

# Linguophilosophical Attitude on the Process of Nomination

Rahimov Abror Ahmadovich

**Abstract:** *The article deals with the problem of nomination, its functioning in the language. The author tries to describe the importance of the human factor in analyzing the language and its nominative units. The focus of the work is directed to language, phenomenon and the human. The author analyzes the works of famous philosophers as, Aristotle, Plato, Al-Farabi, Avicenna on the field of nomination process in human cognition.*

**Keywords:** linguocognitive skill, human, name, the materialists, the realists, language, thought, Al-Farabi, Avicenna

Humans gain linguo-cognitive skills as a result of the cooperation between mind and language. Therefore, relying on this skill we comprehend the objects and phenomenon, identify the interrelation between them, analyze the chain of mutual relations, and by this we interchange generality with specificity, exactness with abstractness, and on the basis of aforesaid we form the system of notions (concepts) and their linguistic expression – the name [6].

In this perspective, the name gains scientific value as a product which reflects primary and then systematic usage, and also involves linguo-cognitive ability which embodies the cooperation of two great powers: language and thought. Consequently, on the one hand, the name expresses the heritage of ancestors who could comprehend the objects and phenomenon of the universe and made the mechanism of linguistic denotation of them, on the other hand, it expresses linguo-cognitive means witnessing linguistic proficiency of descendants who inherit this intellectual heritage, the practice of ancestors and keep their mother tongue during the centuries from oppression and affects, progressing the language due to requires of time and using the linguistic means cleverly.

Due to reasons mentioned above, the names besides being a source of observing linguistic combinations of all layers of the language system, should also be considered as a mean of bringing into complex of knowledge which embodies the potential of frames, concepts and categories that gives an opportunity of knowing, analyzing and remembering the objects of universe. Also, the knowledge formed under notion - name is the fundament which serves for synthesis of thought and for the future of knowing, and it gives a chance to mark practical and theoretical progress of knowledge. The formation of secondary nominative units on the basis of the primaries is a brilliant example of it.

Then, secondary nominative units and the means forming them have a significant role in the process of imagining linguo-cognitive gradualness about the past, the present and the future of nominative activity of the humanity. An extensive study of nominative activity will, first of all, help to mark interlayer relationship that is in integral connection with the structure and the system of the language, secondly it will make an opportunity of deep entry into the analysis of such points as the place of the need and purpose of communication of humans, their linguo-cognitive abilities

and the extent of the mastery of scientific work among that interlayer relationships.

The wish of gaining reliable information about knowledge and the process of learning which appears due to interrelation of the name and the object is one of the main problems of the researchers since the first stages of scientific activity [7].

It is known that the discussion about interrelation of the object and the name dates back to the debates between antic philosophers about the correlation of human thought, phenomenon of objective reality and language [4]. Although the problem that was under hot discussions in the debates between the realists and the materialists and at present it is analyzed by the materialistic and idealistic points of view, one can not admit that all dark spots of the interrelation of object and name are completely lighted.

Of course, it does not mean that hot debates held by the supporters of these opposite points of view in history were inefficient. Because, until now there were done impressive researches in the fields of analyzing, marking out the scale, assorting the nominative units of languages and learning the linguistic base, structure-semantic, stylistic features, linguo-semiotics and gnoseology aspects and derivational graduality of them. But the experience gained through them is not enough to understand and make clear all problematic points of nominative units, e.g. why the object "bread" should be named "bread". These points still need to be solved by the subjects pertaining to the humanities.

By reminding those problematic points we do not dare to declare that the "universal solution" is found, the main purpose is to underline that "a new look" at the object of investigation periodically appears [9].

In past decades one of the reasons of appearing impossibility of making investigation except inventory of the language units during the system-structure analysis of the language system consisting of the set of the phenomenon, the human, and the language, is due to ignoring of the human factor in description of language. In order to overcome the imperfections mentioned above, a new linguo-cognitive paradigm was forwarded to agenda of scientific researchers. On this basis the anthropocentric tendency revived, and gained its importance also by the review of initial philosophic world outlooks which put in the center of

researches the interrelation of the phenomenon, the human, and the language.

Every subject being a hierarchical system that reflects continuous progress of knowledge about objective regularities of the nature, the society and the thought, demands to be enriched with new opinions. By turn each new opinion is formed on the basis of the developing previous achievements. Thus, one of the main ways of reasoning the initial basis and developing latest linguistic ideas about exploring nominative act on the ground of cognitive demands is reanalyzing existing graduality of the ideas of ancient scientific world coming out of the purpose of the research. That is the reason of making special focus on discussion of linguo-epistemological world-outlook of naming and nomination process in history below.

This is no accident that an early stage of formation of the first philosophical interpretation of the language and theoretical world outlook itself, generally, began from treatment of the interrelationship between the name and the object. Consequently, being the only animate creature with the thought, the human has always tried to learn the environment better and use the knowledge to make his life comfortable. The key of this aspiration are language and thought — two great powers given only to human being. The point of intersection of those great powers is reflected in interrelation of the name and the object. That is why ancient philosophers tried to acquire the key of the secret hidden under the interrelation of name and object.

According to Aristotle's empiric interpretation, the initial phase of human intellect and act of learning is sense, and by means of it the human gains memory, achieves experience and knowledge. By-turn, emotional learning is a spiritual gift given to the human, this gift is developed by initiative and desire for the knowledge of human [3].

According to Plato's rational interpretation, interrelation between the human and environment is based on acceleration of natural ability in his mind. Plato describes the universe as consisting of two parts which are ideal and emotional (material) ones, and the period of connection of these parts forms the human life. The main mean of connection human to the universe of ideas is the spirit. The human is born naturally with the spirit of the ideas. Thereat expressing emotional experience by means of language and making knowledge is reviving innate ideas [4. P. 97].

The rational and empiric tendencies advanced by Aristotle and Plato influenced upon the formation of Eastern and Western scientific thought in the Middle Ages. Particularly, the translation of ancient Greek philosophers' works into the Arabic during Arabic caliphate (VII-VIII centuries), served as fundament in the process of spreading their ideas into Eastern countries as well as into the Middle Asia. On one hand this case lead to conflict between Islamic representation of the world based upon the sacred book of the Muslims – the Koran and the ideas of "foreign subjects", on another hand it served for the development of the Greek philosophical ideas about the human mind, his gift of knowledge and act of understanding. It also contributed to the development of logical thinking in harmony with Islamic

philosophy. Historic significance of those acts (the translations of the Greek works) was pointed out by the authors of "The History of Philosophy" as followed: "they saved Hellenistic culture from disappearing and serving as a base for revolutionary changes in the European subjects of XVI-XVII centuries"[4].

Such evidences concerning an incomparable contribution of Muslim philosophers (many of them were born in Central Asia) in preserving and developing of Hellenistic scientific and particularly gnoseological heritage, as well as in contribution to improvement of universal knowledge are recognized by many researchers [2].

One of the world famous scientists of his period was Abu Nasr Farabi (873-950). He was the first scientist to learn deeply the ancient philosophy and to establish its coherence with Islamic philosophy. As Farabi notes, "potential being" needs a cause to exist. "Real being" that is necessary being is the first cause of appearing real and abstract things (potential being). By-turn, "real being" is a symbol of active intellect. The human is an owner of acquired intellect and at the same time possesses the objectified form of active intellect which is also universal intellect. In other words, human is the representative of The God's wisdom. Thanks to this divine commencement human is born with the spirit of learning and understanding that is why those abilities are innate [11].

In his work "About intellect and science" devoted to the issue of the gradual progress of innate intellect, Al-Farabi emphasizes followings: "Innate intellect is a type of intellect which gives human the opportunity of forming initial knowledge by means of sense. The second type of the intellect is a part of soul that gives the opportunity to gain empiric knowledge and reliable scientific notions on the object through continuous repeating and reflection over it during a certain time period in order to decide whether to approach or to avoid it " [3].

It becomes clear from this idea that Al Farabi does not follow the ideas of Aristotle about senses as the direct basis of process of cognition. As Al-Farabi interprets, the senses serve as the primary base, power of innate intellect. When the human is born, the powers of intellect, imagination, desire, and different senses appear sequentially [1. P. 30]. "Different sensory experiences appear as a result of being under influence of external world; different types appear by means of five senses and they get connected to each other. The sense experiences appear as a model of thought in the domain of imagination. By this way they will stay in memory even after sensitive feelings disappear. The power of imagination coming out of the feature of uniting and separating the senses has a great number of variations of positioning them" [1. P. 40].

Thus, the senses form the stage of rational (intellectual) learning by granting sensitive image of outer world influence to the mind. Sensitive learning is based on cooperation of powers such as sense, intellect and imagination. In this process senses make a chance of taking information about peculiar features of objects and phenomenon. And intellect serves for making combined image of features revealed by senses, round them off as a

system of signs. Imagination helps to embody, incarnate intellectual image formed on basis of current object, in state of not having that object in eyesight.

Peculiar feature of this interpretation is visible in description of interrelation of divine basis that is actual and human mind. Because, as Farabi notes, the actual mind is not a power that dominates on human but it is a primary basis denoting beginning of intellectual action of the human. This point of view was so widely spread in philosophy, that it was even reflected in famous Bahauddin Naqshbandi's thesis: "The heart - with the God, hands at work". As far, this quote lays the responsibility upon the human to keep in mind the God and to develop His gift of thinking [7].

As A. Nurmonov notes, Farabi means "inner (intuitive) mind" which is formed by sensitive learning while describes innate mind as "primary knowledge that is formed by means of senses". And while he writes: "Names and objects are products of our sensitive organs. They are inherited through generations. That's why it is not innate, but acquired knowledge", he means "outer (formed)" mind (the stage of intellectual learning) [8. P. 8].

So, we can summarize that names and objects are products of senses and they can be transferred through generations. On this basis, we may conclude that, firstly, the human is able to abstract the features and characteristics of notions and by this way get access to the linguistic creativity, secondly, the human, using these notions and his memory, has the ability to save them and activate where necessary which means the opportunity to transfer them to the future.

## References

- [1] Forobij, Abu Nasr. *Fozil odamlar shahri // Abu Nasr Forobiy*[The Ideal City]; — 2nd publication. Tashkent, 2012, 160 p. (In Uzb.)
- [2] Abduhalimov, B. A. "*Bayt al-xikma*" va Markaziy Osiy olimlarining Baxdoddagi ilmiy faoliyati (IX-XI asrlarda aniq va tabiiy fanlar) [Scientific activity of Central Asian scientists in Baghdad]. Tashkent, 2010, 246 p. (In Uzb.)
- [3] Al' - Farabi. *O razume i nauke*. [About mind and science]Alma ata, 1975,7-9 p. (In Russ.)
- [4] Gunnar Skirbekk, Nile Gil'e. *Falsafa tarixi*. [History of philosophy] Tashkent, 2002, 235-240 p. (In Uzb.)
- [5] Ibn Sina (Avitsenna). *Izbrannye filosofskie proizvedeniye*. [Selected philosophical works] Moscow, 1980, 215-217 p.
- [6] Kubryakova E. S., *Nominativnyy aspekt rechevoy deyatel'nosti*. [Nominative aspect of speech act] – Moscow, "Librokom ", 2010, 160 p. (In Russ.)
- [7] Nazarov K. *Bilish falsafasi (gnoseologiya)*. [Gnoseology] Tashkent, 2005, 348 p. (In Uzb.)
- [8] Nurmonov A. *Yzbek tilshunosligi tarixi*. [History of Uzbek linguistics] Tashkent, 2002, 8-10 p. (In Uzb.)
- [9] Safarov Sh. *Kognitiv tilshunoslik*. [Cognitive linguistics] Jizzakh "Sangzor", 2006, 87 p. (In Uzb.)
- [10] Sagadeev A. V. *Ibn Sina (Avitsenna)*. [Avicenna] Moscow "Mysl", 1980, 34 p. (In Russ.)
- [11] Sirozhiddinov Sh. *Yzbek mumtoz adabietining falsafiy*

*sarchashmalari* [The philosophical sources of Uzbek classical literatures]. Tashkent, 2011, 200 p. (In Uzb.)  
[12] *Yazykovaya nominatsiya (Vidy naimenovaniy)*. [Linguistic nomination]. Moscow, 1977, 97p. (In Russ.)