

Z. Haji Shahkaram

Sadra Islamic Philosophy Research Institute
Center for Compiling the History of Philosophy, Iran, Tehran
e-mail: shahkaram.zahra1361@gmail.com

AL-FARABI AND PHILOSOPHICAL ANALYSIS OF LANGUAGE

The book of Al-Huruf (The Letters), as the most important philosophical works of Farabi in the philosophical study of language, refers to his precise philosophical thinking and is a reflection of the intellectual state of the Islamic world in the fourth century AH. The main purpose of this article is to find out why Farabi has studied language, word formation, language levels, and how language evolves in this work. A philosophical reading of the book Al-Huruf shows that ten centuries ago, Farabi's linguistic meditations were closely linked to his ontology, as well as to the question of philosophy and religion.

Unfortunately, so far research on Farabi's thoughts about language has been based on a logical or linguistic approach. The scholars, disregarding Farabi's philosophical approach to language, offered views that considered "Letters" to be merely a description of syntax or letters or words.

In this article, in addition to explaining Farabi's philosophical view of language, we seek to explore three fundamental issues: First, we will examine his intellectual foundations on the evolution of language. Second, we expound on the relationship between language with syntax and logic, which was the most important topic of the debate which occurred in 320 AH, and finally, we discuss the philosophical achievements of language to reveal the importance of Farabi's linguistic thought, which has been neglected so far.

Key words: Al-Farabi, Al-Huruf, language, logic, philosophical reading.

3. Хаджи Шахкарам

Садр Ислам философиясы ғылыми-зерттеу институты,
Философия тарихын зерттеу орталығы, Иран, Тегеран қ.
e-mail: shahkaram.zahra1361@gmail.com

Әл-Фараби және тілдің философиялық талдануы

Әл-Фарабидің «әл-Хуруф» (The Letters) кітабы тілді философиялық зерттеудегі ең маңызды философиялық еңбегі ретінде біздің дәуіріміздің төртінші ғасырындағы ислам әлемінің интеллектуалдық жағдайының көрінісі болып табылады. Бұл мақаланың негізгі мақсаты – Фарабидің тілді, сөзжасамды, тіл деңгейлерін, тілдің қалай дамитынын неге зерттегенін анықтау. «Әл-Хуруф» кітабын философиялық тұрғыдан оқу он ғасыр бұрын Фарабидің лингвистикалық ойлары оның онтологиясымен, сондай-ақ философия мен дін мәселелерімен тығыз байланысты болғанын көрсетеді.

Өкінішке орай, осы уақытқа дейін әл-Фарабидің тіл туралы ойларын зерттеу логикалық немесе лингвистикалық тәсілге негізделген. Ғалымдар әл-Фарабидің тілге деген философиялық көзқарасын елемей, «әл-Хуруф» тек синтаксистің, әріптердің немесе сөздердің сипаттамасы деген көзқарастарды ұсынды.

Бұл мақалада Фарабидің тілге деген философиялық көзқарасын түсіндірумен қатар, біз үш негізгі мәселені зерттеуге тырысамыз: біріншіден, біз оның тіл эволюциясының интеллектуалды негіздерін қарастырамыз. Екіншіден, біз тілдің синтаксиспен және логикамен байланысын түсіндіреміз, ол б.з. д. 320 жылы болған пікірталастардың ең маңызды тақырыбы болды және соңында әл-Фарабидің лингвистикалық ойының маңыздылығын ашу үшін тілдің философиялық жетістіктерін талқылаймыз.

Түйін сөздер: Әл-Фараби, Әл-Хуруф, тіл, логика, философиялық оқу.

З. Хаджи Шахкаррам

Научно-исследовательский институт исламской философии Садра,
Центр составления истории философии, Иран, г. Тегеран
e-mail: shahkaram.zahra1361@gmail.com

Аль-Фараби и философский анализ языка

Книга «Аль-Хуруф» (The Letters), как важнейшее философское произведение Фараби в философском изучении языка, относится к его точному философскому мышлению и является отражением интеллектуального состояния исламского мира в четвертом веке нашей эры. Основная цель этой статьи – выяснить, почему Фараби изучал язык, словообразование, языковые уровни и как развивается язык в этой работе. Философское прочтение книги «Аль-Хуруф» показывает, что десять веков назад лингвистические размышления Фараби были тесно связаны с его онтологией, а также с вопросами философии и религии.

К сожалению, до сих пор исследования мыслей Фараби о языке основывались на логическом или лингвистическом подходе. Ученые, игнорируя философский подход Фараби к языку, предлагали взгляды, согласно которым «The Letters» были просто описанием синтаксиса, букв или слов.

В этой статье, в дополнение к объяснению философского взгляда Фараби на язык, мы стремимся исследовать три фундаментальных вопроса: во-первых, мы исследуем его интеллектуальные основы эволюции языка. Во-вторых, мы разьясняем отношения между языком, синтаксисом и логикой, что было самой важной темой дебатов, имевших место в 320 г. хиджры и, наконец, мы обсуждаем философские достижения языка, чтобы выявить важность лингвистической мысли Фараби, которой до сих пор не уделялось должного внимания.

Ключевые слова: Аль-Фараби, Аль-Хуруф, язык, логика, философское чтение.

Introduction

Orientalists have studied Farabi under the Greek tradition or within the Muslim Neoplatonic current, this made it impossible for them to have a correct understanding of Farabi's intellectual foundations and his linguistic thoughts. The book of Al-Huruf, which is Farabi's most important work on language and philosophical reading of language, has been generally neglected. In addition to, Mohsen Mahdi, as one of the Farabi scholars of the contemporary period, has considered that linguistic issues are the main achievements of Al-Huruf. But the Iranian Farabi scholar, Qasem Pourhasan, in three volumes of a new reading of Farabi's philosophy; A fundamental epistemological break with the Greek tradition, Farabi and the Al-Huruf and the epistemological system; Rereading Farabi's epistemological foundations have provided a philosophical understanding of language in Farabi's view and it is believed that Farabi's views on language should be studied with philosophical analysis. Also, to date, no significant research has been done on Farabi's linguistic analyzes from an epistemological and ontological perspective and the connection between language and logic.

Al-Farabi considers linguistic exploration in Al-Huruf as important preparation for philosophical research and uses it in response to the conflict between religion and philosophy. But Mohsen Mahdi in

the introduction to the Al-Huruf, regardless of this connection between language and philosophy, based on Farabi's second purpose and giving it originality, emphasizes that Farabi does not pay basic attention to the foundations of language. Al-Farabi, meanwhile, attaches equal importance to logic and language and seeks philosophical foundations in the linguistic approach. In other words, by philosophically reading Farabi's thoughts, can gain a correct understanding of these foundations and reveal the philosophical importance of his linguistic approach.

The purpose of the study

By examining in various investigations, we find that most of the studies have dealt only with the formative and syntactic aspects of language from Farabi's point of view. The second group, from a purely logical point of view, discusses language in Farabi. But the third group, by placing the issue of language in the domain of language philosophy, began to question the nature of language and linguistic issues in Farabi. In Al-Huruf, Farabi sought to explore three areas of linguistics, epistemology, and ontology in an interactive-comparative approach. In this view, neither the importance of language is neglected nor the philosophical aspect of language is forgotten.

The present article, by adopting a descriptive-analytical method, seeks to avoid reducing the

conflict to mere logic and syntax by philosophically reading Farabi's linguistic views. And the article seeks to read correctly and examine the philosophical view of language, and the essence of language and its evolutions and the relation between language and civilization. All these questions are analyzed from a philosophical point of view.

Scientific research methodology

Due to the nature, purpose and questions of the present study, the research method is theoretical and "descriptive-analytical" method has been used. The area of research is all the original and first-hand sources written by Farabi, as well as sources that others have compiled and written in Arabic, English and Persian. The method of selecting the sources to be analyzed was mainly the originality of the source, the authenticity and authority of the author or authors. Accessibility of resources has also been considered. Based on this, the researcher collected, studied and recorded historical documents, Farabi's works and related sources. Then, in order to achieve the purpose of the research, the contents of the previous stage were combined, summarized and analyzed. The method of data collection, following the nature of the research, is the library method. In this research, in order to answer the research questions, while conducting documentary and library studies and reviewing Farabi's works, a comparative study of the works related to the research subject has been carried out in order to provide a comprehensive study of the subject.

Results and discussion

The philosophical view of language

Al-Farabi is the first large-minded person in the Islamic world who, with the grace of precedence over other thinkers, has dealt with the philosophy of language and linguistics in detail in his three works, namely *Ah-Huruf*, *Ehsa al-Ulum* (The counting sciences), and *Al-Alfaz Al-Mustaḡmala Fi Al-Muntiq* (The words applied in Logic). *Ehsa al-Ulum* is the cornerstone of a kind of Islamic scientific culture that in five chapters, has put linguistic knowledge in the form of special order and system. Al-Farabi states that this book, with the help of scholars, makes the subject of the knowledge they want to learn, be well known and aware of the result; and be able to strike a balance between the sciences to identify the best of them and to distinguish between a fake researcher and a real

researcher (Farabi,2005:4). he considers the science of language for linguistic knowledge and it speaks of its seven parts, namely the science of singular words, the science of compound words, the science of rules of words when they are singular, the science of rules of words when they are compound, the rules of correct writing, the rules of correct reading and the rules of correcting poems (Fahmi Hejazi, 2000:70). But Al-Farabi emphasizes that what he means in this book is not just counting knowledge; rather, it seeks to express the importance of each knowledge and to explain the relationship between sciences.

In *Ehsa al-Ulum*, Al-Farabi seeks to add the two sciences of language and logic to the six conventional sciences in the usual divisions in the Greek tradition. He considers two areas for language knowledge: first, knowledge of words and words and their meanings and understanding of how implications are and lexical roots, and second, knowledge of the rules and regulations of these words (Farabi, 1931). According to his view on the relationship between logic and language, logic, by presenting some rules of vocabulary, had something in common with syntax. And contains general grammatical rules in all human languages to achieve correct thinking. But the syntax is different from logic by providing rules governing specific languages. Farabi's meaning of laws is that as general and comprehensive propositions, language issues and matters are under these laws, and based on these rules, topics are discussed and judged. And for making general rules, the elements of inclusion, judgment, and easy learning should be considered (Blach, 2010:308). In the logic section of the book *Ehsa al-Ulum*, Al-Farabi states that people who want truth and certainty must learn logic (Pourhasan, 2020: 403). That is why Farabi considered language and the knowledge of syntax and grammar in general as a function of the knowledge of logic and he believes that without logic, cannot understand the type of meaning of words, the intrinsic or transverse relation of word and meaning, and the importance of linguistic studies.

One of Farabi's most important books in logic is *Al-Alfaz Al-Mustaḡmala fi Al-Muntiq*. By writing a scholarly introduction to this work, Mohsen Mahdi seeks to explain the importance of language and logic for Farabi (Pourhasan, 2020: 60). Book *Al-Alfaz al-Mustaḡmala fi al-Muntiq* is an attempt to explain the connection between logic and language. In this book, Farabi states that logic is separate from common grammatical influences (Black, 2010:309). According to Farabi's view,

without accurate researches of semantic evolution, one cannot get an accurate understanding of logical and philosophical concepts. It is of fundamental importance for Farabi to pay attention to the use of words among the general public and how they have been used throughout history and how its meaning has evolved from customary to philosophical roots and perhaps this is why he makes such a study in the book *Al-Alfaz Al-Mustaḥsala fi Al-Muntiq* (Pourhasan, 2020: 273). In this work, Farabi has a very basic discussion about the connection between customary and philosophical concepts and words and he is the first philosopher to believe that logical and philosophical terms have emerged through the semantic evolution of common words. This view can be the beginning of the concrete theory of philosophical language.

In the book of *Al-Huruf*, Farabi, by adopting the approach of linguistics and philosophy of language, describes how language, words, and vocabulary, system, and rules of grammar knowledge appeared under the science of language and by showing the evolutionary process of speech and the emergence of logic, he considers the emergence of philosophy to be conditional on the perfection of language and logic, the evolution of societies and human life, and the emergence of the possibilities of reason. Farabi considers societies without philosophy without speech and rationality in a special sense, which have not yet undergone the evolutionary process from language to philosophical reason. Therefore, Farabi needs to show what are the causes and trends of the emergence of philosophy in one tradition or nation and its non-emergence in another nation (Pourhasan, 2020:402-403). In this treatise, by describing and explaining various meanings such as substance, accident, argument, existence and being, essence, object, etc.. He expounds the origin of words and their derivation from Greek, Arabic, and Persian languages (Lanfadh, 2000: 9).

The question that was designed is why did Al-Farabi discuss language as a philosopher? The nature of language and its features have been considered by thinkers from the distant past to the present and the sciences of linguistics, philosophy of language, semantics, cognitive linguistics, etc. emerged in connection with it. As regards that cognitive linguistics, cognitive semantics is one of the contemporary sciences, but Al-Farabi, by adopting a cognitive function, seeks to achieve the problem of speech, logic, correctness, inaccuracy, intellect, and reason from lexicology and the problem of words and meanings and how meaning appears in words

and create a close link between the three areas of language, logic, and philosophy.

The Essence of language and its evolution

The question of the nature of language is related to questions such as the beginning of language, the basis of language on the type of actions, how letters and words are created, and finally the emergence of language and linguistic communication systems about the evolution of societies and nations. Al-Farabi pays attention to the way of speaking and the issue of human innate talent and ability to explain the process of language emergence and considers the first way of communication between human beings as the language of movement and gesture (Pourhasan, 2020:422-423). Humans used a sound for each particular object that had a unique meaning. Gradually the words appeared. The words were simple and limited at first, so they had to combine them. Man, foremost and the era before words, saw himself as needless of letters and words, and to express his intention, he required gestures, tone, voice, and perhaps speech.

In the book *Al-Huruf*, Al-Farabi describes how words are invented, the intersubjective nature of the use of words, as well as the definite state of words and their stages. Regarding the evolution of human language, he believes that human beings, based on their nature, use the expenses of letters that are easier. In his view, people living in a geographical location use sounds and words that it is more natural for the people of that land to express (Farabi, 1986:135-137). In other words, in primitive societies, we are faced with a simple system in which the phonetic system is dominant, but the formation of this system is based on the need of society for linguistic communication. For Farabi, expressing the stages of language development and flourishing is not just a linguistic explanation, rather, he wants to explain the process of progress and development of human intellect. The evolution of language indicates the evolution of reason.

Farabi's main view on the development of language is the contract-application theory. Farabi in the description of Aristotle's book *Al-Ebara* (The Propositions), agreed with his view on the relationship between the human will and the state of words and he has considered denoting of word on the meaning based on the contract and human will, therefore, both should be included in the theory of voluntarism (Farabi, 1960:29-30). Based on the historical method, he believes that language has evolved from a simple system to a complex system. He considered the language system to be a natural

process, and voluntary flow and he believes that there is no a priori language in any society. Farabi distinguishes two areas of sound/phonology and words/lexicography in historical linguistics and he considers the first area to belong to a simple nation and society. In this linguistic approach, we encounter only lexical items in language or syllables and their combinations. But in a society where speech and reason emerge and logic and philosophy have given rise to their possibilities, and arrays, signification, and semantics emerge (Pourhasan, 2020: 404-405). Perhaps Allameh Tabatabai's theory of credits regarding the multiplicity of credits and its relation to the development of reason can be considered as influenced by Farabi's theory. For Farabi, credibility is a rational phenomenon, not one that originates in the mind. Credibility arises from the efforts and development of reason and is therefore real. This theory could become one of the important linguistic approaches.

Today, due to the importance of studies on language and linguistics as an independent science, a comparative study can be conducted between the two: Islamic traditions and the West. Ferdinand De Saussure's researches on language and the importance of both temporal and contemporaneous approaches can be studied comparatively with Farabi's philosophical meditations on language. Saussure emphasizes that not only the historical-comparative context and the outer layers of language are concerning social and cultural contexts, rather, but the functional part of language is also related to the structure and transfers and hidden layers of language (Balu & Khabazi, 2016: 16). This comparative study can also be made between Farabi's reading of the Greek tradition and Plato and Aristotle's meditations on language. Farabi pays attention to the pamphlet of Phaedrus and Cratylus, (Plato, 2004:1353-1354) which deals with important issues of language and meaning. Some thinkers, such as Strauss, claim that the foundations of Farabi's linguistic meditations were influenced by Plato and Aristotle (Strauss, 1988: 86). While Farabi's critiques of the question of signification, rhetoric, and poetry, the type of literal meanings, and the possibility of translating literal meaning into nominal meaning over the Greek tradition show that he had a fundamental rift between Plato and Aristotle in language and for the first time he proposed a philosophical approach to metaphor, and this was while metaphor had only a rhetorical aspect until the time of Aristotle.

Farabi tried to create philosophical meditations on language. He called linguistics the science of language, which studies the phonetic/ syllabic systems and the systems of semantic signification. Al-Farabi speaks of a comprehensive science called linguistics, which deals with the contemporaneous approach, that is, a philosophical study, along with the developmental study of language. In Saussure's view, however, linguistics is only part of the semiotic system and does not consider language independently. In other words, Saussure used the knowledge of semiotics as a principle and considers language as one of these systems (Barthes, 1991: 11-14). In addition, linguistics in Farabi is a function of his philosophical foundation and that is why he tries to focus on its philosophical and intellectual consequences. According to Farabi, without understanding linguistic developments, one cannot study intellectual progress and developments. Farabi's linguistic explorations are a function of his philosophical approaches. Farabi makes such a connection between language and philosophical thought that it seems that the philosophical results of the discussion cannot be revealed without linguistic and lexical conflicts, an example of this appeared in Farabi and Ibn Sina (Avicenna), as well as in Heidegger and Gadamer about the word existence. All four philosophers, with the help of conflicts and linguistic precision, made a fundamental distinction between the question of existence and being.

In the Greek tradition, like the view in the pamphlets of Cratylus and Phaedrus, the two-dimensional theory of speech/writing on language is considered, but Al-Farabi does not accept the idea of duality and the fundamental distinction between text and speaking in a language (Plato, 2004: 1353). In Farabi's thought, the approach to the temporality of language is the first stage of his implications, but the contemplation of the temporality of language forms the foundation of his thinking. Farabi's study of the synchronicity of language is a philosophical study of language as a new understanding of the nature of language in his thought. In modern linguistics, language is not defined in terms of speech because language is the possibility of human society to express meaning. But parole is generally an individual verb that is considered as personal use of language (Strauss, 1963: 209).

In his philosophical study of language, Al-Farabi considered two approaches: temporal or historical-comparative and contemporaneous, or rational and fundamental analysis of language. For this reason, before the philosophical analysis of language,

he describes its evolution in detail to explain the process of the emergence of language and thought well. In his description of the developmental field of language, he believes that it is due to customary uses that words and meanings appear after the phonetic and sign period. But both words and meanings are simple and crude. This view expresses the natural theory of language and Farabi explicitly considers the use, validity of words by humans as well as social contexts as the basis of word-formation. But Farabi tries to consider the philosophical theory or the simultaneity of language, which is compatible with his philosophical principles with the evolution of human intellect.

Language and Civilization

Contrary to the analysis of some thinkers such as Al-Jabri who seek to reconcile Islamic society and Greece in Farabi's thought on the issue of civilization, Farabi seeks to provide a historical-philosophical explanation of language and its relation to the evolution of human societies from the primitive to the civil status. Farabi's main approach is the historical analysis of language and societies and how civilization emerged. The beginning of his analysis is the primitive society and then reaches the civil society based on philosophical reason, in which we can see the transformation of Intellect.

Al-Farabi seeks to describe the stages of human life and societies and linguistic developments based on changes in thought and culture. Simple societies with a primitive culture have a linguistic, sign language and societies which are within in philosophical Intellect, acquire the highest level of language. If we consider Farabi's general view of philosophy and religion, we find that he explains and emphasizes the temporal precedence of philosophy over religion and the logical precedence in his book *Al-Mellah* (The Religion). In the second chapter of the book *Al-Huruf*, Farabi studies and evaluates two basic issues, namely historical linguistics to understand the mental and cultural developments of societies in general and Islamic society in particular, and explaining how philosophy takes precedence over religion over time.

Farabi in his philosophical analysis of the intellectual and cultural evolution of societies based on historical linguistics says that language is first formed for the sensible aspect and then expands towards the rational through the evolution of thought. The reason for this expansion from Farabi's point of view is that humans can abstract and generalize

in language. But Farabi was not satisfied with the cultural and intellectual developments of societies but examines the emergence of science and skills and their types – practical, deductive, and theoretical-, general skills and knowledge.

In the first chapter of *Ehsa al-Ulum*, Farabi deals with language, and in the second chapter, he tries to show the relationship between logic and language and the internal logic of the changes in human thought and that is why it describes language, word, meaning, mind, inner speech and outer speech, rhetorical and poetic, polemical, sophistic, deductive and argumentative speeches separately. Perhaps it can be said that the famous debate between Abu Bashr Matiyya ibn Yunus and Abu Sa'id Sirafi, which began with an exclusivist defense of grammar and ended with a critique, opposition, and rejection of logic, was a turning point for Farabi to explain the relationship between language and logic (Tawhidi, 1992: 69-71). According to Farabi, the title of logic is derived from speech and according to the ancients, it includes innate speech, internal speech, and external speech. Logic provides the laws of both external and internal speech, and from the laws derived from these two cases, innate speech becomes stable and man is trained in a speech at this stage so that his work is best done in two speeches inside and outside (Farabi, 2005: 62). From Farabi's point of view, The Logic provides the rules that strengthen the intellect, and in cases where there is a possibility that a person will stumble in some intelligible, guide him to the right path. In other words, in cases such as thinking correctly, correcting the mistakes of others, and correcting one's own mistakes by others, there is no other way but to use the science of logic (Farabi, 2005: 52-53). Farabi states that the subject of logic, that is, what logic gives their laws, is intelligible and words. He goes on to say that in logic we need laws that help us intelligible and interpret them and prevent slipping and making mistakes about them. Philosophers have named intelligible and the words which expound them as to Ration (Logos) and expression. They refer to intelligible as the inner speech existing in the soul and what is its interpreter and translator is called external promise and speech. Hence, any force that is responsible for correcting a vote or an idea is called an analogy (Farabi, 2005: 58-59).

Farabi considers syntax as a function of logic in letters and clearly states in the book *Ehsa al-Ulum* that logic provides rules related to syntax. Therefore

words have not functioned without rules. These rules are formed from logic, and logic is considered the origin of syntax (Farabi, 2005: 52).

Farabi writes, referring to the debate between Abu Sa'id and Abu Bashr and the disregard for the syntactic flow of logic: The ugliest and disgusting thing that must be avoided is that we look at conflicting opinions without knowing the science of logic, or judge between two people who are arguing over it and to comment on the words and arguments that each one utters to the other to make own vote right and the other side's vote wrong. Ignorance of the science of logic puts us in a situation where we have to take one of the following ways: Or we may be confused about all these opinions so that we do not know which is right and which is wrong, or to think that all of them are right despite their contradictions; or we think that it is not so and there is no truth in any part of it or to correct some and invalidate others without knowing how to correct or invalidate it (Pourhasan, 2020: 54).

Al-Jaberi, presenting a different point of view, attributes the conflict of logic and syntax to the initial and the era before Farabi and says: The conflict between syntax and logic is not limited to the period of Abu Bashr and Al-Sirafi, but considers the beginning of the Kandy period in which universal reason had gained its place in Arab culture (Jaberi, 2002: 128). Jaberi even points out that the historical roots of the conflict go back to the period before the formation of philosophical contexts, believing that the conflict between the proponents of Greek logic and Syntaxians is specifically related to the Shafi'i period. Al-Suyuti, in an article entitled «Saun al-Muntiq and al-Kalam,» (The Law of Logic and Theology) quotes Shafi'i as saying that the main cause of the conflict between human beings is the tendency towards logic and the Greek or Aristotelian language and the marginalization of the Arabic language. From Suyuti's point of view, the way of Arabic syntax is independent of greek logic and each tradition and nation has a unique language and thought (Suyuti, 1971: 48).

Farabi in his book Ehsa al-Ulum, Al-Huruf, and other works has expressed the relationship between syntax and logic, based on which an idea emerged about the theory of compatibility between the rational and irrational flow. Which was called the combination of religion and argument or Philosophy and Religion or the relationship between syntax and logic. The conflict between al-Sirafi and Abu Bashr shows the conflict between reason and religion

in various forms among Islamic thinkers, which emerged in the time of Farabi under the title of the conflict of syntax and logic. In Farabi's time, reason and philosophy were considered equal to Greekness. Theologians and Syntaxians believed that the language, concepts, and words of religion emerged within the context of a society that was entirely different from that of Greek society, which had no relation to divine thought. Greek is a language foreign to religious ideas and teachings, so it is not possible to understand the religion and verses of the Qur'an with the help of foreign greek concepts. Opposition to logic was nothing but opposition to philosophy and rational thought. This idea has always existed in the Islamic world. Opposition to reason in modern times is also due to the notion that reason and philosophy are inherently Greek. Farabi faced a great dilemma called the fundamental misunderstanding of reason by religious people. That is why in the book of Al-Huruf he defended logic, rational thinking, and philosophy and considered it as inherently before all sciences.

Importance of research

Evolution of language

The foundation of the philosophical perspective on language is based on the study of linguistic evolution. Any philosopher who wants to engage in the philosophical analysis of language must consider the semantic evolution of language. In addition to philosophical meditations on language, it was important to examine the origin of language and how it emerged, and its lexical changes. The origin of the emergence of language is a difficult and important issue that philosophers and linguists have paid close attention to from the beginning of philosophical meditations until today, based on scientific approaches and unscientific methods. Today, due to scientific research, ideological views or unscientific methods such as mythical or narrative expressions have been marginalized. In the historical study of language, Farabi emphasizes that the beginning of the emergence of language goes back to its gestures. Farabi's interpretation in this regard is that: when he needs to make understand his intentions to others, firstly employs signs to denote his demands.

و اذا احتاج ان يعرف غيره ما في ضميره او مقصوده بضميره
استعمل الاشارة اولا في الدلالة على ما كان يريد... (Farabi, 1986: 135)

Farabi's analysis of language is that the language of speech is external and indicates internal speech. In other words, when a person feels the need to explain to others his intentions or his intention of what he has in mind, he first uses a hint to indicate his intention.

The important question is whether the evolution of language is such that it always goes from simplicity to complexity, or whether language has always been complex? In his book *Philosophical Investigations*, Wittgenstein states that language is like an old city with a maze of thousands of streets and small squares, old and new houses, and houses with additions from different eras, all through are surrounded by new neighborhoods with regular streets and matching houses (Wittgenstein, 2001: 138).

Today, there are various views on the origin of language, which in this article we will try to briefly examine. The main approaches are: a) The natural perspective of language with emphasis on its evolutionary process; b) The view of the contractualism of genesis with a focus on civil and collective human needs; c) The view of the divine origin of language with emphasis on meta Homos emanating ; d) the innovative view of language by specific authors such as chiefs and thinkers or by humans, in general, based on need or imitation; e) The view of physical adaptation; f) The view of genetic origin with an emphasis on the nature of language for humans.

Many thinkers have agreed with the credit and practical theory of language proposed in Farabi's thought and a thinker like Gerald Edelman in his book *Language and Consciousness* speaks of a basic principle that language is formed gradually and in a complex process and is not pre-designed but is the product of semantic evolution. By examining the structure of the human mind, Edelman seeks to articulate one of the most important fundamental processes in the brain, which is to make the outside world meaningful (Edelman, 2008: 63).

To accurately explain his theory, Farabi outlines and describes the five basic stages of language development. In the first stage, he expresses Sign language and explains its relationship with the physical structure of human beings in different lands. He then examines the dramatic changes in language, mouth, and the origins of letters, and then explains the emergence of letters and words, the formation of words, and the emergence of speech and writing. In the fourth stage, he pays attention to the natural growth and development and

development of language, and at the end, he explains the relationship between language and introspection and how we express ourselves intentions and the relationship between language and speech, and the ability to think.

To explain these five stages, Farabi provides a detailed explanation in the book *Al-Huruf* and considers the first stage of language as the sign dialogues between human beings. In the *Al-Huruf*, he describes the process of language production as follows: first, man used gestures to manifest his intentions to others, and then he was able to communicate with others by making sounds such as a call. Sounds are made inside the internal organs of the body in such a way that by taking the breath out of the lungs, the person carries it from the throat to the mouth, nose, tongue, teeth, and lips (Farabi, 1986: 136). These expressions show that Farabi knew the origin of language as a sign, call and then gesture, and believes that language starts from the base of a very simple sign and then grows and develops in the process of application.

According to this approach, the emergence and evolution of human language are such that language and the first human sciences first appear in a particular territory and are created in certain forms and appear in certain human beings. Farabi's main reason, based on his view of the natural process of human selection, is that man, according to his original nature, moves towards that language and word that is the easiest for him in terms of his human nature.

Farabi, after a detailed description of how language originated and explained the stages of its evolution, introduces the relationship between language and speech. Farabi considers logic as a derivative of speech and considers intelligible as the main subject of logic. He considers the title of speech to have three meanings of language, intelligible and psychic power, and thinking. He considers the intelligible as the same meaning and meaning mental of the words and by examining the relationship between the intelligible and the words, he states that the words are considered by the logic in terms of denoting on intelligible. Logic offers laws that follow those rules, strengthen the human intellect, and if a person makes a mistake in some intelligible, it plays a deterrent role and leads to the right path. Farabi states in letters that one of the meanings of an expression is intelligible, which can indicate a meaning that exists in the soul (Farabi, 2005: 51-62). According to Farabi, the relationship between language and meaning is such

that sensible meaning takes precedence over other meanings. Hence, the meaning and rationale that is first acquired for man are the sensible rational. As a result, intelligible emerge from other intelligible and not from senses. This is the skeptical theory of meaning about language, in which language and perceptible intelligible are inferior to language and rational meaning in terms of the evolution of reason.

Farabi, after following the movement and gesture for expression, explains how to create sound. He says that the sound that meanings a word and a meaning are specific to human beings and the production of sound is not a common thing between beings (Farabi, 1960: 29-30). According to Farabi, the creation of sound is related to both innate human talent and the changes that have taken place in the organs. He also believes that language first moves to the side that is the easiest, considering the differences in languages in terms of lands, natures, and biological systems. The physical differences of human beings in organs such as mouth, teeth, and lips, caused the emergence of different sounds and subsequently witnessed the formation of different letters and the words and speech was created by different combinations.

Farabi makes it clear that language deals with the senses at the beginning and the more evolved stage with the intelligible. Referring to the idea of the perfection of the language of the nation, he states that first the letters of a nation are created, and those letters cause the formation of words. Words are first formulated for tangible things. Farabi believes that when words expand and some words become others, interpretations and words also expand with the correct order and arrangement. It is in the next stage that we can witness the emergence of general literary sciences and then controversy and sophistry and finally argumentative analogy.

Farabi's philosophical understanding and interpretation of language have no background in the Greek tradition, nor did any thinker before him consider the importance of the linguistic investigation. Farabi is the most important philosopher who has thought about language and has laid the foundations of philosophical linguistics. Any researcher who refers to the second chapter of Farabi's book *Al-Huruf* finds that he has spoken and researched language in two different areas. He first

examines the natural and historical field of language and how it changes from the simplest stage of language, which is the language of sign, and then the philosophical field of language, which is the evolution of language and the most complex process of language. The language was of fundamental importance to Farabi and it was through linguistic research that he was able to present epistemological and ontological achievements.

Conclusion

Farabi was the most important Islamic philosopher, because of his ideas about language, who was able to study the important issue of the evolution of human intellect. Unfortunately, despite more than a thousand years of his linguistic thoughts, no significant studies have been done on it. Based on the fundamental connection between language and thought, Farabi considers the philosophical lack of understanding of language is the main cause of many confusions in theoretical conflicts. At the same time, he considered that Syntaxians's ignorance of the relationship between language, logic, and philosophy as the cause of their opposition and is concerned about the rejection of philosophical reason in the Islamic world and the spread of the idea of incompatibility between reason and religion.

Farabi does not seek to create a syntactic work in the book of *Al-Huruf* but seeks to explain the foundations of thought and the process of the emergence of philosophy in the light of explaining the emergence of language and its evolution. He considers the philosophical explanation of language and reveals the compatibility of religion and philosophy as the most fundamental needs of human and Islamic society. Farabi states that by not defending rationality and not paying attention to its important aspects, society will move towards regression.

It is clear that *Al-Huruf*, as a defense of rational thought, is not a mere response to debate or knowledge about the defense of logic, but Farabi in his book *Al-Haruf* tried to defend human reason, explain the relationship between linguistic research and philosophical meditations, and the connection between the two areas of natural language and philosophical language.

References

- Naser Khosro. Saussure: Balu, Farzad, and khabazi, Mehdi. Tehran: The Story of a New Pen press, 2016.
- Elements of Semiotics (M. Mohammadi, trans.): Barthes, Rolan. Tehran: Al-Hoda press, 1991.
- History of Islamic Philosophy (R. Alemi, trans.). Edited by Seyyed Hossein Nasr and Oliver Leaman: Black, Dybora. L. Tehran: Hekmat press, 2010.
- Language and Awareness (R. Nilipour, trans.): Edelman, Gerald. Tehran: Niloufar press, 2008.
- Arabic Linguistics: A Historical-Comparative Introduction in the Light of Culture and Semitic Languages (H. Seydi, trans.): Fahmi Hejazi, Mahmood. Tehran: Astan Qods and Samt press, 2000.
- Ehsa al-Ulum: Farabi, Abu Nasr. Egypt: Saadeh Press, 1931.
- Al-farabi's commentary on Aristotle's: Farabi, Abu Nasr. Beirut: Catholic Press, 1960.
- Al-Huruf (M. Mahdi, intro.): Farabi, Abu Nasr. Beirut: Dar Al-Mashreq press, 1986.
- Ehsa al-Ulum (H. Khadiv Jam, trans.): Farabi, Abu Nasr. Tehran: Iranian Culture Foundation press, 2005.
- Controversy over theology, mysticism, and philosophy in Islamic civilization (R. Shirazi, trans.): Al-Jaberi, Mohammad Abed. Tehran: Yadavaran, 2002.
- From the Qur'an to philosophy, the Arabic language and the formation of the philosophical dictionary for Al-Farabi (V. As'ad, trans.): Lanfad, Jack. Damascus: Publications of the Ministry of Culture, 2000.
- The Period of Works (M. H. Lotfi, trans.): Plato. Tehran: Kharazmi press, 2004.
- Al-Farabi and Al-Huruf: An Inquiry into Al-Farabi's Linguistic-Philosophical meditations: Pourhasan, Ghasem. Tehran: Sadra Islamic Philosophy Foundation press, 2020.
- The Law of Logic and Theology on the Art of Logic and Theology: Suyuti, Jalal-Adin. Beirut: Dar al-Kitab al-Almiya press, 1971.
- Structural Anthropology (C. Jacobson, & G. Schoepf, trans.): Strauss, Levi. New York Press, 1963.
- Persecution and the Art of Writing: Strauss, Leo. Chicago University Press, 1988.
- Comparisons (H. Al-Sanduji, intro.): Tawhidi, Abu Hayan. Kuwait: Dar Saad Al-Sabah press, 1992.
- Philosophical Investigations (F. Fatemi, trans.): Wittgenstein, Ludwig. Tehran: Markaz press, 2001.