

ON THE FORMULATION OF THE PROBLEM OF THE PHILOSOPHY OF LANGUAGE AND THE LANGUAGE OF THE PHILOSOPHY OF ABU NASR AL-FARABI*

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Annotation. Abu Nasir al-Farabi's views on the issue of language largely coincide with Aristotle's. But unlike Aristotle, who limited the study of language to the framework of poetics and rhetoric, bypassed the language as an independent object of study at all, al-Farabi singles out language as a subject of scientific research, distinguishes it as a subject of scientific research, and includes it in the classification list of subjects as the main branch of science. From the philosophical point of view, the main question of language is the origin of language. This question has not neglected by the Arabic-speaking worldscholars: Arab linguists, Muslim theologians, and, of course, philosophers. The philosophy of language and philosophical language problems in the teaching of al-Farabi: to analyze the historical development of the main problems of philosophy of language in order to study the relationship between language and consciousness, the continuity of logic and grammar, and the features of philosophical terms' formation, to show their importance for the development of the scientific paradigm of social and humanitarian education, determining the philosophical (ontological, methodological, epistemological, axiological) foundations of al-Farabi's teaching about language, formulating the philosophical problems of language in connection with logic, studying his opinions on terms and terminology, conceptual-categorical apparatus with explanations, etc. The philosophy of language is not only a branch of philosophy that studies the relationship between thinking and language, but also allows to determine the communicative role of language, consciousness and knowledge in cognition. Although al-Farabi's sociological, political, and partially logical views have been studied until now, the study of the relationship between words and thinking, grammar and logic, making a systematic philosophical analysis of his linguistic researches, will be the important indicator of the article.

Kew words: teachings of al-Farabi, Philosophy of language and the language of philosophy, Language and thinking, Arab-Muslim philosophy, Philosophical terminology, Logical-grammatical relationship.

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Introduction

Today, it can be confidently said that the researches related to Al-Farabi's scientific heritage, many problems of his philosophical, logical, socio-ethical views are considered in the works of domestic and foreign scientists, but they are still incomplete. Many of Al-Farabi's works have been translated into Kazakh and Russian languages, however, the philosophical problem of language considered in a number of works of Abu Nasr al-Farabi, especially in the treatise «Kitab al-khuruf» has been left out of the scientific attention of modern researchers.

Since the researchers of Al-Farabi's scientific heritage considered the thinker's science of language based on the material of the treatise «The Word on the Classification of Sciences», their information is one-sided: either as a whole “metaphysical propaedeutics”, or only as a science related to the laws of correct formation of judgments and conclusions, presupposing the science of logic. At the same time, the question arises whether al-Farabi considered the science of language only from the point of view of its connection with logic, because being a follower of Aristotle, it is impossible not to pay attention to the philosophical aspects of language, because these questions worried all antiquity from its earliest period. Due to the philosophical aspects of the language, the solution to this problem can be found only by referring to Al-Farabi's treatise “Kitab al-khuruf” (Book of letters). It is this treatise that contains material of interest to us on the philosophical issues of language, the analysis of which allows our researchers to consider the issue of language in Abu Nasr's works in more detail and in depth.

Methodology

The scientific article includes traditional comparative and theoretical expertise, various methods of historical research. Theoretical analysis of scientific information, systematization, comparison, grouping, comparative analysis, etc. research methods were used. To implement the tasks and goals, we relied on the following auxiliary methods: methods of contextual analysis, synthesis, classification were used.

The Continuity of Science of Language and Language of Philosophy of Al-Farabi

Language and consciousness are the eternal theme of philosophy. At first, language focuses on consciousness in a narrow circle, and in the end, in the form of writing, it makes it visible to the general public, to all mankind, to eternity. Language, its origin, the meaning of language in human society, the function of language as a means of cognition, the connection between language and thinking – all this has been of interest to scientists since ancient times. Stoics were one of

the first to pay attention to the philosophical problems of language. The Stoics' teaching about language is based on a general philosophical concept, according to which philosophy as a whole reflects in verbally formulated disciplines the single rational force of the world - the logos, in which the active and passive, material and spiritual sides of existence are fused together, which at the same time represent both physical substance and universal logo. To understand the logos, as the Stoics believe, three components of knowledge are needed: logic, physics and ethics. The term « logic » was first introduced by the Stoics, and it meant the inner and outer word – logos, that is, the doctrine of thinking in verbal form.

This ancient tradition had a great influence on both linguists and philosophers of the medieval Arabic-speaking environment, one of whom was Abu Nasr Al-Farabi. The importance and necessity of the science of language is analyzed in the scientist's treatise «The Word on the Classification of Sciences». The science of language is at the head of all the sciences mentioned above, it is superior to logic, mathematics, physics and metaphysics, civil sciences [1, p. 107]. Attaching great importance to knowledge about language: “As for how to teach and learn, how a person should express his thoughts, how to explain, how to ask and answer, from this point of view, I clarify that the first of the sciences is the science of language” [2, p. 116].

Al-Farabi's teaching is fundamental, because the thinker is interested in the problem of language, on the one hand, its grammatical structure: lexicology, word formation, morphology, syntax; on the other hand, as a philosophical problem: the origin of language, the role of language in cognition, the connection of language in the science of logic and thinking.

The problem of the philosophy of language and the language of philosophy in the teachings of Abu Nasir al-Farabi is made by analyzing the philosophy of language in the thinker's works, including the problem of logical-linguistic continuity in reasoning, the connection of the «external word» with logic, and the philosophical terms and explanations in Arabic in al-Farabi's works on the basis of the language of philosophy. Al-Farabi's philosophy of language is a field of research that determines not only the relationship between thinking and language, but also the communicative role of language, various forms of speech and speech in discourse, the relationship between consciousness and the transmission of consciousness in cognition, and the language of philosophy is a terminological construct based on Arabic.

Al-Farabi approached the solution to this problem both as a philosopher and as a linguist. As a linguist, al-Farabi will describe the laws and rules of Arabic grammar, its morphology, syntax and spelling. As a philosopher, al-Farabi is interested in the problem of the origin of language, the correlation of logic and grammar, and, finally, the problem of the reflection of philosophical concepts in a special vocabulary, that is, the problem of the emergence and functioning of the term and terminology in Arabic philosophy.

According to the teachings of al-Farabi, the most important branch of science is the teaching of language, because without knowledge of the language, al-Farabi cannot imagine the appearance, movement, or development of other sciences, since any thought born in the human brain is brought out through human speech, taking on verbal forms.

Stoics were one of the first to pay attention to the philosophical problems of language. The Stoics' teaching about language is based on a general philosophical concept, according to which philosophy as a whole reflects in verbally formulated disciplines the single rational force of the world – the logos, in which the active and passive, material and spiritual sides of existence are fused together, which at the same time represent both physical substance and universal logo. To understand the logos, as the Stoics believe, three components of knowledge are needed: logic, physics and ethics. The term “logic” was first introduced by the Stoics, and it was the doctrine of the internal and external word – logos, that is, of thought in its verbal form.

The emergence of the ancient linguistic tradition is connected, first of all, with the process of considering one of the philosophical problems of ancient Greek thinkers – the problem of the relationship between “thing”, “word” and “thought”. But in this period there is still no concept of language as an entity separate from thought. Mind and speech are understood in unity as a single “logos”, which simultaneously has the properties of ontological, logical and proper grammatical order.

Considerable attention to the problems of language was paid to such ancient Greek thinkers as Heraclitus and Democritus, Parmenides of Elea and Protagoras, Empedocles and Plato. The true founder of the ancient linguistic tradition, who shaped its structure and main directions, is Aristotle.

It was Aristotle who first distinguished the name, verb and conjunction (bundle) in speech, as well as concepts such as case, gender, conjugation form. However, the Greek thinker did not distinguish between categories of language and categories of thinking, grammatical categories were considered by him as logical.

This ancient tradition had a huge impact on Abu Nasr al-Farabi. The problem of language, therefore, occupies a central position in Abu Nasr's work. The science of language in his treatise “The Word on the Classification of Sciences” stands at the very beginning of all the sciences listed by him, it is ahead of logic, mathematics, physics and metaphysics, civil science [1, p. 107]. Attaching great importance to knowledge about language: “As for how to teach and learn, how a person should express his thoughts, how to explain, how to ask and answer, from this point of view, I clarify that the first of the sciences is the science of language” [2, p. 116].

Al-Farabi's methodology in the study of language can be called universal, because he is interested not only in philosophical problems of language, but also in the laws of grammar of language, i.e. he pays attention to such specific subsections of grammar as syntax, morphology and phonetics. Consider his summary of the

laws of grammar. “The science of language,” writes al-Farabi, “every nation has seven major subsections: the science of simple words and the science of phrases, the science of the laws of simple words and the science of the laws of phrases, the laws of writing (spelling) and orthoepy, the rules of versification” [3, p. 111]. At the same time, al-Farabi means the rules and laws not so much for the language of “every nation” in general, as the particular rules for the Arabic language. The significance of this phenomenon is so great that, in the words of A.K. Kasimzhanov, “his judgments about the laws of language can take a place in the history of linguistics” [4, p. 129].

Judging by the laws that are set forth by Abu Nasr in the section on the language of the above-mentioned treatise, he has, as already mentioned above, the Arabic language as the material under study. The science of the laws of simple words first examines consonants and vowels, speech sounds and their graphic representation, that is, letters; then examines their number and place of articulation. This science determines the laws by which models of simple words are built, which al-Farabi divides into primary, that is, non-derivative and derivative. He also gives as an example when the types of derivative words are also, in turn, divided into primary ones, from which verbal names (masdars) are not formed, and into those from which verbs and verbal names are formed. The thinker considers the verb in all its forms, taking into account the structural change in conjugation, in various temporal phases, with imperative and prohibition, by generic characteristics, by number and type, what are their types in quantitative terms – three-letter, four-letter, doubled, and so on [5, p. 110-113].

Next we talk about phrases and the science of the laws of phrases. These laws are considered by Abu Nasr from the point of view of changes in names and verbs with various variations in their construction and composition. This requires knowledge of the rules of affixes inherent in syntax [6, p. 110-113]. He explains that affixes are primarily characteristic of names, and then verbs; all varieties of affixes are listed: prefixes and proclitics, suffixes and enclitics, case endings.

As for particles, particles in Arabic include function words: interrogative and negative particles, conjunctions and relative pronouns, prepositions and interjections, etc. Al-Farabi by the term “harf” means not only “letters” and “sounds of speech”, but also a whole section of Arabic grammar that combines “particles”.as al-Farabi explains, if there are doubts about their position, when it is believed that some of them are similar to names and others to verbs, then in this case it is necessary to find out what are the changes at the beginning and at the end of words peculiar to the name and peculiar to verbs, and in which “ends” they change [8, p. 115].

The science of the laws of writing, i.e. spelling, suggests, according to al-Farabi, the division of speech sounds into those that are recorded in writing and included in the Arabic alphabet, and those that “cannot be written down” and for which there are no letters in the Arabic alphabet. The laws of correct reading teach the position of diacritics: doubling letters during assimilation, observing the spelling

rules used in the Koran, establishing differences in the outline of similar letters, etc. [9, p. 116]. Thus, what has been said can be a confirmation that al-Farabi not only knew Arabic perfectly, but also as a linguist researcher could explain the rules and laws of Arabic grammar.

But the language is studied by Abu Nasr al-Farabi more in line with philosophical issues. First of all, he, like many philosophers of antiquity and the Middle Ages, was interested in the question of the origin of language. This question has already been raised in antiquity, and two directions were seen in solving this issue. Representatives of one of them defended the “natural” nature of the origin of language (the theory of “fusey” – “by nature”), they proved its natural biological conditionality. Representatives of the other asserted the conditional, conscious nature of the emergence of language (the theory of “Theseus” – “by establishment”). These ideas of two directions, having once arisen in the ancient world, continued to exist until the XIX century, including nominalists and realists, Cartesians and sensualists in the orbit of discussions.

Al-Farabi solves this problem – the question of the origin of the language – in the same way as Aristotle, who, according to modern researchers, adhered to the conventionalist theory, according to which individual “name-setters” – onomatopoeists, agreeing among themselves, introduce names - names for objects, things, phenomena and concepts. Subsequently, they are used by all other people. Al-Farabi states his contractual theory as follows: “An agreement (occurs in such a way) that one of the installers uses sounds and a word for (semantic) definition of a thing when he addresses (with a speech) to another, and the listener remembers it. The listener (in turn) himself uses these (sounds and words) when talking with the first installer of this word. The first listener imitates the word setter and stays with him (in agreement). And both of them, by agreeing, come to an agreement regarding this word and use it in conversation with others so that it becomes the property of (the whole) society” [10, p. 121].

Al-Farabi’s contractual theory points to the functionality of language in communication between people. The first words appear not so much from the need to give names to things, as from the need to relate things to a collective of people. In order to negotiate, it was already necessary to have a communication system. And in this communication system, a person uses various signs: first facial expressions and gestures, then voice. The human voice has a certain signification, since it is associated with a word, which is a fixed, constant value that provides the logical value of the utterance.

What the thinker said about the origin of language and its vocabulary can be understood in two ways: on the one hand, we can talk about deep antiquity, when the formation of human language took place and the functionality was determined by the subjectivity and arbitrariness of human actions, on the other hand, we can talk about a later time, when the language in its development reaches such a level

when scientific concepts acquire their verbal forms in the form of special vocabulary, and here the special role of the “name establisher” (wadyu-l-asma) is seen, which is the determining link in the creation of the language and its vocabulary.

“Name setters” usually include people knowledgeable in any art or in any branch of cognitive activity. These are educated people, and they, following their own interest and showing personal initiative, have the opportunity to introduce into this or that cognitive art such words that later become technical terms for it.

Such “name-setters” include the first translators into Arabic of the philosophical writings of the ancient Greeks, who at first experienced extreme difficulties in adequately translating the philosophical concepts of the terms corresponding to them, as Abu Nasr says in sufficient detail in his (essay “The Book of Letters”). “The philosophy that the Arabs have today,” he writes, “passed to them from the Greeks. The one who introduced it, in giving names to the ideas contained in it, adhered to following the methods ...” [10, p. 140-141]. These methods are listed by the thinker, among which one of the most important and best is considered the method of “inventing” for borrowed ideas such words “which they had not used at all before, which would indicate a thing and would be composed of their letters and according to their habit of composing words,” that is, al-Farabi points to the most general and acceptable method, according to which words that have the meaning of folk ideas are transferred to philosophical ideas according to the method of their “similarity” [10, p. 140-141].

The problem of designating an idea and concept with a word can also be attributed to the science of logic, and in this case al-Farabi faces the question of the relationship between logic and grammar and their mutual conditionality.

Much attention is paid to the problem of the correlation of logic and grammar in the works of al-Farabi. Especially among them can be called “The philosophy that the Arabs have today,” he writes, “passed to them from the Greeks – the “Book of Letters”. He closely connects the art of logic with grammar, because logic, clothed in grammatical forms, operates with them, but the categories of logic differ significantly from grammatical categories not only in their conceptual apparatus, but also in terms of terms denoting categories of logic and categories of grammar. For example, the category “word”. The “word” is the basic structural and semantic unit of language. The word logic is usually understood as the unity of the sound complex and its meaning. Al-Farabi associates the emergence of the word with the natural need of people to communicate. People use “a word to meaningfully define something” when communicating with each other. Abu Nasr confirms the connection of a word with the idea of an object as follows: “If words are attached to ideas that become signs for them, then each individual word corresponds to a sour separate idea... This leads to the fact that words become signs of their essence” [7, p. 124].

Thus, individual words, according to al-Farabi, are logically connected with concepts in the sense that the word associated with the idea of the subject is the

carrier of this idea. The concept of al-Farabi has many meanings. It is identified with the essence of objects that are indicated by single language expressions, for example, “man”, “animal”, “white”, “black”, etc. This concept can be characterized as a simple concept, because it is essentially connected with only one single word. Associated with complex statements, such as a sentence, judgment, inference, concepts are of a universal nature. The concept is, of course, a logical category, inextricably linked with the linguistic shell – word and sentence. But concepts are not identical to words, for concepts, according to the thinker, are really existing objects, mentally contained in words. The relationship between a word and a concept can be expressed as a formal relationship between grammatical and logical categories, since no concept can be designated by anything other than the word. This law is formulated by Abu Nasr as follows: “As for the objects of logic (and these are the objects in which laws are given), these are intelligible objects of intellect - since words point to them, and the words themselves – since they (in turn) indicate intelligible objects of intellect” [8, p. 126].

The word is also considered by Abu Nasr in the context of categorology, for example, as “whole” and “part”. As a whole, a word is an entity that reflects the idea of an object. As a part, a word consists of elements (letters). Changing the order of these elements changes the word. “For ideas that differ in general and in particular,” writes al-Farabi, “there are words that differ in general and in particular, that is, different ideas have different words. Just as they say about ideas: the idea in its essence remains the same, accidents change in it, alternating. The same is the case with words, where the letters are arranged in order, and the letters seem to represent accidents that change in essence one word. Each letter, changing, changes the accident. If one idea is stable, but accidents change in it, alternating, the phrase is defined by one word that is stable, but letters will change in it one by one, and each letter will indicate each individual change” [9, p. 123].

This statement by al-Farabi indicates that the word must necessarily reflect the idea of the subject, and any change in the idea must lead to a change in the word. The same can be attributed to the fact that words should indicate both universals, individuals, and the order of ideas in the soul.

A “word” can mean not only an idea or concept, but also a term. Working on the original text of al-Farabi’s works and its translation into Russian, you discover that all lexical material related to the subject of philosophy goes back to the origins of Greek philosophy, and reflects the same concepts and semantic content as the philosophical terminology of the ancient Greeks, it should be noted that the philosophical terms of al-Farabi’s works are words of Arabic origin, since the philosopher himself was always categorically against any foreign borrowings.

An example is Abu Nasr’s discussion of the philosophical term (“being”). In the language of the common people, as al-Farabi says, “existence” is, first of all, a derivative of the word “exist”; it is understood by the people in both an absolute

and a limited sense, but it does not reflect the philosophical concept of “existence”. In order to fill this word with philosophical content, it was necessary to assign to the word “existence” a meaning that would convey the essence of the philosophical concept, and this could only happen by agreement. “We can say about a being that it is a name that is generally said by agreement about all genders separately,” says al-Farabi, “then it is a name for each of what is subordinate to it and is said about it in a particular way” [5, p. 97].

Al-Farabi’s discussions about the establishment and introduction of a particular term into scientific use concern not only the general issues of his philosophical system, but also such particulars as syllogistics, which is a type of cognitive arts and related to the science of logic. Each emerging art forms its own special vocabulary. For example, people representing the arts of rhetoric, poetics and sophistry often used synonyms, homonyms, amphibols, metaphors and figurative names. In the “Book of Letters”, al-Farabi examines how words denoting the canons of religion arise. And here he sees the presence of a “name establisher,” that is, when choosing special religious vocabulary, there is necessarily a real person who “introduces this religion” [9, p. 138] and defining in his language the names of religious ideas.

In the science of language by al-Farabi, writing as a graphic representation of speech sounds is also endowed with a certain significance. It contains and stores information, thereby performing an important communicative function. The appearance of writing is associated by Abu Nasr with the need to preserve and pass on to the next generations the acquired knowledge, since oral transmission was considered by him imperfect and ineffective, and this forced people to search for ways to preserve and transmit information, “this is how writing arises” [9, p. 127]. As you can see, al-Farabi was right in seeing the reason for the appearance of writing in the conscious creativity of people who wanted to record human experience and ensure the transmission of this experience to other generations and other peoples, since oral transmission was imperfect: people were not sure about something, something was forgotten over time, something was difficult for them to remember. And this “forced them to the idea of making this activity easier for themselves, and this is how writing arises” [11, p. 144]. Al-Farabi was right in seeing the reason for the appearance of writing in the conscious creativity of people driven by the practical needs of public life. Writing ensured the transfer of experience from generations to generations, from one people to another.

In the process of transferring knowledge, learning and exchanging thoughts between people, the enormous role of language in cognition is revealed. Al-Farabi associates the beginning of knowledge with the verbal definition of an object. «This is the beginning,” he asserts, “when, thanks to the creator of the general opinion, they know what is given in sensations” [11, p. 138]. Therefore, names expressed in words and attached to sensory things give general knowledge. “It is the very first of what these people create... and they are ready to (receive) knowledge,

ideas and imaginations in such a volume that is determined by their quantity and quality” [11, p. 134-135].

Al-Farabi calls the first knowledge the knowledge of things, how and where they came from, a person receives his first knowledge from previous generations of his people and in the language of his people, the rest of the knowledge is acquired “through reflection, study, research, teaching and learning” [20, p. 277]. The process of cognition begins with the subject’s contact with the outside world. Sensory images are integrated and consolidated in memory. The activity of the mind leads to the separation of the form of a thing from matter in the form of a concept. The concept in a broad sense is fixed in the lexical meaning of the word. A scientific concept, expressed by one word or another, plays both the role of the meaning of this word and the role of thought, which consolidates the essence of the objects denoted by this word. The process of mastering a word is a process of generalization, a process of concept formation. A concept is, first of all, a thought that reflects the general properties of objects of reality. Already in the movement from thing to word, from word to thought, one can see what role language plays in the process of understanding the world.

Al-Farabi’s theory of knowledge is organically connected with the problem of the relationship between language and thinking. The content of thinking is determined by the objectively existing world, which is based on various objects and properties, objects, processes, quality, quantity, space, time, extension, etc. Language, as a form of expression of thinking, is directly related to this reality. Consequently, the relationship between language, thinking and reality is as follows: thinking reflects reality, and language is a form of expression of the content of thought. Al-Farabi considers the problem of the connection between thinking and language through the prism of the science of logic. This problem is so fundamental that it requires special consideration.

Conclusion

In the process of forming his own views on language, al-Farabi comes to the idea that language has the ability to improve, as noted above, language, before it became a language, went through a long path of development from simple to complex. At first these were gestures and sounds, simple words and phrases, the appearance of writing, then complex speeches and conclusions, etc. Al-Farabi’s personal contribution to improving the language is absolutely beyond doubt. He played an exceptional role in the creation of philosophical terminology; he followed the path of narrowing the lexical meaning of words by giving them an abstract, philosophical meaning.

The language of the philosophical works of Abu Nasr al-Farabi is characterized by scientific brevity (for example, if we take the expression “fimaudu” and

“ala maudu”, then they are conveyed as being “in the subject” and saying “about the subject”, where prepositions replace verbs), rigor and specific expressiveness and, most importantly, saturation with philosophical terms that adequately convey the conceptual apparatus of the subject under study.

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Әбу Насыр әл-Фарабидің тіл философиясы мен философия тілі мәселесі туралы

Аңдатпа. Әл-Фарабидің тіл мәселесіне қатысты көзқарастары негізінен Аристотельдің көзқарасымен сәйкес келеді. Бірақ тілді зерттеуді поэтика мен риторика шеңберімен шектеген, тілді дербес зерттеу нысаны ретінде мүлдем қабылдамайтын Аристотельге қарағанда, Фараби тілді ғылыми зерттеу пәні ретінде бөліп алып, оны ғылыми зерттеудің пәні ретінде бөліп көрсетеді және оны ғылымның негізгі саласы ретінде қарастыратын пәндердің классификациялық тізіміне енгізеді, бұл тереңінен зерттеуді қажет етеді. Тілдің философиялық мәселесінде басты сұрақ – тілдің пайда болу мәселесі. Бұл сұрақ үнемі араб тілді әлемнің ғалымдарының назарынан тыс қалмаған, аталған мәселе араб лингвисттерін, мұсылман теологтарын, әрине, философтарын да қызықтырды. Әбу Насыр әл-Фараби іліміндегі тіл философиясы мен философия тілі мәселелері: тіл мен сананың арқатынасы, логика мен грамматиканың сабақтастығын және философиялық терминдердің қалыптасу ерекшеліктерін зерттеу мақсатында тіл философиясының негізгі мәселелерінің даму тарихын талдау, олардың қоғамдық-гуманитарлық білімнің ғылыми парадигмасының дамуы үшін маңызын көрсету, әл-Фарабидің тіл туралы ілімінің философиялық (онтологиялық, әдіснамалық, гносеологиялық, аксиологиялық) негіздерін анықтау, тілдің философиялық мәселелерін логикамен байланыста тұжырымдау, терминдер мен терминология туралы пікірлерін, ұғымдық-категориялық аппаратын түсіндірме бере отырып зерттеу және т.б. зерттеулерінің өзекті мәселелері мен әдіснамалық принциптеріне философиялық негіздеме беру сынды міндеттер қойылды. Тіл философиясы философияның ойлау мен тіл арасындағы байланысын ғана зерттеу саласы емес, тілдің коммуникативтік рөлін, дискурстағы сөздің және сөйлеудің әртүрлі формасын, танымдағы сана мен білім рөлін анықтауға мүмкіндік береді. Осы уақытқа дейін әл-Фарабидің әлеуметтанулық, саяси, ішінара логикалық көзқарастары зерттелгенмен, оның лингвистикалық ізденістеріне жүйелі түрде философиялық талдау жасай отырып, сөз бен ойлаудың, грамматика мен логиканың байланысын зерттеу мақаланың маңызды көрсеткіші болады.

Түйін сөздер: әл-Фараби ілімі, тіл философиясы мен философия тілі, тіл және ойлау, Араб-мұсылман философиясы, Философиялық терминология, логика мен грамматика сабақтастығы.

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К постановке проблемы философии языка и языка философии Абу Насра аль-Фараби

Аннотация. Взгляды Аль-Фараби по вопросу языка во многом совпадают со взглядами Аристотеля. Но в отличие от Аристотеля, который ограничивал изучение языка рамками поэтики и риторики и вообще не принимал язык как самостоятельный объект изучения, Фараби выделяет язык как предмет научного исследования, выделяет его как

предмет научного исследования. исследования, и включает его в классификационный перечень предметов, считающихся основной отраслью науки, которая требует углубленного изучения. В философском вопросе о языке главным является вопрос о происхождении языка. Этот вопрос не всегда ускользал от внимания ученых арабоязычного мира, этот вопрос интересовал арабских лингвистов, мусульманских богословов и, конечно же, философов. Философия языка и философские проблемы языка в учении Абу Насира аль-Фараби: проанализировать историю развития основных проблем философии языка с целью изучения взаимосвязи языка и сознания, непрерывности логики и грамматики, особенности формирования философских терминов, показать их значение для развития научной парадигмы социально-гуманитарного образования, определить философские (онтологические, методологические, гносеологические, аксиологические) основы учения Фараби о языке, сформулировать философские проблемы языка в связи с логикой, изучение его взглядов на термины и терминологию, понятийно-категориальный аппарат с пояснениями и т. д. решающие задачи по обеспечению философской основы актуальных проблем и методологических принципов исследования. Философия языка – это не только раздел философии, изучающий взаимоотношения мышления и языка, но и позволяющий определить коммуникативную роль языка, различные формы речи и речи в дискурсе, роль сознания и знания в познании. Хотя социологические, политические и частично логические взгляды аль-Фараби изучены до сих пор, важным показателем статьи будет изучение взаимосвязи слова и мышления, грамматики и логики, проведение системного философского анализа его лингвистических исследований.

Ключевые слова: учение аль-Фараби, Философия языка и язык философии, Язык и мышление, Арабо-мусульманская философия, Философская терминология, Логико-грамматическая взаимосвязь.