



CENTRAL ASIAN JOURNAL OF THEORETICAL AND APPLIED SCIENCES

Volume: 02 Issue: 05 | May 2021 ISSN: 2660-5317

ARAB-MUSLIM LINGUO-PHILOSOPHY AND JADIDISM

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Received 29th April 2021, Accepted 15th May 2021, Online 19th May 2021

Annotation: *This article about problem of linguistic study of the language of science and its specialized fields in the form of professional vocabulary systems has attracted the attention of linguistic scientists for a long time. The identification of the whole complex of terminology characteristic of a particular area of scientific activity, the definition of a nomenclature of terms, and the improvement of the terminological system of each specific industry and science are the most important areas of research in recent decades. The problem of the philosophical study of the language of science in the aspect of linguo-philosophy and its specialized areas in the form of systems of professional vocabulary has attracted the attention of linguistic philosophers for a long time. The identification of the whole complex of problems characteristic of a particular field of scientific activity, the definition of the nomenclature of terms, the improvement of the terminological system of each specific industry and science are their philosophical justification for the most important areas of research in recent decades.*

Key words: *linguistic study, new lexemes, theologians-philosophers.*

Introduction

In connection with the acceleration of scientific and technological progress, the strengthening of integration processes in such areas as economics, politics, technology and industrial production in the languages of the world there is an active process of the formation of terminological vocabulary, reflecting the changing realities of the modern globalized world. Accordingly, specialists working at the intersection of sciences such as philosophy and linguistics were faced with an urgent and urgent task - to pay more attention to the development of terminology problems, in particular, to the issues of the formation and improvement of the terminological systems of national languages. And the modern Uzbek language is no exception in this regard.

In the 20th century, as a result of the intensive development of various branches of science and technology, numerous new concepts appeared, which led to the formation of a new scientific direction in Russian linguistics - terminology. By the end of the 20th and the beginning of the 21st centuries, it was formed in

linguistics as a “formally completed phenomenon” that entered the “philosophical age” [9, p. 3] and at the same time - as a relatively young and rapidly developing discipline, which is an important component and indicator development of any national language.

Main part

Terminology today is of tremendous importance in the training of specialized scientific and technical personnel, in the development of international economic and scientific cooperation, in the receipt and exchange of information, in the publication of scientific and industrial literature, etc. According to the just remark of S.V. Grineva, “the rapid growth of scientific and technical knowledge today is reflected in the fact that over 90% of new words appearing in modern languages are special vocabulary. The growth in the number of terms in various sciences outstrips the growth in the number of commonly used words in the language, and therefore, at present, the number of terms in individual sciences (chemistry, biology) may exceed the number of non-special words in the language”[1, p. fifteen].

The philosophical terminology of the modern Uzbek language has gone through a long historical process of formation and filling with new lexemes and terms, in which four stages can be conventionally distinguished: the ancient period (up to the beginning of the X century), the Islamic period (X-XVIII centuries), the classical period (XIX - early XX centuries) and the modern stage (from the middle of the XX century - to the present).

In modern Uzbek linguistics, a large number of works on terminology problems have appeared in recent decades. The research focused mainly on linguistic, economic, socio-political, agricultural, medical, and technical terminology. Bilingual dictionaries were published in various branches of science. However, the philosophical terminology of the Uzbek language still remains an insufficiently studied part of the national terminography. It is far from being collected in full and not all interpretations philosophical terms and categories are reflected in existing terminological dictionaries. There are no special studies devoted to this particular layer of vocabulary, the issues of expanding the philosophical vocabulary have not been developed, the problems of origin, sources and ways of forming philosophical terminology have not been considered.

This article is devoted to the analysis of the Islamic period of the development of Uzbek philosophical thought (X-XVIII centuries), and the emergence of its own philosophical terminological system. Islam introduces into the life and world outlook of peoples an absolutely new type of consciousness - the idea of personal responsibility. The main instrument for the spread of Islam by the Sahaba preachers was the Arabic language as the language of official correspondence, literature, religion and science. It was in this era that its own Arab-Muslim philosophy began to form, which at first developed in the form of "theological metaphysics."

In the 9th-13th centuries in the East, mainly in Central Asia, advanced Muslim thinkers, reviving Hellenic and Hellenistic philosophy, gave it their own interpretation and, in this form, introduced representatives of the Western world to it, thus realizing a continuity between the philosophy of antiquity and the philosophy of the Medieval East, on the one hand, and between the philosophical thought of the Arab-speaking cultural world and the philosophy of the West, on the other [7].

The first Muslim theologians-philosophers of the Kalama school were called Ash'arites and Mutazilites. They tried to combine Greek philosophy with Muslim dogma. The teachings of the Mu'tazilites further had a significant impact on the development of Arab-Muslim philosophical thought and the

emergence of a new philosophical trend - Arabic-speaking peripatetism (Aristotelianism), or falsaf [cf. : History of Arab-Muslim philosophy, pp. 91-121]. The prominent representatives of this school were Abu Yusuf al-Kindi (known as the "philosopher of the Arabs"), Abu Nasr al-Farabi (among the Arabs he was nicknamed "muallimi soni" - the second teacher after Aristotle), Abu Ali Ibn Sina, Abu Bakr Ibn Badj , Ibn Tufayl, Ibn Rushd (Latin Averroes, "The Great Commentator" of Aristotle) and others.

Arabic-speaking philosophers not only contributed to the preservation, systematization and commentary of the ancient, and above all the Aristotelian and Neoplatonic heritage, but also its creative development. This is also confirmed by the studies of famous orientalist philosophers I.R. Nasyrova, A.V. Sagadeeva, A.V. Smirnova, E.A. Frolova, K.B. Shadmanov and many others.

Until a certain time, Uzbek philosophy developed in the mainstream of Islam. It arose mainly on the basis of borrowing and developing the ideas of Arab-Muslim philosophers through the culture and philosophy of the countries of the Muslim East, with which, as you know, the enlightened philosophers of Central Asia established centuries-old historical.

Briefly describing the formation and formation of the Arabic-speaking Uzbek philosophical terminology, it should be noted that when creating philosophical terms and concepts, Arabic and Arabic-speaking philosophers relied mainly on the works of ancient philosophers. Ancient Greek thinkers created a professional lexicon of philosophical science, began to introduce into the language previously non-existent artificial words - neologisms, denoting special concepts, and put in order the terminological system. And the terms that have stood the test of time become the first terminological models, which will subsequently give appropriate understanding and direction to the scientists of the future. In the future, Greek philosophical traditions find their continuation in the works of the Arabic-speaking philosophers of Central Asia in the 9th-13th centuries.

Our analysis also confirmed that the replenishment of the philosophical and terminological fund of the Uzbek language with new concepts was mainly carried out by borrowing and tracing foreign language terms, and the donor language until the end of the 19th century was Farsi and Arabic, and from the beginning of the 20th century - Russian as an intermediary language between Uzbek and classical languages - Latin, Greek, as well as English, German, French and other languages).

Let us turn directly to the works - and the contribution - of our great ancestors, first of all al-Farabi and Ibn Sina, who laid the philosophical foundations of the Renaissance culture in Central Asia and developed the theory of poetic art, based on the best achievements of ancient and actually traditional oriental culture [10, p. 101].

The philosophical worldview of the outstanding medieval thinker of Central Asia Abu Nasr al-Farabi is recognized by modern researchers as "a link between the ancient world and the medieval Islamic world, on the one hand, and the Islamic Middle Ages and Western European, on the other" [8, p.50]

Abu Nasr Muhammad ibn Farabi (870-950) is considered the largest representative of Eastern Peripatetism. Like other Muslim Aristotelians, many articles, brochures, and monographs are devoted to him. The famous researcher of his work M.M. Khairullaev writes: "According to the testimony of many medieval Muslim authors, before Farabi and after him there was no philosopher who knew Aristotle so deeply and comprehensively - a thinker equal to him in the universality of knowledge, in the nature of scientific interests. "the second teacher" ("muallimi soni") [6, p.62-63].

Farabi left a rich scientific heritage. Farabi is the author of commentaries on the works of Aristotle on logic "First Analytics", "Second Analytics", "Topics", "Sophistry", "Categories", "Ethics", "Rhetoric", "Poetics", "Metaphysics", as well as to "Almagest" by Ptolemy, "On the Soul" by Alexander of Aphrodisia, to individual chapters of "Geometry" by Euclid, "Isagoge" by Porphyry. Following his teacher Aristotle, Farabi studied almost all branches of natural and social sciences. In the scientific treatises of Farabi, the basic principles of the philosophy of science, theory, knowledge, questions of logic, psychology, natural science, and human relations were resolved. The scientist also left a scientific legacy in the field of literature and music. It should be noted the enormous influence of his works on the formation and development of the scientific creativity of Beruni, Ibn Sina, Ibn Tufayl, al-Kindi, Ibn Rushd. Farabi's works in the XIII century were translated into Latin and European languages by the Toledo translation school. His treatise on the classification of sciences already in the XII century. translated into Latin twice. This period includes, for example, translations of a number of Farabi's treatises on various issues of philosophy - "The Sense of the Mind", "The Book of Achieving Happiness", "The Source of Problems", "The Book of Proofs", "On the Essence of the Soul", "The Book of Introduction to Logic", "Commentaries on Physics", "Comments on Poetics".

Abu Nasr al-Farabi was the first Arabic-speaking philosopher to compile a terminological dictionary. In his "Big Book of Music" (X century), he cites in the appendix "Dictionary of terms and concepts of musical science", where the first part of the dictionary is devoted to the philosophical and scientific vocabulary. The dictionary contains about 180 philosophical terms and concepts in transliteration and original spelling.

In conclusion, it should be noted that a significant role in the study of philosophical vocabulary and terminology of medieval Arab philosophers and thinkers was played by the works of the famous Russian orientalist A.V. Smirnov, who published in 1999 the "Arabic-Russian Dictionary of Medieval Arabic Philosophical Vocabulary", in which he summarized his many years of research in the field of philosophical vocabulary, consisting of more than 1500 lexical units.

Conclusion

The influence of the Arab-Muslim philosophical tradition continued until the middle of the 19th century, when the ideas of Russian philosophical thought, and through it Western European culture and philosophy, began to influence the consciousness and worldview of the Uzbek-speaking intelligentsia.

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Volume 1 Issue 02, May 2021 ISSN 2181-2020