AD, he was born in Wasij, Turkistan. His Persian-born father served as an army general at the Turkish court. Al-Farabi relocated to Baghdad, where he merged his study of the Koran and Sufism with the ancient classics, including grammar, logic, philosophy, music, mathematics, and the sciences (Maroun, 1992)

According to Roelofsen, (2018) Ab Nasr al-Frb devoted his professional life to teaching Aristotle's works to the educated Arabic-speaking populace of the Islamic Empire. He lost several of his most important writings in full or in part. Aristotle's Organon is a collection of his writings on logic and related topics, and many of his books explaining it have survived and are increasingly being translated into Western languages.

He promoted the idea that there are two distinct routes to truth: philosophy and revelation. He made the case that a person has to engage with others in order to become a better version of themselves in his works Social Psychology and Model City (D'Arcy, 2010).

Philosophical Aspects of Language

Al-Frbabi investigates the numerous functions that language serves in daily life and in society. He places a strong focus on the use of language to express differences and classifications, to ask questions and settle arguments, and to convey knowledge. He thinks that there should be no mismatches between language and meanings because language does, in a way, copy meanings as stated in Stéphane, (2005). He portrays Aristotle's logic as a set of techniques for exercising persuasion, controlling discussion, obtaining certainty, and revealing the truth. He also looks at how it might be used in poetry. Along the way, he makes a number of sharp observations on a variety of subjects, including the origins of metaphysical concerns, the temporal organization of events, and the connection between poetry and music.

The first step in the formation of language is when people understand that by agreeing to give some things and ideas vocal names, they may better express their demands to one another. This establishes a common association between straightforward (i.e., uncomplicated) core concepts and terms, which eventually gains the support of the entire society. The notions to which the words are related are said to "signify" in the terms. Al-Frb envisions a lawmaker regulating the correlation and adding certain additional terms for the community's welfare ([Letters] (120) 138.4-8). As a result, a national lexicon is developed, and the sounds employed constitute a national alphabet.

The community will work to build the language so that words replicate the "ordering" or "regime" (intim) of the fundamental concepts once the notion that words denote meanings has been established ([Letters] (122) 139.2-4). All connections between the notions that they have as concepts are included in this regime. For instance, if two ideas are similar, an effort will be made to discover a pair of words that are comparable to convey these ideas. Al-Frb warns that this attempt could go awry and lead to homonymy, in which one word is used to describe two distinct ideas ([Letters] (124) 140.8-10). Metaphors are produced as a result of the pressure to mimic similarities ([Letters] (127) 141.10).

Moreover, concepts can be merged to form compound concepts, and the language will also support this option. (126) 140.20-141.3 ([Letters] Al-Frb adopts this viewpoint and makes a number of statements that include the earliest explicit formulations of the compositionality thesis.

It is obvious that Al-Frb thinks that word-concept mismatches are undesirable, but it is less obvious why he thinks this or what should be done about it. A lackadaisical community agreement established the initial pairing, probably because it performed some sort of social function. Al-Frb never goes into depth about what this aim would be or how, for instance, adopting derived words for underived notions might undermine it. Does he truly believe that a mismatch, even if adopted by the entire community, could cause a communication breakdown? According to Germann (2015/6: 138f), his concern is more specific: he is concerned that teachers, including philosophy teachers, may not be able to communicate material to their students effectively if mismatches arise.

Another explanation is that he fears a mismatch would lead to logical mistakes since the connections between ideas that support an argument will not be apparent in the related phrases. After stating that internal speech, not external speech, is where demonstrations and syllogisms occur, the author of [Expressions] 102.8-15 comments that most students lack the mental

imagery necessary to visualize how concepts are arranged. As a result, one must use expressions that represent the concepts to help students' minds move from the expressions to the concepts.

Any misalignment between ideas and words could sabotage this procedure. Al-Frb, in any case, according to Nadja, (2015) is not in a rush to change the language. In any event, al-Fārābī is in no hurry to reform the language. He is content to continue using the word mawjūd for "is".

Al-Frb never says that language should mimic a particular aspect of the regime of fundamental ideas. "Animal" is more inclusive than "human," for instance, but some conceptions are more inclusive than others. Al-Frb holds that there are 10 simple primary ideas that are the most inclusive possible, omitting terms like "thing," "concept," "one," and "being," which contain all concepts. This is according to one reading of Aristotle. He calls these ten ideas "categories" (maqlt, not to be confused with the previous ma'qlt). But we shall prefer to refer to them by their alternate designation, "supreme genera," as al-Frb confusely uses the term "category" to refer to all straightforward core conceptions. The minimum inclusive notions, or those that only relate to one thing, are distinguished by proper names in languages.

Several of the historical events listed above will cause people to reflect on the fundamental ideas and their system. Majid, (2002) stated that Al-Frbabi notes that as a result, individuals will now have notions that categorize concepts in the soul as opposed to recognizable things in the outside world. Pauline E., (1988) stated that Al-Frb refers to these as "secondary ideas" (sometimes translated as "second intelligibles") since they represent a novel type of concept. We can think about "tertiary conceptions" by thinking about secondary concepts, and so on indefinitely. Al-Frabb gives the terms "genus," "species," "more/less inclusive," "known," and "concept" as instances of secondary ideas, [Letters] (7,8) 64.9–65.8.) [6]

Al-Frb makes some specific advice for a philosopher who is trying to translate philosophy from another language and needs to use technical words for that reason, even though he doesn't advocate for any specific language reforms. (155) [Letters] 157.19–158.21 If we were certain which of the technical phrases employed for translating Greek writers we can attribute to him, it would be interesting to contrast his advice with his own practice.

He provides some concepts he himself invented new names. Here are three standout instances:

1. He introduces the phrase "yufdu gives" to mean that the response to a query presented in a philosophical discussion "provides" information (cf. Section 4 below). Apart for this use, the root is uncommon in his writings, and linguistic writers who have used it in a similar manner before him are likely the ones who first used it (see Giolfo & Hodges 2018).
2. He appropriates the term istithna' ("exception") from linguistics to refer to his hypothetical logic's inference procedures. The decision is based on a formal similarity between these rules and the "exception" characteristic of the syntactic construction.
3. He used the term "secondary idea" in reference to Porphyry's thesis of "second impositions," or words used to discuss other words.

Conclusion
Although studying the philosophy of language and elaborating on its significance, value, and consideration as a branch of philosophy are modern investigations that have emerged in our time, Al-Farabi observed among Arab philosophers the importance of language in the fields of thought, philosophy, and logic. He left some works that clearly indicate the value of language and its consideration as one of the branches of philosophy. In his work "Science Statistics,"

Al-Farabi viewed language as the realistic expression of thought. He claims that there is a connection between its issues and laws in different nations, even if they are expressed in different languages. Al-Sirafi (2012) questions and elaborates on the clarification of the origin and origin of language and its connection to philosophy, religion, the nature of languages, the difference in their idioms, the significance of words to rational meanings, the relationship of verbal form to the rational meaning, the relationship of colloquial meanings to philosophical meanings, and the transfer of meanings from one language to another, which refutes Al-Sirafi's claim of the independence of grammar from logic. This is only because Al-Farabi made proficiency in the Arabic language and possession of its forelock a prerequisite for the study of logic, and he believed that knowledge of the language and its grammar was a prerequisite for the study of logic. And that grammar examines the utterance and its meaning, just as logic lays down the necessary laws for every correct thought, and that the primary fixed meanings are always subject to a verbal disguise. Syntax refers to the language and expressions, and everything that gives us grammar in terms of laws in expressions, the science of logic gives us their analogues in intelligible.

Likewise, if we look at Al-Farabi's definition of the language, we find that it indicates a clear indication of the extent of the connection between them. There is already a bilateral relationship between thought and language that expresses this thought and its aspirations, as he says: "Linguistics is the science of words that denote in every nation the laws of those words, and it is he who gives the laws of external pronunciation" i. in conscience

This also confirms his subtle distinction between saying and pronouncing, as he says: "Speech is a compound of words and pronunciation, and speaking is his use of those words and sayings and expressing them in the tongue and voting with them, seeking to indicate with them what is in his conscience."

Al-Farabi presented a vision worthy of research and study, as he looked at the verbal act as a mental act in which the words reflect the mental images of their embodiment and highlight their meanings, so that this leads to the development of words, the creation of new terms, and the reformulation of sentences according to the emerging meanings - which led him to analyze them philosophically to show how names and philosophical terms were invented at The Arabs after the transfer and translation process, how did the transition from colloquial artifacts to standard ones, how was the relationship between profanity and its connotations? Was it a natural, self-relationship in which assets print the forms of words and their meanings? Or is it an idiomatic-customary relationship that the common people and the elite are humbled by?

Since words and sentences are symbolic structures made up of two or more symbols connected by a linguistic tool, Al-Farabi was concerned with logical research because his goal was to try to reveal the symbolic dimension of language. Language is a device made up of a group of symbols agreed upon by the human group.

According to Mauro (1998) Al-Farabi, in order to comprehend the nature of language, one must first analyze and ascertain its component parts as well as the functions that each component performs. The "external," "reasoning," "utterance," and "meaning" are the key components. Al-Farabi claimed that all truths have their genesis and substance in the external world, which is mirrored in human imagination, logic, and speech. Man learns about and comprehends things that are outside the realm of the soul through reasoning (nafs). The most basic types of reasoning are feelings, fantasies, and speculations; at higher levels, these evolve into understandings and reasoning. Regarding utterances, al-Farabi contends that human beings'

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rational attempts to comprehend reality are reflected in mutually understood and perceptible forms known as words that can be used in spoken, written, and other forms (e.g. gestures). The signified is essential to comprehending the nature of speech since the nature of utterance is the sign that denotes something else. Last but not least, kalam is a form of communication that is developed between two knowledgeable and sensible individuals.

Al-Farabi makes the case that to understand the nature of words; we must first understand both their relationships to writing and to beings, drawing on Aristotle's theories in the process. Only after that will we be close to understanding names and speech.

According to Al-Farabi, writing immediately denotes speech and, via the categories of Aristotle, also denotes percepts. Al-Farabi thinks that some thinkers have misunderstood Aristotle when they claim that the latter is meant by the former and that the former signifies exterior existents. The written is a signifier for which there is no signified, whereas the vocal signifies Aristotelian categories rather than an external.

To understand God's speaking and his wahy (revelation) in light of Islamic theology is the primary goal of Islamic philosophers when they discuss language. According to a philosophical perspective, language is a tool used by mankind to communicate meanings from the mutakallim's inner world to the listener. Hence, from this viewpoint, the purpose of language is to symbolise ideas. The use of linguistic symbols aids in the development of a mental image of the contents of the mutakallimun by the addressee or listener.

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