

The English summary

The philosophy of language, its origins ,its development in the Greek and Arab philosophy

This study searches in the philosophy of language as a subject of the modern philosophy. However the modernists consider it anew dependent research in this century, this tries to clarify the roots of these subjects at the Greek and Arab philosophy's, and how to answer all the questions that relates to the language on one side and to the philosophy on the other. These questions are varicose and different. They include many different branches of sciences. They search in the origin of the language and its start, whether it's natural or fabricated ,its relation with thoughts and the outside world and how it invades illogic and in Religion in addition to all the terminology in general and the philosophical turn neologies in particular. Ideals with the ideal technique for linguistic expressions about life fields or in the philosophy field. In another meaning, it identifies the professional role of the language

This study consists of three chapters in addition to the introduction and the conclusion. The study deals with the efforts of the Greek philosophers in language beginning with Herclates who tried to join his own thinking that based on the continuous change between the opposites inside the whole logos that gather all these opposites and the language that was formed by his own techniques as he gathered the opposite inside one sentence which refer to logos, as a result the philosopher became mysterious to the public as his words were magical and ambiguous then "parmanedius" who used poetry for the philosophical expression in a mythical symbolic that were used in Greek legends .

the researches talks about the efforts of sophisticated people in establishing the Grammar and rhetoric in addition to their role in developing the language in speeches, arguments and discussion all over the world by making the language as a means to achieve thin goals regardless the moral values, in the fourth and the fifth chapters, he discusses the effort its Isocrates and Socrate in replying. the sophisticated views ,Isocrates put the general educational and cultural factors as principle conditions to use language and he also put the conditions of the language learner. Socrates pointed out that language is a means to serve society's knowledge not a target to achieve individual goals , he refused trading of language as a science , he also inserted psychology in language ,in meaning that ,

the meaning of the word determined according to the speaker , the learner, and the lesson.

the researcher deals with the Platonic efforts , he searches in the beginning of the language and how it was formulated and so he established a theory that shows the nature of the language and how Grammarians selected words according to the named thing and how they avoided making mistakes at naming these words then he showed the relationship between the language and the knowledge as it begins with identifying the thing by naming it then identifying it verbally by explaining its meaning in words , after that we get to the sensual knowledge then to the most elevated one which is the mental knowledge.

the researcher deals with the efforts of Aristo as he introduced a phenomenon tackling the voices factor , he differentiated between the human voices and the other ones . Then he presented his own studies in expressions , speeches, poetry and arguments , as he put conditions and the place of using that . he determined that the language should be used in the philosophical field , he introduced his writings as a model of the philosophical classical essay that is still used up to now.

Finally , the Roafic efforts and their identifications and The Logos theory that sped after them and how the language influenced by their area and also their discriminating between two kinds of words the psychological and the verbal .

In the beginning of the second chapter , we find the beginnings with the philosophy of the Arabic language ,their progress in poetry ,speeches and their learning of Rome ,Greek ,and Persian cultures in additions to dealing with the evangelical explanation of the beginnings of language and the modern and old texts in regard to the simile and concrete techniques then the researcher talks about the efforts of the Arab philosophers beginning with the chemist "Gaber Ibn Haian "who tries to give the letters its normal position balancing with the chemistry field . That was a unique way to explain the nature of the language in addition to that , he put the first philosophical dictionary .

The researcher talks about the translation of the idioms into Arabic in new words like "Aicie,Licie" and creating the old words in new meanings .Then the researcher presents some of them from the Islamic school of speech and argument like poets who took the outward appearance of the religious texts and approved that God's speech and knowledge are not creative and that these texts are meaningless ,there is no value for mind to know God or naming him.They understood the causative in their own way unlike the "Shiah" who searched into

the secrets of letters without any evidences except with some false Hadith , using them to prove their explanations or to get the divine knowledge so the religious texts were so ambiguous that no one could understand their meaning except those who were the " prophets off spring"- Ahl El Bait- or " clergy men" -Awlia Allah - .The "Shiah" thought that the language is a stopping thing and it was impossible to create it but only the deriving because it is divine and that was approved by the "Sofa" brothers ,but they explain the beginning of the language by joining it with the planets ,then they presented in their researches how the human voice is produced and the relation between the meaning and the utterance and compare them to soul and body ,they also described the meaning of rhetoric not as well -voiced or good logic but as understanding the meaning without elaborateness or summarizing . On the contrary, there was the Sufi who used the normal language to deal with human beings then used specific language with terms different from their known meaning just to access with each other .

The researcher talks about the Mo'tazela who approved that there is no relation between the name and the named thing because of the great separation between them (that was approved lately by De Sausser) they also approved that the language is a terminology so it can be improved and modified by the group not the individual , they cared about the language expressions that are full of metaphor , metonymy and assimilation in order to explain and approved their rules.

In the following chapters , the researcher talks about the efforts of " Faraby" who corrected his professor's mistake by preferring logic to grammar as he saw it as an integrating relation as the logic gives us the rules of the internal uttering but grammar gives the external rules of uttering , "Faraby" searched in the different uses of prepositions according to its position in the sentence, he was also an interpreter .

Faraby was aware of the idiom's problem ,so he insisted on creating new idioms. The researcher talks about the efforts is of "ibn Sina" who considered the language as a messenger to minds the also was very accurate as he specified the words, he searched in the way of producing voices in anatomy he saw the religious texts as signs and codes which are so ambiguous that the public couldn't understand he studied phonology and the vocal between language he discriminated between abstract the mental figure of letters and their production. He tried hard to find symbolic language for logic in order to avoid the complexities of the language accurately in philosophy and logic, then he used the ambiguous codes in Sufi so there was difference between languages according to the subject at "Ibn sina"

The researcher presents a unique model of his intellectual situations. "El-Ghazaly" who approved the possibility of making the language idiomatic or not he criticized the complex language of philosophies he took the language out of the field of explanation as he considered it as divine or a gift but he was cavities for his laciness and carelessness of the rhetoric role in linguistic expressing at the researcher whites about "Ibn Roshd" who proved the variety of text meanings as based on the mental ability of the reader Ibn Roshd cared much about the philosophical idiom and explained the essay of "El- Delta Al Arestia "

The researcher presents the different trends in the modern philosophy as he shows the views of the philosophers during the last four centuries and their criticism against the ancient philosophers, their trial to find an accurate mathematical language that led to the appearance of the modern linguistic analysis school and they tried also to apply the logic rules to all the parts of the language .In addition to that , they clarified how could the modern philosophical schools were using the language for expressing their thought linguistically like the existential and prophetic schools .

After that , the researcher doesn't try to present a final answers to the language philosophy inquiries but he deepens that inquiries and searches in the different answers aiming at linking the philosophic thought with its outward form presented in expressions and trying for a new trend in reading the philosophic thoughts through linguistic views.