



Philosophy of language from the viewpoint of the Holy Quran

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Abstract

Trying to understand the nature and origin of language, this inherent ability of man, has been a common concern among scientists throughout history, as the blessings of the language in the way we use it are exclusively for humans that make it human. Moreover, it is genetically distinct from other living things. The diversity of scientists' views in this area is evidence of the over-complexity of language. This point is clear both in nature and in origin, so far as linguists, philosophers, and mystics have all come to understand the answer to this perpetual question of mankind. On the other hand, the holy Qur'an has the word of God and the book of human guidance among Muslims, so we decided to search for answers to our questions in the holy Qur'an. In this study, on the one hand, we study the views of linguists and philosophers about the origin and nature of language throughout history. On the other hand, we explain what the verses of the Holy Quran have said about this. In essence, the purpose of this study was to study some of the linguistic issues from the perspective of the Holy Quran. What we eventually achieved was a confirmation of the independence of the inherent aptitude of the language from its manifestation in speech and, thus, of the lameness of the language as well. In addition, we find that the holy Qur'an introduces language as a tool of thought and reasoning and recognizes the expression of thought in language, thereby confirming the intimate connection of these two vital elements for the growing human life.

Keywords: language, thinking, philosophy, human, life

Introduction

Philosophy of language is the most important stream of analytic philosophy that has prevailed in the West for nearly three decades. This philosophy is the notion that the meaning and content of philosophical rhetoric are explained by linguistic practice, and that the philosopher must pay attention to the actual use of words that are associated with philosophical concepts. Philosophy of language is a branch of philosophy that describes and explains the general aspects of language. These general aspects are issues that are not specific to a particular language, but apply to any language. The question of truth, anecdote, meaning, necessity and other such matters are the subject of the study of the philosophy of language. Discussion of spoken verbs, necessity and possibility, analysis of the basic concepts of language, classification of linguistic actions, namely classification of linguistic applications or functions, types of ambiguity, types of rhetoric and various types of metaphors, the role of metaphor in the development of language, and the correlations between language, thought and culture. Other topics are philosophy of language. From the methodological point of view, the role of language has been one of the most important considerations of the analytic philosophers and the main dimension of their disputes. Philosophers outside the analytic point of view believe that the preoccupation of this philosophical tradition with language is a departure from classical philosophy. Whereas Plato and Aristotle, medieval philosophers, English empiricists, and most of the philosophers who hold the work have found it essential to address all language, but there are fundamental differences over what role language should play. One of these disagreements relates to the importance of formal

languages (in the common sense in symbolic logic) for philosophical questions. Philosophy of language is related to other areas of philosophy. In almost all areas of philosophy, questions arise that partly relate to the nature of the meaning of a particular type of sentence. The philosopher of language analysis argues that some of the traditional problems of philosophy such as skepticism can be resolved by examining the logic of the conventional terms used in the discussion of skepticism such as doubt, certainty, knowledge, and so on. He analyzes the normal use of the word to solve problems. But philosophy of language is a subject matter in philosophy itself and deals with such questions as: How do we communicate with reality? What is the nature of meaning? What is spoken action? What are the truth and the logical necessity? Christopher Peacock also examines the relationship between meaning and conditions of truth in his book *Philosophy of Language*. In the first chapter he deals with the doctrine of classical truth conditions, and then raises many fundamental questions. What makes a subject matter a right subject matter for the validity of a semantic theory for a particular language? Does the concept of truth really do a great job in the classical sense or is it just a means to relate to what the language expressions are meant to be and to the phrases themselves? He then discusses the first question in Chapter Two, the third chapter deals with the principle of semantic issues and explanations of understanding and the last chapter deals with minimalist challenges. In order to better clarify the issue of the theory of a critic in this field, we would like to see Wittgenstein's critique as an important part of this work.

1. The Visual Theory of Language, Wittgenstein

In Wittgenstein's analysis, the language is the set of propositions. It is not important to Wittgenstein that language is made up of sounds or words, and what are the physical properties of written or sound signs and by what mechanism one produces these signs. What is worthy of philosophical scrutiny is the function of language as a symbol-centered device. The symbolic aspect of language is therefore linked to philosophy. In this sense, it can be said that language is a set whose members are made up of propositions.

Thus, the symbolic role of language is bound to make the statements symbolic. The propositions are structured into two categories: fundamental propositions and truth function statements. The second category is compound or molecular propositions. These propositions can be delivered to their constituents. Each component is itself a statement. This delivery goes on until we reach propositions that cannot be decomposed into other propositions and in fact achieve atomic statements. The term "fundamental statement" refers to these categories of propositions. The basic proposition is a compound of nouns. A noun is a simple sign called a propositional sign. Just as the fundamental statement is made up of simple signs (nouns), the provisions of a fundamental statement are also a state of affairs in the world. Truth and falsehood a compound or molecular proposition is a function of the truth and falsehood of its constituent statements.

Language is made up of complex theorems that can be broken down into analytically less complex theorems to arrive at basic or simple theorems. In fact, the language must then be broken down into final elements that are no longer decomposable into smaller components. In this case, language consists of basic theorems that are real images and combine their logical beliefs to form compound theorems. Paragraph 4.1 of the treatise states "a fundamental theorem includes names; this is a network proposition or a string of names" and states in the paraphrase of par. Thus fundamental theorems are a combination of chains of names that are understood in a strictly logical sense, and all other meaningful propositions are made with these fundamental theorems. The fundamental theorems in terms of chemistry are atomic theorems and compound theorems are molecular theorems.

Also metaphysical, moral and theological theorems are statements that are not empirically recognizable. Because these propositions have nothing to do with what can be experienced. Wittgenstein believed that the logical-philosophical treatise, through what it said about language and the world, made morality and religion as things that can only appear and represent themselves but are not descriptive. From his point of view ethics and theology are things that cannot be stated. They reveal themselves and are in fact a mystery. In paragraph 1/2 of the treatise he writes: "Therefore it is not possible for moral judgments to exist, for judgments cannot express what is superior" and in paragraph 1/2 it says: "It is clear that morality cannot be He spoke. Ethics are transcendent." It is also stated in paragraph 3.4 of the treatise: "Most of the theorems and questions found in philosophical works are not false, but rather meaningless. So we can't answer such questions, but we can only

prove that they are meaningless, and it's not surprising that the deepest issues are not really the problem at all. "

2. Theory of Language, Wittgenstein and his Second Interpretation

Wittgenstein's view of language, as it was, is the antithesis of his earlier doctrine. The most distinctive feature of his later work is his opposition to what he calls the employment of philosophers in language as distinct from function. He sees his constant striving for accuracy, illusion, and accepts ambiguity as far as ordinary goals are concerned, as a matter of fact. Rather than searching for unifying principles - which darken trivial matters and lead to the abstraction of the subtleties - Wittgenstein turns our attention to the real and ordinary uses of language. The "language games" scheme in his recent writings illustrates the fact that Wittgenstein's language has multiple uses and those words and phrases are meaningful only in the social context or in life. With such an understanding of language, what are the methods and tasks of philosophy? Wittgenstein was interested not in language itself but in philosophy for language.

In one of his speech lessons, Wittgenstein said that philosophers are confused about things and follow a certain instinct that leads them to ask questions without understanding what these questions mean. These questions arise from ambiguous subjective anxiety. Like the worry that leads the child to ask "why". So the philosophical question has this shape; I don't know how to go about it. Wittgenstein is of the view that philosophy can in no way interfere with the actual use of language. In the end it can only describe it. This view is in stark contrast to his early theory and that of his early followers, logical positivists. Wittgenstein writes elsewhere: Philosophy puts everything in front of us and neither explains nor deduces anything because everything is clearly visible and there is nothing left to explain.

His teachings in "Philosophical Research" can be summarized as follows

- A. Words are like tools. As tools are used for different functions, words or linguistic expressions are also used for different applications. Although some theorems are used to illustrate the facts, others are not.
- B. People are involved in different language games. Scientists, for example, are involved in a different linguistic game than theologian, and the meaning of the theorem must be understood in terms of the rules of the game to which it is a partial theorem. Linguistic play is a form of regular social activity in which language use plays a central role.
- C. Personal and private language are not possible and personal experiences are as useless as external experiences. Wittgenstein uses the concept of pain as a good example of the inner experience of abolishing private language. Through the study of the linguistic application of pain, he demonstrates that the word finds its meaning, not by reference to the interior, but by the environment around it. In his view, personal experiences cannot be the source of generic concepts and the creation of a common language for understanding and understanding.

The mission of philosophy is not to explain things but to

clarify and describe them. In fact, its purpose is to find a clear view of the state of affairs, not knowledge.

3. Language from the point of view of the Holy Quran

In the Qur'an, the word language has been used in a variety of meanings that I will refer to. I will briefly refer to sins related to language in some of this article. The language of what we easily pass by and use frequently has a very mysterious world that the more we study about it, the more we realize its sensitivity.

Language, like other parts of the body, is a divine gift to mankind; one of the most important ways of giving thanks for this blessing is to use it. We want to get to the point where our language wins the hearts of others, not to hurt others.

Language is one of the most important communication tools between us and the world around us that we need in order to have a sound and basic understanding of our relationships. Such communication itself can be one of the most important functions of language. It is through our language that we can present and even defend our culture to the world.

Language is a means of expressing thought and is often used to convey one's thoughts to another. This transfer may be done by saying, writing, pointing or touching, so the more thoughtful the language, the more simple the language, the more precise and easy the thought transfer.

One of the most striking differences between animal and human is that human beings are human beings and human speech is one of the most important parameters that make humans superior to animals. Language is the means by which human beings communicate with one another.

Many of the passages in the poem have emphasized the lack of respect for speech, as speaking too much can cause death and lack of thought. However, sometimes speaking is an individual, social, religious and so on. Organic language is flesh that we turn it in any direction, and it is up to us to control it.

Islam has boycotted all acts that harm the reputation and personality of society's people and considers it one of the greatest sins. The Qur'an and the Sunnah have emphasized this much so far as the worship of the believer is considered more than the house of God.

For the sake of absenteeism, lies, insult, humiliation, speech, revelation, ridicule, reproach, slander, derogatory, derogatory, demeaning and ridiculing others, false testimony, etc. Again, he is not allowed to be absent because of its destructive effects. Conversely, soft and logical language can often cause many problems, even if a young person is mentally incapacitated. Good language can transplant two angry hearts together.

4. The Holy Quran verses about language and its philosophy

In the Qur'an, the word "language" and its derivatives, which in Arabic means language, have been used more than three times, but the word "قال" which means to say in Arabic and is commonly used in speaking is very common. It is stated in the Qur'an that in this brief it is not possible to address it.

In some places, the Qur'an refers to language as an organ in the human body, and is referred to as a means of guiding human beings, or as a variety of language, as a divine sign that recognizes, and in other meanings, to address it.

In chapter of Stories, he points to the influence of the word, which reads: "And my brother Aaron is superior to me in the word and the speech, so I want you to send him with me for confirmation,

because I am afraid that they deny me will and I cannot answer them. »(Stories / 1)

In some verses it has been mentioned that speaking the language of the people actually makes more sense and it is stated in the Qur'an that the reason for the Qur'an being revealed in Arabic, which was the common language of the people at that time, is to understand and think about it.

O Prophet, we have spoken the Quran in your mother tongue (which is Arabic) so that it will be easy for people to understand and think on it. "(Smoke / 1)" And before that, the Book of Moses which was mercy and blessing, and now this Quran is the confirmation of Torah and is spoken in plain Arabic and is intended to warn the transgressors and to evangelize the righteous. "(The Sandhills / 1)," We do not send any message except in the language of his people. We did not make a prophetic message that would explain to them the truths and contents of religion. So Allah guides whomever He sees to be expedient, and He guides whom He considers to be expedient, and He is the Mighty, the Source of Wisdom. "(Abraham / 2)

It is also stated in verse 103 of chapter of the Bee that we are fully aware that they say: Human beings teach him. The mother tongue of the person who is given such an affinity is a foreign language, and this Qur'an (in the language of the Prophet himself) is in Arabic which is clear and understandable to Arabs, "And (Qur'an) in simple and intelligible Arabic. Understanding has been expressed (Poets / 1)

In the chapter of the Resurrection, the Prophet (peace be upon him) is warned to refrain from speaking hastily and without thought before the words of revelation are completed. "(O Prophet) when the verse is revealed, do not rush it in the current language (make sure you have heard the verse completely) (Resurrection / 2)

In a verse, the language is mentioned as a part of the body. (City / 1), Did we not create for man a tongue and two lips?, in a verse of the tongue is mentioned as a means of evangelizing and warning. "So, O Prophet, we have made this Qur'an easy in the language of your people so that you may evangelize the righteous and fear the disbelieving and contentious people." Because it says in the Qur'an: "And knit my tongue open" (Taha / 1), on the other hand, my heart is compressed and my tongue is stuttering, so bring my brother Aaron with me Give me a year to be my assistant (Poets / 1)

God emphasizes somewhere in the Qur'an that just as the creation of the heavens and the earth are signs of divine power, so too is the creation of many languages and dialects of God. "And one of the signs of the power of God is the creation of the heavens and the earth, as well as the divergence of your tongues and colors of men, and all these are signs of divine wisdom for scientists."

Instead of being speechless or ignorant or saying something we don't believe in, we have been heavily forbidden. "Because you accepted that linguistic slander, and it was out of your mouth that you had little knowledge of it and considered it to be easy and trivial while there was a grave sin with God."

"Soon the unbelievers of the Arabs say to you, O Prophet: Keeping our property, our wife and our children have trapped us and we cannot serve you. Apologize to us, they do not believe in what they say; Tell them, "No one can defend you against divine retribution. If God wills to punish you or forgive, no one will be able to prevent him from doing so, and he is fully aware of your deeds."

The Qur'an mentions the use of language for bitter words, one of which is jealousy. (Parties) They are jealous of you, but when danger approaches, their eyes tremble as if death is turning around and they look to you (O Prophet) for help, and when the danger escapes you with a scar on your tongue. Believers attack and they are greedy for the world and they are the ones who do not believe and God has destroyed their deeds and it is easy for God to do.

"If they reach out to you, they will treat you hostile and open your hand and tongue to the enemy and are very eager to kill you with disbelief."

In the following verse, God has mentioned the possibility that religious leaders may speak for their own interests and call them words of revelation, which is a lie and deception. "And among them (namely, the Jewish scholars) is a group who read their manuscripts in a subtle way (which resembles the recitation of the Torah) in a subtle way so that what they recite is from God and they say: These are from God. When it is not so, they are deliberately lying to God, and they themselves are aware of their hypocrisy." (Al-Amran / 2)

Some Jews distort the words in a deliberate way, for example, saying: We heard and disobeyed, and they also say to the Prophet: Hear that they would not hear and say mockingly: Observe us now, but they will Convert to Islam (Hebrew dialect) and twisting the language they say: Make us laugh, but if they said: We heard and obeyed and obeyed, don't be quick to grasp the meaning, surely it was better for them. God has cursed them because of their disbelief and as a result only a few of them believe." (Women / 1)

It is also stated in verse 62 of chapter of The Bee: "They make what they do not like for themselves into Allah, and their tongues also lie: That is good unto them. "No, that's not the end of them, hellfire, and they will be sent to the front of others."

In the following verse, God informs that there are people who falsely use some things as lawful and some as forbidden by their language.

Avoid saying baseless words in which your languages are prevalent and do not say it is lawful and attribute it to God to the wrong judgment; those who lie to God will not see salvation. "(The Bee / 116)

Because Muslims believe in the resurrection of people appearing to inquire of their deeds in the presence of God, God warns us to be careful of our actions on a day when even our language, our hands and our limbs testify to our deeds. "The day when their tongues, their hands and their feet testify against them of the acts they have committed." (The Light / 2)

"Those who disbelieved from the people of Israel were cursed at the word of God in the language of David and Jesus the son of Mary, and this punishment was prescribed for disobedience to the commandment of God and their prophets, and their persistent aggression.", "And bestowed upon them our special mercy, and bestowed upon them a high rank and a good name" (Maryam / 1), and "And grant me a good name among the posterity."

Conclusion

The Holy Quran introduces language as a tool of thought and recognizes the expression of thought in language, thereby affirming the intimate connection of these two vital elements for a growing human life. Philosophers say language analysis makes it possible to solve some of the traditional problems of philosophy

such as skepticism by examining the logic of the conventional terms used in discussing skepticism such as doubt, certainty, knowledge, and so on. They see language as a reliable indicator that eliminates formal and artificial contradictions and greatly reduces disagreements. In fact, as the Holy Quran has stated, language is the expression of human thought.

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