



Research Article

LINGUISTIC FEATURES OF THE CONCEPT OF “LOVE” IN RUSSIAN AND ARABIC CONTEXTS

Submission Date: July 10, 2024, **Accepted Date:** July 15, 2024,

Published Date: July 20, 2024

Crossref doi: <https://doi.org/10.37547/philological-crjps-05-07-03>

Journal Website:
<https://masterjournals.com/index.php/crjps>

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ABSTRACT

The concept of love is a multifaceted and polysemous concept that has been studied in various disciplines, including philosophy, psychology, linguistics, sociology and neuroscience. In a philosophical context, love is analyzed from the point of view of its emotional, ethical, existential, anthropological and metaphysical aspects. The emotional aspect of love encompasses feelings of affection, passion and tenderness, while the ethical aspect views love as a virtue and the basis of moral behavior. The existential aspect emphasizes the role of love in the search for meaning in life and self-realization, and the anthropological aspect explores its significance for the development of personality and human nature. In the context of globalization, the concept of love is also influenced by global processes, transforming family structures and intimate relationships in different cultures. Thus, the concept of love is a central and polysemantic element of human experience, enriching our understanding of emotions, relationships and cultural norms. The article demonstrates that love, despite its universal nature, acquires unique features and meanings depending on the cultural context in which it manifests itself. The article demonstrates that love, despite its universal nature, acquires unique features and meanings depending on the cultural context in which it manifests itself. The article examines various aspects of love and its manifestations in the context of various cultural traditions. The author analyzes how cultural norms, values, and historical conditions influence the perception and expression of love in different societies.

KEYWORDS

Concept, concept of love, aspect, romantic love, component, sign, cognitive science.

INTRODUCTION



In subsequent decades, the term concept is considered as one of the basic concepts of linguistics and linguoculturology. The term “concept”, which is a complex structure that includes various components, layers and groups, suggests consideration of different approaches.

In modern linguistics, the term “concept” denotes a basic mental unit, which is a set of knowledge, ideas, associations and emotional assessments associated with a certain object or phenomenon. Concepts serve as important elements of cognitive structures through which a person perceives and interprets the surrounding reality.

The famous linguist S.A. Askoldov defines it as a mental formation that replaces for us in the process of thought an indefinite set of objects of the same kind . According to S.A. Askoldov, a concept can be a substitute for certain aspects of an object or real actions, such as, for example, the concept of “justice,” and can also be a substitute for various kinds of at least very precise, but purely mental functions .

Such famous scientists as Z.D. Popova and I.A. Sternin, define the concept as “a discrete mental formation, which is the basic unit of a person’s mental code, has a relatively ordered internal structure, is the result of cognitive activity of the individual and society and carries complex, encyclopedic information about the reflected object or phenomenon, about the interpretation of this information social consciousness and the attitude of public consciousness to a given phenomenon or subject .”

Exploring the etymology of the concept concept, we find that concept is a tracing paper from the Latin language (conceptio - concept, connection, totality, system, set, collection, verbal expression) .

According to V.V. Kolesov, “a concept is the grain of original meaning, semantic “germ” of the word”; “The concept therefore becomes the reality of speech

thought, figuratively given in the word, because it really exists in the same way as language, phoneme, morpheme and other “noumena” of content that have already been identified by science, vital for any culture, exist. A concept is something that is not subject to change in the semantics of a verbal sign, which, on the contrary, guides the thoughts of speakers of a given language, determining their choice and creating the potential possibilities of language-speech.” And unlike an image, a symbol, a concept, “a concept is not expanded by any question, for it is precisely this that is both the starting point and the completion of the process at a new level of semantic development of life in language; it is the source of universal meaning, which is organized in a system of relations of multiple forms and meanings. ”

According to V.I. Karasik, the concept consists of three components - conceptual, figurative and value-based . He believes that the cultural concept in linguistic consciousness is a multidimensional network of meanings that are expressed by lexical, phraseological, paremiological units, precedent texts, etiquette formulas, as well as speech behavioral tactics that reflect recurring fragments of social life .

The term "concept" has its roots in philosophy, where concepts

were considered as basic elements of thinking and cognition. In the 20th century, attention to concepts increased significantly due to the development of cognitive psychology and linguistics.

Plato and Aristotle discussed the nature of concepts and their role in

human thinking. Plato believed that concepts are ideal forms, and Aristotle saw them as categories that classify the objects of the world. In the 20th century, Eleanor Rosch proposed prototype theory, which posits that concepts are organized around central examples or prototypes that best represent a particular category.



As a methodological basis for the study, one should consider the basic provisions of the linguistics of emotions (N. A. Krasavsky, V. I. Shakhovskiy), the concepts of “linguistic picture of the world” and “linguistic consciousness” (Yu. D. Apresyan, G. V. Kolshansky, E. S. Kubryakova, S. E. Nikitina, -V. N. Telia), linguoconceptology (George Lakoff and Mark Johnson, S. G. Vorkachev, V. I. Karasik, V. V. Kolesov, D. S. Likhachev, S. X. Lyapin, G. G. Slyshkin, Yu. S. Stepanov, etc.), socio-and psycholinguistics (E. I. Goroshko, A. A. Zalevskaya, Yu. N. Karaulov, A. V. Kirilina, I. A. Sternin, E. F. Tarasov, N. V. Ufimtseva, R. M. Frumkina, I. I. Khaleeva, A. M. Kholod, etc.).

George Lakoff and Mark Johnson, in their work on conceptual metaphor, showed how abstract concepts are understood through more concrete images. Their work has become fundamental to understanding how concepts form and function in language and thought.

In linguoculturology, a concept “is, first of all, a verbalized cultural meaning, and it is “by default” a linguocultural concept (linguoconcept) - a semantic unit of the “language” of a culture, the expression plan of which is, in turn, represented by a two-sided linguistic sign, the linear extent of which, in principle, is not limited by anything.

I.A. Ivanova in her study gives the definition: “the Indo-European root *leubh-, combining two meanings “to get lost, go astray, come into disarray” and “to thirst for something” is reflected in the ancient noun - lyby, which was transformed under the influence of indirect cases in love and remains unchanged in words such as smile, u-smile (smile), u-smile. The study of the lexeme love from the point of view of its origin made it possible to establish that the verb to love is causative in its origin and form; it exactly corresponds to the ancient Indian lobhauati - “to arouse desire, make one love, make one fall in love.”

To understand the modern understanding of love in the Russian language, I.A. Ivanova emphasizes that: “in

the modern Russian language, the religious understanding of love has been lost, it has become a purely anthropocentric category. The linguistic consciousness of modern man appeals primarily to interpersonal relationships (love: 1) - a feeling of deep attachment to someone, something; 2) feeling of warm heartfelt inclination, attraction to a person of the opposite sex; 3) internal desire, attraction, inclination, attraction to something”.

In Arabic linguistics, the term “concept” has a specific meaning and is used to describe cognitive units that represent the basic elements of mental processes. Arab linguists, since the classical period, have made significant contributions to the development of the theory of concepts, especially through the study of semantics and syntax.

In the electronic Arabic-Arabic dictionary the meaning of the word:

- مَفْهُومٌ: (اسم) 1
- مَفْهُومٌ : اسم المفعول من فَهِمَ
- مَفْهُومٌ: (اسم) 2
- الجمع : مفاهيمٌ
- اسم مفعول من فَهِمَ
- المَفْهُومُ : معنى، فِكْرَةٌ عامة، مجموع الصفات والخصائص الموضحة لمعنى كَلِمِي
- مفهوم الشئىء: (الفلسفة والتصوُّف) شئىء يُفْهِمُ فقط من خلال العقل وليس بالحواس
- (مصطلحات): المفهوم 3
- (مَفَاهِيْمٌ 1. 1. plural, مَفْهُومٌ understood; understandable; understood; ~ غير misunderstood; 2) implied; ~ ان... one can understand that...; 2. pl. concept, concept; عن ~ العالم ~ worldview, worldview, worldview;
- The word المَفْهُوم has the meaning concept;
- تفاهم متبادل - mutual understanding;
- ~ توصل إلى تفاهم متبادل - to achieve ~;
- ~ حقق التفاهم المتبادل - to achieve ~;
- ~ based on - المتبادل
- ~ strengthen - دعم التفاهم المتبادل



In the large Arabic-Russian dictionary H.K. Baranov, the term “concept” is given as:

- 1.1 (مَفْهُومٌ) understood; understandable; understood; ~ incomprehensible; 2) implied; ... ان ~ ال it can be understood that...; it is clear that...; 2. pl. مفاهيمٌ concept, worldview, worldview, worldview.

V.M. Borisov in the large Russian-Arabic dictionary the term concept expresses: concept w. 1. 2 (main idea) (معانٍ pl. معنًى عَامٌّ).

In the Journal of the Humanities, Wahiba Larkash writes an article on the topic: “Accuracy of Terminology in Specialized Languages” explains the term “concept”: “الغويين من اللغويين: حازت قضية المعنى على اهتمام العديد من اللغويين: إن حاول كل منهم صياغة تعريف له؛ إذ يقول الجرجاني في التعريفات، إن المعاني هي الصورة الذهنية حيث إنه وضع بإزائها الألفاظ و الصور... الحاصلة في العقل، فمن حيث أنها تقصد باللفظ، سميت مفهوماً”

(The question of meaning has attracted the attention of many linguists, and each of them has tried to formulate a definition for it. Al-Jurjani says in his definitions that meanings “are a mental image because he has placed before it the words and images that arise in the mind, and because they are designated in words, they are called a concept...”)

المفهوم: المفهوم العلمي هو تصور لفكرة وقعت في الذهن، يعبر عنها بلفظ مطابق هو المصطلح. وفي حين يختلف المصطلح من لغة إلى أخرى، فإن المفهوم واحد لا يتغير لأنه تصور لفكرة تشير إلى شيء. و يسمح تحديد المفهوم بدقة من استبعاد الاشتراك في المعنى و يحدد للفظ الواحد معنى واحد.

(Concept: A scientific concept is the perception of an idea that has arisen in the mind, expressed by an appropriate word, a term. Although this term varies from one language to another, the concept is the same and does not change, since it is the concept of an idea that refers to something.)

(A precise definition of a concept allows one to exclude the general meaning and give one word a single meaning.)

تؤكد تعريفات حديثة للمصطلح على موقع المصطلح الواحد بين المصطلحات الأخرى داخل التخصص الواحد، إذ يشير، في إطار نظام متكامل، إلى تسمية حصرية لشيء، و يطابق دون غموض فكرة او مفهوماً (Modern definitions of a term emphasize the position of an individual term among other terms within the same discipline, since it refers within the framework of a holistic system to the exclusive designation of a thing and uniquely corresponds to an idea or concept.)

The term "concept" in the Arabic scientific tradition can be formulated as "مفهوم" (mafhum). This word literally translates as "notion" or "concept". Arab scholars often use the term in philosophy, linguistics, and other humanities to denote the meaning of abstract ideas or units of thought that summarize experience and knowledge about a subject. For example, in philosophy, “mafhum” is understood as a generalized idea of the essence or properties of an object. In linguistics, this concept can be used to indicate the meanings of words and expressions in a language.

In the book “Constructing Concepts”, Dr. Toha Jabir Al-Ulwanly defines a concept:

قضية "أسلمة المعرفة" تستهدف أول ماتستهدف إعادة تشكيل العقل المسلم، و بدايات الطريق الشاق لإعادة تشكيل العقل المسلم تتمثل بإعادة بناء مجموعة المفاهيم الأساسية التي يقوم عليها النسق المعرفي الإسلامي، و لتبيين الأهمية الخاصة لهذا العمل المعرفي الخطير و ضرورته لا بد من الوعي على المفاهيم السائدة و العمل على تحليلها و فهمها، و تفكيكها لمعرفة مكامن الإصابات و الانحرافات الفكرية و نواحي القوة و الضعف، و منافذ التغيير في التركيب الفكري الذي يعبر عنه المفهوم؛ ذلك لأن "المفهوم" يمثل خلاصة الأفكار و النظريات و الفلسفات المعرفية و احيانا نتائج خيرات و تجارب العمل فيه؛ في النسق المعرفي الذي يعود إليه و ينتمى إلى بنائه الفكري.

(The problem of "Islamization of knowledge" is primarily aimed at changing the Muslim consciousness, and the beginning of the difficult path to changing the Muslim consciousness is represented by the restructuring of the set of basic concepts on which the Islamic cognitive system is based in order to differentiate. The special significance of this dangerous



cognitive work and its necessity is necessary awareness of prevailing concepts and the work of analyzing, understanding and dissecting it, to find out the sources of intellectual defects and deviations, areas of strength and weakness, and areas of change in the intellectual structure that the concept expresses; ideas, theories, cognitive philosophy, and sometimes the results of good things and experience working on it In the cognitive system to which he belongs and belongs to his intellectual structure.)

He also adds: المفاهيم ليست ألفاظا كسائر الألفاظ، و ما هي مجرد أسماء أو كلمات يمكن أن تفهم و تفسر بمصادقاتها، أو بما يقرب في المعنى إليها، بل هي مستودعات كبرى للمعاني والدلالات كثيرا ماتتجاوز البناء اللفظي و تتخطى الجذر اللغوي لتعكس كوامن فلسفة الأمة، و دفائن تراكمات فكرها و معرفتها، و ما استبطنته ذاكرتها المعرفية، و كذلك فإن من العسير جدا أن يلم بمعاني المفاهيم من خلال قول شارح أو منطقي يرسم أو حدّ على الطريقة الأرسطية.

(Concepts are not words like all other words, but simply names or words that can be understood and interpreted by their synonyms or something close to them in meaning. Rather, they are the basic repositories of meanings and connotations that often come out beyond the speech structure and go beyond the linguistic root to reflect the basic principles of the philosophy of a nation and the treasures of the accumulation of its thoughts, and what is rooted in its cognitive memory. In the same way, it is very difficult to comprehend the meanings through explanatory or logical statements. drawing or definition in the Aristotelian manner.)

Dr. Sayf al-Din Abdul Fattah Ismail:

أهم هذه القواعد جميعا "المفاهيم عملية في صميم قضية الهوية، والمفاهيم كانعكاس للجوهر الحضاري ليست سوى منظومة فكرية يفترض فيها الانسجام والمفاهيم كمنظومة تتضمن عناصر مختلفة وحدات مفاهيمية متعددة ومتنوعة لا يمكن رؤيتها إلا كعناصر مترابطة مترابطة تؤثر يقينا على موقعها في البنية المعرفية وقيمتها في السياق الفكري وحجبتها في العملية الحضارية الممتدة، وسواء ترابنت المنظومة المفاهيمية كدرجات سلمية أو كحلقات دائرية متداخلة ، فإنها بحكم القاعدة التي تحكم النظام والمنظومة هي متفاعلة وربما تكون متكاملة متساندة . وهذه العلاقات بين

المفاهيم تفترض ألا ننظر للمفاهيم ككتلة صماء في عملية البناء وتتعامل معها على صعيد واحد وبنفس الطريقة من البناء بل يمكن في هذا السياق الإشارة إلى أكثر من مستوى لتناول المفهوم أو بنائه. (The most important of all these rules is the following: "Concepts are the process underlying the problem of identity, and concepts as a reflection of cultural essence are nothing more than an intellectual system in which harmony is assumed, and concepts as a system that includes into itself various elements and numerous and varied conceptual units, which can only be considered as hierarchical, accumulated elements, which, of course, influence their position in the cognitive structure and their value in the intellectual context. The system is arranged in the form of ladders or interlocking circular rings, it., by virtue of the rule governing the system and the system, are interactive and possibly integrated and mutually supportive. These relationships between concepts imply that we do not consider concepts as a solid block in the construction process and deal with them at the same level and at the same level. in the same way of construction. Rather, in this context one can refer to more than one. level of approach or concept construction.)

Dr. Salah Ismail:

و لكن ما الذي نعنيه بالمفهوم؟ إن المفهوم بمعناه المنطقي هو مجموعة الصفات و الخصائص التي تحدد الموضوعات التي ينطبق عليها اللفظ تحديدا يكفي لتمييزها عن الموضوعات الأخرى، فمفهوم "الإنسان" بالمعنى الأرسطي' مثلا، هو أنه حيوان ناطق و ماصدقاته هم أحمد و محمد و سائر أفراد الناس؛ و لكننا ننظر إلى المفهوم بنظرة أوسع من نظرة رجل المنطق له، لأن المفهوم يتألف أيضا من المعاني والمشاعر التي يستند عليها اللفظ في أذهان الناس عندما يسمعون أو يقرؤون، و لهذه النظرة الواسعة ميزة في رأينا و هي أنها تقسح المجال أمام القول بأن الغالبية العظمى من المفاهيم لا تقبل تعريفا جامعا مانعا بلغة المنطق، و إنما تتسم بمرونة مطلقة لا تحدها حدود و لا تقيدها قيود، فتتسع دلالتها أحيانا و تضيق أحيانا أخرى؛ و المفهوم في هذه الحالة يشبه البحر الواسع يجوز لكل جيل من البشر أن ينهل منه و يبحر فيه بقدر ما تسعفه طاقته دون أن يبلغ شواطئه؛ و على هذا النحو فإنني أعنى بالمفاهيم المعاني العقلية الكلية أو الأفكار العامة المجردة، و أبرز الأمثلة لها هي الحرية و العدالة و المساواة و الحق و الخير و الجمال.



(But what do we call a concept? A concept in its logical sense is a set of attributes and characteristics that define the subjects to which the word is applied specifically enough to distinguish them from other subjects. For example, the concept of "man" in the Aristotelian sense is that that he is a talking animal and his friends - Ahmed, Muhammad and the rest of the people; when they hear or read it, and this broad view has the advantage of Our opinion is that it opens the way to saying that the vast majority of concepts do not accept a comprehensive, restrictive definition in the language of logic, but are characterized by absolute flexibility, not limited by boundaries or constrained by restrictions, so its meaning expands and contracts. The concept in this case is like a vast sea from which each generation of people can draw and swim as much as they can without reaching its shores. Thus, by concepts I mean comprehensive mental meanings or abstract general ideas, the most prominent examples of which are freedom, justice, equality, truth, goodness and beauty.)

He also writes about analyzing the structure of the concept:

تتألف بنية اي مفهوم من مجموعه من العناصر المكونه له هذه العناصر لا تأتي بدرجة واحده من حيث البناء الاهميه، بل هناك عناصر اساسيه وعناصر اخرى مكمله لها وقد تشق منها احيانا؛ والعناصر الاساسيه تتمتع باسبقيه منطقيه في بنيه المفهوم، اذ انها لا تشق من غيرها وانما يمكن لغيرها ان يشق منها، وتشبه هذه العناصر الاساسيه من هذه الزوايه المصادرات او البديهيات في الأنساق الرياضيه و المنطقية، و تتمتع هذه العناصر بدرجة اكبر من التجريد اذا ما قورنت بغيرها من عناصر المفهوم.

(The structure of any concept consists of a group of elements that make it up. These elements do not have the same degree of structural significance. Rather, there are basic elements and other elements that complement them and can sometimes be derived from them; basic elements have logical priority in the structure of the concept because they are not separate from others, and others may be different from them. From this point of view, these basic elements resemble

boundaries or axioms in mathematical and logical systems, and these elements have a greater degree of abstraction compared to other elements of the concept.)

A concept is an abstract formation that replaces for us an indefinite set of objects of the same type in the process of thinking. It represents a stable semantic unit that guides the thought of a speaker of a given language, influencing their choice and opening up new possibilities of language and speech. A concept is also the basic unit of a person's mental code, which has an ordered internal structure that reflects the results of cognitive activity of the individual and society, containing extensive information about an object or phenomenon, as well as the interpretation of this information by public consciousness and society's attitude towards this phenomenon or object. According to the point of view of S.A. Askoldov, a concept can be defined as a mental formation that replaces an indefinite set of objects of the same type in the process of thinking .

In conclusion, the following conclusions can be drawn:

- The terms "concept" and "notion" are not synonymous.
- The term "concept" is most often used in the context of logic and philosophy.
- The concept is an element of collective consciousness, aimed at the highest spiritual values, having its own linguistic expression and reflecting ethnocultural characteristics.

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