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ABSTRACT

of the dissertation for the degree of
Doctor of Philosophy

**“GOOD” AND “EVIL” SEMANTIC FIELDS IN MODERN
AZERBAIJANI LANGUAGE**

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GENERAL CHARACTERISTICS OF THE RESEARCH

Relevance and development of the topic. Modern stage of linguistics brings the human factor to the fore. In most cases it calls the anthropocentric paradigm. According to some, the anthropocentric paradigm is formed precisely as a denial of structuralism. If structuralism is looking for a serious construction in language and assumed that a rigid structure could reveal all the mysteries of language, the anthropocentric paradigm accepted as an axiom that language depended entirely on the human factor.

Although many problems of modern linguistics seem simple and solved at first glance, in fact it remains a problem. The reason for this is to be found in the complexity of the object being studied. That is, the multiplicity and contradictions of the definitions are not due to the inaccuracy of the researchers, due to the fact that the language material studied does not come to a single dimension, in general, the history of linguistics shows that, despite the logical sequence of any theory, it can exist only in the form of a scheme, and the homeland is also a living language material. That each theory forms specific names as semantic space, these names form a system and manifest themselves as specific concepts of that semantic space. Such a system of names-concepts can give the impression of a set of foreign names from the point of view of the national language, and this is better. That is, not every word used in a language is a fact of language, in general, the factor that distinguishes language facts from speech facts is often inaccurate. Experience has shown that the distinction between language and speech is usually not based on objective factors. Thus, it is assumed that the word is used a lot or in different styles. At the same time, it should be noted that in the speech of bilingual people, in the homeland, a large number of foreign words are used, which are observed only in one or another social and linguistic context.

Lexical-semantic groups that make up a conceptual system are either heterogeneous or monogenic in origin at different stages of language development. For example, during the existence of a single

Arab-Muslim cultural environment, such conceptual systems were of Arabic origin in all Muslim microcultures and languages. In the era of natural globalization, many Muslim-Eastern peoples have a tradition the process of Europeanization in language begins with the conscious renunciation of conceptual systems of Arabic origin. In some countries, this process takes place consciously and voluntarily, while in others it is accompanied by some degree of violence. For example, the first case manifests itself in Turkey, the second in Azerbaijan. The existence of these two tendencies in the history of Azerbaijani culture and language has become very prominent. Formed in the traditional Arab-Muslim cultural context, the use of force in Azerbaijani science in the early 19th century influenced its development in a foreign cultural environment. This historical reality creates a special situation in the language. The national language can preserve its nationality, but the literary language is strongly influenced by foreigners. It is clear that literary language also retains its national roots, but the semantic system is being transformed very intensively. As a result, the semantic system as a whole and individual microsystem are updated both paradigmatically and syntagmatically. According to linguists, in the 20th century, the science of language has reached such a new level that it has moved away from the humanities to the more accurate sciences than in the past. The factor that brings linguistics closer to the accurate sciences continues mainly with the seriousness and depth of its methodology. As in the exact sciences, linguistics begins to believe only in the facts that are available, and usually avoids abstract and unrealistic considerations that show the weakness of the humanities. Linguistics is enriched by mathematical methods and is often limited to the calculation of facts. Fact does not mean only sound or words, even the smallest structural features are calculated, and only the results obtained on this basis are considered convincing.

The lexical system of the modern Azerbaijani language has been involved in research in recent years from a cognitive point of view. It is impossible to come across extensive linguistic works on this subject in the Azerbaijani language. Concepts representing

national thinking are demonstrated in natural languages, primarily at the lexical-semantic level. So, the concepts can be studied in two ways. The first important direction is to follow the expansion of concepts according to the main sign. That is, each basic lexical sign creates a certain semantic field in the language, which covers the branching of the basic lexeme along the paradigmatic and syntagmatic lines. Research in the second direction focuses on analyzing the semantic structures of words presented in that semantic field and revealing the cognitive features of the relevant events. “... *the semantic field helps to determine the semantic features of different languages, the developmental trends of the semantic structure of the language.*”¹

From the earliest days of human history, the world has always been divided into two parts. According to national thinking, some events are positive and others are negative. This is reflected in the Avesta, the sacred book of Zoroastrianism. “*The basic premise of Zoroastrianism was that there are two forces in the world that are constantly at war with each other. In Christianity, Christ is the Antichrist, while in Islam it is manifested in a more pure and divine form in the form of God and the Devil. The struggle between the forces of good and evil is the unifying factor of all three religions. One of them is good - Hormazd (Ahuramazda), and the other is evil - Ahriman (Agromania).*”²

As we have seen, the notions of good and evil in the world constitute the most ancient cognitive knowledge. These cognitive models are studied for the first time in this dissertation on the basis of the material of the Azerbaijani language, and the work shows the semantic field of the lexemes of good and evil and their place and role in the language landscape of the world. I would like to bring to your attention that the semantic field of good and evil is being studied for the first time in Azerbaijani linguistics.

¹ Adilov M.I. Imitative words in Azerbaijani language / M.I. Adilov. – Baki: AUL, 1979. – p.96 .

² Zərdüştlük / 17 fevral 2021

URL: <https://az.wikipedia.org/wiki/Z%C9%99rd%C3%BC%C5%9Ftilik>

The degree of development of the research actually covers works related to semantics within the framework of two paradigms of linguistics. Both works on system-structural linguistics and researches in the field of cognitive linguistics are of great importance here. System-structural linguistics means, first of all, the tradition and experience of lexical analysis in the semantic field. Classical tradition V. Von Humboldt, Y.L. Weissenberg, Q.Q. Shpet, Q.S. Tshur, A.J. It is based on a theory developed by Greimas, A. Vejbitska and other scientists. The tradition of cognitive analysis is primarily C. Lakoff and it is connected with the concept of conceptual metaphor created by M. Johnson. However, long before these two American scientists, the Russian philosopher S.A. Askoldov's "concept" theory gives a completely new direction to philological research. The analysis of lexical units in the tradition of system-structural linguistics envisages two directions. The semantic direction is from sign to meaning and is related to systematization within lexical-semantic groups. However, onomasiological research is the basis of systematization. The cognitive approach, in turn, follows the expression of the uniqueness of national culture. As a result of cognitive analysis, differences in national thinking in the field of the same concepts are identified. In Azerbaijani linguistics, this tradition originates in modern times and F. Veysalli, A. Mammadov, E. Piriyeu, A. Abdullayev was involved in the study. In addition, in various articles and conference proceedings, we come across theoretical issues of cognitive linguistics and cognitive analysis.

Object and subject of research. The object of research is the lexical system of the modern Azerbaijani language. The subject of the research is the verbalization of the concepts of "good" and "evil" in the modern Azerbaijani language and the study of the semantic fields created by the lexemes of good and evil.

Aim and tasks of research. are to study the distributions of good and evil lexemes and to identify the cognitive traits that form the basis of the relevant configurations.

1. As a result of the analysis of the theoretical literature, the theoretical principles of the research have been identified;

2. On the basis of available lexicographic sources, words related to the system created by the lexemes of good and evil have been collected;

3. The lexemes of good and evil have been studied in the form of a system, ie within the semantic field;

4. The results are summarized in the form of a thesis.

Research methods. Both general and purely linguistic methods were used in the dissertation. General scientific methods were mainly used in analysis, induction and synthesis. Descriptive and comparative methods were used throughout the study. Linguistic methods used mainly component-sem, coverage and distributive methods.

Basic hypotheses for defence:

1. Lexical systems of world languages are built in accordance with the worldview, which structurally defines the thinking of the people;

2. The lexical system of world languages, including the Azerbaijani language, is divided into semantic areas;

3. Semantic fields serve to verbalize relevant concepts;

4. The lexical system reflects the worldview and allows binary division in this regard. The binary division allows the lexical system to be divided into two parts: events that are perceived by human psychology and thus characterized as positive, and events that are not perceived as negative; the first is called good in the most abstract, the second is called evil;

5. Both groups of lexical units have important cognitive properties and form the basis of folk thinking;

6. Both concepts and relevant semantic areas reflect the patterns of cognition of the ethnic thinking of the Azerbaijani people, the perception of the world, which have both historical, cultural and biological significance;

7. Both concepts are of fundamental importance for life, so the relevant lexemes also apply to national phraseology and paremiology.

Scientific novelty of the research. It is connected with the study of the most important field of the lexical system of the modern Azerbaijani language from the cognitive point of view. The world that man knows is binaryly divided into two parts in the mass consciousness. Some of the events are positive, the second - negative. The notions of good and evil in the world constitute the oldest cognitive knowledge. These cognitive models are studied for the first time on the basis of the Azerbaijani language material.

Theoretical and practical significance of the research is directly related to its theoretical part and the established theoretical principles. In addition, the results of the study are presented at the level of theoretical postulates, which have direct theoretical significance. The practical significance of the research is related to the ability to use its materials and results. The dissertation can be used in the preparation of general and special courses prepared in the universities of the Republic. In addition, the research materials can be used in dictionaries of the Azerbaijani language.

Approbation and application of the research. The topic of the dissertation was approved by the Scientific Council of Sumgayit State University (25.01.2012, Pr. 06), as well as by the Scientific Council on Philological Problems under the Republican Council for Coordination of Scientific Research (May 22, 2014, protocol №03). Articles on the subject have been published in Azerbaijan and abroad, and reports have been made at international and national scientific conferences. 9 articles and theses related to the research were published.

The name of the organization where the dissertation has been accomplished. The work was carried out at the department of “Azerbaijani language and its teaching methods” of Sumgayit State University.

The name of the organization where the dissertation has been accomplished. The dissertation consists of an introduction,

three chapters, a conclusion and a list of references. The total volume of the abstract is 44999 characters.

THE BASIC CONTENT OF THE WORK

In the **Introduction** part of the dissertation the relevance and degree of development of the topic, the goals and objectives of the research, research methods, the main provisions, scientific novelty of the research, the theoretical and practical significance of the research, the name of the dissertation and the name of the dissertation.

The first chapter is “**Modern linguistics. Principles and methods**”. The chapter consists of two sub-chapters. The first half of the first chapter is called “**General Issues**”. Here the theoretical provisions of modern linguistics are analyzed. It is argued that the requirement to distinguish structural linguistics from cognitive linguistics cannot be considered expedient when it comes to theoretical linguistics. The latest approach in world linguistics is known as cognitive linguistics. In linguistics, cognitivism is often seen as the opposite of structuralism. In other words, structural linguistics saw its main goal in defining a single universal semiotic structure that encompassed natural languages, and in this regard was not interested in the reflection of national thinking reflected in languages. On the contrary, cognitive linguistics considers natural languages to be the only real space in which ethnic cognition is demonstrated. According to cognitive linguistics, natural languages are the main means of coding and preserving ethnic knowledge and practice. In this regard, there is a tendency to approach structural linguistics with a kind of irony. In fact, the achievements of structural linguistics can be successfully used at the present stage. This theoretical part of the dissertation emphasizes the idea that it is methodologically incorrect to equate the system-structural paradigm created by F. de Saussure with subsequent structuralism. The opportunities opened by the system-structural paradigm in the history of linguistics have not lost their significance today. For example, one of the most frequently used research methods in modern times is the analysis of lexical-semantic foundations of languages in semantic

areas. This research methodology is usually explained by the theoretical principles of neohumboldtists. However, research in the field of semantics is based on purely system-structural principles.³ At the heart of neo-Humboldtism is the idea that semantic fields with the same content do not overlap in different languages. For example, according to Y.L. Weischerber, differences in semantic areas are directly motivated by popular thinking and ethnic worldviews. This concept is reflected in Weischerber's famous monograph *“Mother Tongue and the Formation of the Spirit”*.⁴ The dissertation shows that the theory of semantic fields is a concept that combines system-structural linguistics and cognitive linguistics.

The second half of the first chapter is called **“Cognitive Linguistics”**. It discusses the basic principles of modern cognitive linguistics. As noted, cognitive linguistics or cognitive approach in linguistics reveals and explains the means reflected in natural languages and demonstrating the individuality and uniqueness of ethnic thinking. In general, language, as a semiotic system, is the only link between man and culture, between man (mass, people) and the environment. Knowledge of the world is encoded in language, encrypted with special symbols and preserved. According to researchers, cognitivism appears in the form of mentality as a denial of behaviorism.⁵ If behaviorism denied cognition in its solid forms, mentalism, in its denial of this denial, focused cognition on human activity and human behavior. Behaviorism explained human behavior directly and only by the stimuli and impulses provided by the environment. Mentalism sought to prove that man has the ability to move freely, and that this ability is related to cognition. According to behaviorism, everyone responds to the same stimuli. The mental phenomenon in mass consciousness can only be presented in the form of semiotic reality in natural language. In this regard, the

³Щур Г.С. Теория поля в лингвистике. М.: Либроком, 2009..

⁴ Вайсгурбер Й.Л. Родной язык и формирование духа. М.: Либроком, 2009.

⁵ Кубрякова Е.С., Демьянков В.З., Панкрац Ю.Г., Лузина Л.Г. Краткий словарь когнитивных терминов. М.: МГУ им. М. В. Ломоносова, –1996.

–с.47.

cognitive paradigm creates one of its most important terms - the linguistic landscape of the world.⁶ This section of the dissertation analyzes other concepts and terms that make up the scientific apparatus of cognitive linguistics. It is shown that among these concepts, the term concept has a special character and burden. The modern meaning of this term and concept is directly related to S.A. Askoldov's "word" theory.⁷ Concepts are systemic ideas that exist in the minds of the masses about events. The reflection of these mental beings in language varies from language to language. The differences are due to specific cognitive characteristics. Therefore, conceptual analysis should focus on the identification of cognitive features in language tools.

The second chapter of the dissertation is called **“Verbalization of the concept of good in the Azerbaijani language”**. The chapter consists of two sub-chapters. The first half of the chapter is entitled **“The semantic field created by the lexeme of good in the modern Azerbaijani language”**. It is noted that the lexeme of goodness is extremely important in the Azerbaijani language, both in terms of domestic thinking and philosophical thinking. It can be said that the concept of “good” and, accordingly, the word “good” occupy one of the central positions in the mass thinking of the Azerbaijani people. Due to its place and importance in popular thought, only important lexemes such as life and death and the concepts behind them can be compared. The concept of “good” does not necessarily stand in the way of thinking in Azerbaijan. Like many important concepts, the concept of “good”, in turn, creates a single correlation and enters the binary opposition. In the minds of the people, “good” is always understood together with “evil”. This opposition and natural unity have been expressed in the vernacular since ancient times. For

⁶ Стариченко В.Д. Большой лингвистический словарь. Ростов-на-Дону: Феникс, –2008. –с. 722.

⁷ Аскольдов С.А. Концепт и слово // Русская речь. Новая серия. II. Ленинград: ACADEMIA, –1928. –с. 28-44.

example, good and evil are brothers ⁸ proverb is perhaps one of the busiest parems. The explanatory dictionary of the Azerbaijani language (EDAL) states that the lexeme of good is of Arabic origin.⁹ Most words of Arabic origin came to the Azerbaijani language from the Qur'an. It can be assumed that the sacred context determines the content of the words. If this is the case, then most of the Arabic acquisitions must have deep philosophical and spiritual meanings. Interestingly, in EDAL, the word good has only two meanings, and none of them has a deep philosophical or religious meaning. The main nominative meaning of the lexeme is “*benefit, profit*”¹⁰ is defined as. The meaning is quite specific and is based on “good”, “growth”, “acquisition” and so on. it forms seems like this. That is, the philosophical meaning of the word “good” is not heard here. For example, the ancient Azerbaijanis understood this concept more deeply and quite abstractly in the context of fire-worship. The second meaning of the lexeme is explained in EDAL as “goodness, good work”. For example, there is a semantic and logical difference between “goodness” and “good work”. In the meantime, the meaning of the lexeme is not clear and cannot be taken out of context. That is, the lexeme does not specify the meaning as invariant. The connection with context and speech (action and situation) concretizes the meaning and, in fact, reveals the meaning. For example, “good work” is necessarily associated with morality, and thus with philosophical goodness. Goodness manifests itself only in a specific situation. That is, goodness may not be a good thing at all. He who helps a bad person in a bad deed does good to him, but it is difficult to call this good a good deed. The concept of “goodness” is generally only relative. In contrast, the concept of “good work” is absolute and has a deep philosophical meaning. For example, not helping a bad

⁸ Həmidov İ.H., Axundov B., Həmidova L. Azərbaycanca-Rusca, Rusca-Azərbaycanca atalar sözləri və zərbi-məsəllər lüğəti. –Bakı: Təhsil, 2009, – s.192.

⁹ Azərbaycan dilinin izahlı lüğəti [4 cilddə] / – Bakı: Şərq-Qərb, – c.II, – 2006. – s.434.

¹⁰ Oradan.

person, going against him means doing him harm, but this concrete evil is actually a good thing. These concepts must be distinguished. To do this, dictionaries must provide real definitions to explain the semantic structures of lexical units, otherwise the meaning of one word is artificially connected with the meanings of other words.

After the first meaning of the word good, 8 fixed word combinations are displayed, only one after the second meaning. After both meanings, 8 phraseological units are shown at the end of the dictionary article. Thus, EDAL distinguishes between practically fixed word combinations and phraseological units. In fact, the theoretical distinction between fixed word combinations and phraseological units generally demonstrates the diversity of stability in the sign system. It should be noted that the components of fixed word combinations do not lose their connection with their original denotations. The components of a phraseological unit are related only to etymologically relevant lexical units. A phraseological unit is not actually a combination of words, and its stability is a systemic feature of global phraseological meaning. However, in terms of the semantic field created by the lexeme of good, the structural-semantic features of all these expressions are relevant. For example, after the first meaning, *to do good (to come), to do good, to see good, not to bring good, to give good, not to stay good, not to do good, to seek one's own good.*¹¹ In all these expressions, the word good retains its meaning. It may seem that these are ordinary free expressions. The example given in the first sense also confirms this. For example, in the example given after the main nominative meaning of the word good and before the fixed word combinations, the meaning of one of the fixed combinations is shown: *What would you do to farmers, Divine? (M.A. Sabir). Fathers and grandfathers planted, sweated and cultivated, we see the benefits. (Mir Jalal).*¹² It is quite clear from these examples that the main nominative meaning of the lexeme of good is manifested in the expression of seeing good. In

¹¹ Azərbaycan dilinin izahlı lüğəti [4 cilddə] / – Bakı: Şərq-Qərb, – c.II, – 2006. –s. 434.

¹² Oradan.

fact, we see a repetition of coverage here. All fixed word combinations given after the main nominative meaning serve the realization of the same meaning. Words that form a single configuration with the word good are included in the distribution of this word. As can be seen, distribution is made up of the words hit, come, do, see, not bring, give, stay, not, watch. If we apply them only to fixed compounds, it can be considered that there are other connections, and these connections create free word combinations with the lexeme of good. In fact, there is no such additional distribution. The stable word combinations shown by EDAL constitute the real distribution of the lexeme of good. That is why in many cases it is extremely difficult to distinguish between free and fixed word combinations in a language. It should be noted that the phrases we call free are also based on stable relationships. That is, the logical connections that exist between objects and events give rise to free word combinations. Of course, if any free word combination is permanently restored in the speech of native speakers, then those structural-semantic configurations are not completely free. Interestingly, justice uses the expressions “*to benefit*”¹³ when explaining the meaning of the fixed word to give good. That is, only the word good is replaced by synonyms, and the scope remains unchanged. This, in turn, indicates freedom of expression. Both components of the expression do not lose touch with their main and primary denotations. Both express their basic nominative meanings within the specified syntax.

The second meaning, as mentioned above, is generally given by the very abstract meaning of “goodness”. In fact, there is no definition that explains the meaning, and there is no illustrative material that explains the meaning. A fixed word combination is displayed. The square sign is followed by the word to do good, and the meaning is defined as “to do good”. These two meanings of the lexeme of good develop in a concrete abstract. As mentioned above,

¹³ Azərbaycan dilinin izahlı lüğəti [4 cilddə] / –Bakı: Şərq-Qərb, – c.II, – 2006. – s.434.

the expressions “goodness” and “good work” in the second sense are not the same. “Good” can actually be “bad” depending on the situation. As for the meaning of “good work”, this concept is always understood in terms of real good, that is, in the philosophical sense (as opposed to evil). Therefore, the expression to do good is also unambiguous. EDAL also gives the phraseological units formed by the lexeme of good in the analyzed article. Here, too, it is difficult to express an unequivocal opinion. In the meantime, these phraseological units do not always have phraseological semantics. For example, this section of the dictionary article shows the expression of wonder. This is an ordinary kind word, a wish and a congratulation. In fact, this expression is a variant of the fixed word combination to see the blessing given after the first meaning. Of course, if we connect the expression of seeing good only with material gain, we should understand the expression of wondering differently. Because it is not just about material gain. But seeing good is not just about material gain. Thus, the concept of “good” is widely realized in the Azerbaijani language, but in public thinking it is understood mainly in two directions. One of them is related to the semantics of “income”, the second is related to the “marriage” and “marriage” ceremonies. When Azerbaijanis say good deeds, they often mean marriage.

In this section of the dissertation, the semantic field of the lexeme of blessing includes blessings, abundance, fruitfulness, abundance, benefit, growth, wedding, engagement, life, life, and so on. lexemes are analyzed. The analysis shows that within the semantic field, lexemes are connected with each other in a chain. Integral sems connect them, but each has a differential sem or sem. Thus, the semantic field becomes a system of meanings related to a single content. In addition to the relationships within the paradigm, members of the semantic field have a private distribution, which in turn diversifies the semantic field created by the lexeme of good. Finally, each word included in the system has its own derivative paradigm, and these paradigms indicate the formation of relevant concepts in national thinking.

The second half of the second chapter is called “**Cognitive traits that present the concept of good**”. It is noted that when addressing the cognitive features that introduce a particular concept, language units should be involved in the research in the first place. Each language unit related to the concept is formed around a certain cognitive trait. Cognitive sign is a sign that remains in the memory of the people, an element that introduces the concept. For example, one of the most active lexemes in the Azerbaijani language is the word blessing.¹⁴ This word is appropriately in fact structurally- semantically equivalent to a word combination. Structurally, a phrase consists of two independent lexemes, and is structurally complex. From the semantic point of view, it presents two completely independent sememes, each of which has its own definition. If we have to correct the structural transformation of the appositive, the phrase blessing is obtained. Prayer, as an Arabic word, means to ask God. In the Azerbaijani language, blessing is often used in the sense of “good wishes”, for example, to bless young people, that is, to wish young people a good day and success. Cognitive analysis shows that the concept of “good” in the minds of Azerbaijanis is associated with the concept of “prayer”. At the same time, in the minds of people, this person is an old person, a parent, a grandfather, a grandmother or a saint, a seyid, a sheikh, a pir, and so on. should be. When they ask God to bless the young, God does not listen to them. This frame or scenario is the standard that characterizes mass consciousness. Thus, the concept of “good” Perhaps one of the most verbal words in the Azerbaijani language is the word prayer, and the concept of “prayer, appeal to God”. It would be appropriate to mention here a parable connected with the name of God: Action from you, blessing from me. Here is the lexeme of blessing, which replaces the word blessing. This expression is also very active and characterizes the mentality of Azerbaijan. Blessings are also associated with God's name, and only God gives goodness and blessings. But man must work and ask God

¹⁴ Azərbaycan dilinin izahlı lüğəti [4 cildə] / – Bakı: Şərq-Qərb, – c.II, – 2006. – s.435.

for help and blessings. Thus, the main cognitive feature associated with the concept of “good” is “prayer”.

This section of the dissertation analyzes a number of statements related to the concept of “good”. It is determined that the cognitive features presenting this concept in the Azerbaijani language are realized in two directions. One of the cognitive signs is that goodness is directly related to God's destiny. But at the same time, in the minds of the people, goodness and prosperity are associated with human labor. This shows the wisdom of ethnic thinking.

The third chapter of the dissertation is called **“Verbalization of the concept of evil in the Azerbaijani language”**. The chapter consists of two sub-chapters. The first half of the third chapter is called **“The semantic field created by the evil lexeme in the modern Azerbaijani language”**. It is noted here that evil, in general, plays an important role in the binary perception of the world and is primarily related to nature and its empirical perception. If the influence of the sun during the day, in the morning, involuntarily gives a person peace, the fall of darkness causes him anxiety. There is no doubt that there are physical, physiological and cognitive causes for these feelings. At least in the dark, a person's eyesight deteriorates. The existence of evil and good in the world encompasses the entire content of the Qur'an. But at the same time, there are special surahs in the Qur'an dedicated to evil, and the most important of them is Surat al-Falaq. Here it is possible to see the explicit image of evil, its basic parameters and formulas for protection against it are defined. Surat al-Falaq of the Qur'an is the 113th surah of the Book and it reads in the Azerbaijani language: *“Bismillahir-rahmanir-rahim! 1. Say: I seek refuge in the Lord of the Daybreak; 2. From the evil of what He has created (humans, jinns, wild animals); 3. From the evil of the night when it is shrouded in darkness, or from the evil of the women who blow on the knots; 4. From the evil of the*

women who blow on the knots; 5. And from the evil of the envious when he is envious!”¹⁵

EDAL gives the evil lexeme 3 meanings. The first is: “*Evil, wickedness, mortality, wickedness*”.¹⁶ It seems that all these words together cannot explain the semantic structure of such an evil lexeme. This is also true, because, as we have seen, there is no definition in a dictionary article. In fact, relative synonyms are given here. Given that each word has an independent lexical meaning, we understand that synonyms do not replace the definition and do not reveal the specificity of the lexeme. On the other hand, the synonyms of the word evil draw the meaning to its side, and the reader equates its meaning with these words. In any case, the philosophical burden of this lexeme is not described in the article. At the very least, that burden should be interpreted as “the opposite of good, the absence of good”. In any case, the philosophical meaning of the Qur'an is given here, albeit in a relative way, and it can be imagined. Thus, “evil, wickedness, mortality, evil deeds” is given as the first meaning of the evil lexeme. It can be assumed that this meaning is the main nominative meaning of the lexeme, ie other meanings in the semantic structure are based on this semantics and are derived from it. The second meaning of the lexeme is “*slander, defamation, strife, intrigue; error, error-child*” is interpreted as.¹⁷ Compared to the first, this second meaning is specific from the general to the specific. That is, if the first meaning is “evil”, then “slander” is evil. Here we need to pay attention to one point. There are countless evils in life. Where there is no good, there is always evil. Both the word and the concept have a very general and vague, abstract meaning. Language, on the other hand, reflects events that manifest as evil for a particular people. Otherwise, all evils must be described. This is not possible and there is no need for it. Therefore, the main nominative meaning

¹⁵ Əl-Quranul-Kərim. Ərəb dilindən tərcümə edənlər: Z.M. Bünyadov, V.M. Məmmədəliyev. Bakı: –2005, 586-587 – s.

¹⁶ Azərbaycan dilinin izahlı lüğəti [4 cilddə] / - Bakı: Şərq-Qərb, – c.IV, – 2006. – s.211.

¹⁷ Oradan.

is general. What is bad for the people in the standard way finds expression in the language. Thus, the Azerbaijani mentality sees evil first and foremost in slander. EDAL explains the third meaning of the word evil as an adjective, that is, if the first and second meanings are nouns, the third meaning is connected with another part of speech. We read in the article: "*Slanderer, slanderer, instigator, intriguer, wrongdoer. He is an evil man, stay away from him*".¹⁸ Thus, the word evil is realized in the modern Azerbaijani language in two semantics, the first of which is abstract and general, and the second - concrete. EDAL also gives the phraseological units formed by the word evil: to mix (unite) evil, to remove evil from the head, it is not good for good. Given the global nature of the concept of "evil", we see that very few phraseological combinations are shown here, and this is due to the non-specificity of the meaning. In the opposition of good and evil, evil finds a formal expression. In fact, good and evil means "life", because there is nothing in life but these two global events. In the phraseological unit of evil mixing, the meaning of the evil component takes on a completely different meaning. Here we are talking about time, evening and darkness, that is, the etymological meaning of the Qur'an is relevant.

When it is dealt with the semantic sphere created by the lexem of "evil" the derivatology paradigm created by that in the Azerbaijani language should certainly be studied. Essentially, here it is not possible to controvert the derivatology expansion, only a few words are included into the same paradigm. Here, due to EDAL the words are existed below: evil, calumny, slander, aspersion, insinuation. The analysis of these words within the paradigm enables to see the development environment and its boundaries of the conception "evil" in the Azerbaijan language. The concept is preserved at the level of a few so-called etymological images. This, in turn, indicates the degree of interference of the concept of "evil" in the semantic system of the Azerbaijani language. For example, the lexemes of shame and

¹⁸ Azərbaycan dilinin izahlı lüğəti [4 cildə] / - Bakı: Şərq-Qərb, – c.IV, – 2006. – s.211.

disgrace are particularly noteworthy in this regard. These lexemes have a bright internal form, their meanings are quite transparent. EDAL defines the meaning of the lexeme in shame as follows: “*Shame, shame // Shame, black face.*”¹⁹ There is a deep presupposition behind the word, and this information reveals the subtleties of the people's thinking. Interestingly, while the word evil itself is of Arabic origin, the lexeme of shame reflects only the living spoken language of the Azerbaijani-Turkish people and the color of this language. The image that forms the basis of meaning can be explained in this way. The embarrassment and blushing of a person or an individual is as if he has confessed that he has done something wrong. To be ashamed is to admit one's bad deeds. That is, shame has its place in the minds of the people. It should be noted that EDAL also gives the lexeme of shame: “*honor, shame, embarrassment*”.²⁰ In fairness, the word shame may also be associated with the lexeme of shame. The etymological connection of shame with shame is a separate issue. Thus, it is clear that the concept of “evil” in the minds of the Azerbaijani people is directly related to “slander”, which is confirmed by derivatives. For example, slander - slander, slander - slander about someone. The meaning of the word slander is interpreted by a definition in EDAL, and this definition, in our opinion, is extremely accurate. Here we read: “*Do not attribute anything to someone unjustly in order to tarnish it; slander, evil*”.²¹ Here the three semantic numbers are correctly stated, which form the semantic structure of the word. These are the words “stain”, “wrong”, “bad thing”. The syntax of the slanderous lexeme takes place in three configurations: *slander*.²²

In this section of the dissertation, the semantic field created by the evil lexeme is analyzed as a system, and each lexical and phraseological unit that makes up the field is studied separately in

¹⁹ Azərbaycan dilinin izahlı lüğəti [4 cilddə] / –Bakı: Şərq-Qərb, – c.IV, – 2006. –s.211-216.

²⁰ Oradan.

²¹ Oradan.

²² Oradan.

terms of both semantic structure and valence. It is shown that in the minds of the people, “evil” is primarily associated with “slander”.

The second half of the third chapter is called “**Cognitive traits that present the concept of evil**”. Here again, it is noted that each language unit is based on some cognitive feature of the analyzed concept. In this context, paremiological units are of special importance. Undoubtedly, the role of paremiological units in the interpretation of the concept is related to their semantic and grammatical structures. Having a logical structure of judgment, they are formed as a form of confirmation of a certain knowledge about life. This section of the dissertation analyzes a number of proverbs corrected with the participation of evil lexemes. One of the most used proverbs in the Azerbaijani language is *paremiya*, *if you say evil, you will not benefit*.²³ This expression has an extremely deep cognitive experience, showing both the intellect and knowledge of the people, as well as the agility of the people's psyche. The deep philosophical and logical capacity of the utterance is the dialectical unity of good and evil. The cognitive model shows the vigilance of the people's thinking. The actual thesis can be defined as follows: “Be vigilant in any situation, do not forget the evil that is possible even in the most comfortable and happy days, and take action, know your work in advance” and so on. As in most parems, two plans are relevant here, that is, along with paremiological semantics, a literal plan must be taken into account, and the etymological meaning does not lose its significance. So, if you do not say evil, the expression “no good” is often understood literally. It is understood as a kind of “eye-rolling” formula. In fact, as noted, this expression has extremely rich shades of meaning.

Evil, which expresses a similar and *even somewhat mystical content, is always a paremia of good*.²⁴ Mystical content is perceived as “the eye of destiny”. It is as if fate does not want a

²³ Azərbaycan dilinin izahlı lüğəti [4 cilddə] / –Bakı: Şərq-Qərb, – c.IV, – 2006. –s.211-216.

²⁴ Həmidov İ.H., Axundov B., Həmidova L. Azərbaycanca-rusca, rusca-azərbaycanca atalar sözləri və zərbi-məsəllər lüğəti. Bakı: Təhsil, 2009, - s.319.

person's work to always be good, "he may be surprised, he may not be surprised". On the other hand, one of the common standards is related to the concept of "man's own eyes are on himself". That is why many people do not talk about their success, as if they are hiding from themselves and want to forget. Azerbaijanis are afraid that success will become a topic of conversation. In fact, this cognitive sign leads to the position of life, constitutes the philosophy of life.

Let God preserve you from evil-devil, insidiousness, aspersion. This phrase is one of the unique paremias. Inherently, nowadays, it is baffling to occur that. Here not a proverb but a semantic of proverbial-phrase exists and from the functional point of view the phrase of "Let God preserve you from evil-devil, insidiousness, aspersion."²⁵ is equating to a whoop. Here as implicit form scream, roar, shout are being apprehended. From the cognitive point of view the meaning is expounded completely from the explicit point of view. Folk thinking, historical experience, intellectual and emotional reflection are juxtaposing the lexical units in this phrase from the point of conceptual view and are ticking off in the single semantic and conceptual paradigm. Mass consciousness of Azerbaijani people and cognition acquiring historically counsels to protect from woman, slander and aspersion. These meanings and skills are expressed from the explicit and discursive point of view and because of this a sentence does not consider an interpretation. Simultaneously, a meaning of the paremi is not ordinary. A phrase of "Let God preserve you" which means request, wish, hope and the conception of "God" demonstrate one of the decisive stereotypes of the mentality of Azerbaijan.

This belief is deeply ingrained in the mass consciousness as a psychological standard. This standard manifests itself in the saying that God forbid evil, deceit, and slander. That is, man prays to God to protect him from evil. Another cognitive trait is related to the

²⁵ Həmidov İ.H., Axundov B., Həmidova L. Azərbaycanca-rusca, rusca-azərbaycanca atalar sözləri və zərbi-məsəllər lüğəti. Bakı: Təhsil, 2009, - s.319.

knowledge that “man himself cannot and cannot protect himself from them”. On the other hand, the existence of such a statement is a signal. It makes people aware and calls them to be protected from these evil events. In any case, the main function of paremia is to translate the experience of the people. That is, from us (fathers). These two points coincide dialectically. Salvation is from God - this is the main thesis. But be alert, and do what is right. These cognitive traits have a high frequency of processing in the Azerbaijani language. The action of You, who possesses, is also presented in the expression of blessing from Me. What is said in Surat al-Falaq of the Holy Quran has become a psychological standard in the minds of Muslims “Movement of yours, abundance of mine.” possessing the frequency of high processing. Sayings in the surah of “Falaq” in the Quran have turned into the psychological standard in folk thinking. “Slave: Auzu bi Rabbil Falak min sharri ma halaq.” I am taking refuge in You from evil of Your creations. This section of the dissertation analyzes the ideas and associations associated with the word devil. As a result, it is noted that it is the devil who represents the forces of evil in the minds of the people. The semantic and grammatical derivatives of the satanic lexeme are analyzed.

As a result, the general results of the research are discussed.

1. Words expressing the concepts of “good” and “evil” in the modern Azerbaijani language form the most important lexical-semantic system in terms of national thinking. The words good and evil are at the center of the semantic system of the Azerbaijani language. Such a situation is related to the ideas behind those words. The analysis clearly shows that the lexical-semantic system of the Azerbaijani language is based on the binary distribution of good and evil. The material of the Azerbaijani language tells about the universal nature of this division, proves that it is a universal event

2. The lexeme of good acts as a hyperonym of the semantic field it creates and concentrates around the lexical units that enter into hyponymic relations with it. Also, the evil lexeme is a hyperonym of the semantic field and enters into quite complex relationships with different words. Research shows that hyponymic

relationships are the most important systematic relationships in terms of the semantic field.

3. Both lexemes cover the entire semantic system of the Azerbaijani language. The lexical unit of both good and evil is not limited to the lexical system of the language, both lexemes are actively involved in the process of phraseology in the language.

4. At the same time, the lexemes of good and evil take an active part in the paremiological system of the Azerbaijani language. Such activity reveals the role of the concepts expressed in these words in national thinking. Undoubtedly, the paremiological nature is related to extralinguistic factors.

5. The lexical units of good and evil are the main signs representing the concepts of “good” and “evil”. In the scientific literature, lexical units are often confused with relevant concepts, but research has shown that it is incorrect to equate lexical meaning with a concept. The basis of lexical meaning is a signifikat. At the level of the certificate, the lexical unit differs significantly from the concept and conceptual content.

6. The concept as a mental event revives all the notions of the event that live in the mass consciousness. The concept is verbalized in the language system as a whole, but it is not so easy to create a complete picture of the concept based on the language system.

7. The concept of “good” in the Azerbaijani language is associated with a number of cognitive features. These include “God”, “happiness”, “pleasure”, “blessing”, “bread”, “sustenance”, “income”, “buy”, “find”, “earn”, “deserve”, “joy”, “spirit”, “inspiration”, “shedding”. The cognitive traits that present the concept of “good” are concrete and based on stable associations.

8. Both lexemes in the Azerbaijani language create a stable derivatological microsystem. Along with the lexeme of good, that derivative system includes sixteen words. There are four appositions: blessing, blessing, blessing, blessing. Blessing connects and concretizes the concept of “good” with blessing, abundance, great profit. Blessings, in general, reflect the concepts of “kind words”, “good looks”, “good intentions”, which have deep roots in the

thinking of Azerbaijan. The expression good and evil encompasses all known “good” and “evil” in the minds of the people.

9. The semantic field created by the lexeme of good in the Azerbaijani language is based on the principle of “neighborhood” or “kinship”. Research has shown that the lexeme of good, as a basic word of the relevant semantic field, is bordered by other relatively similar words based on certain semantic elements. Thus, the structure of the semantic field is concretized on the basis of word-for-word connection. On the other hand, each of the words included in the semantic field has an independent distribution and in this respect is separated from the base lexeme.

10. The evil lexeme develops in two directions in the Azerbaijani language. The first direction manifests itself in the formation of semantic and morphological derivatives. The second direction manifests itself in the involvement of other words in the semantic system on the basis of an integral sign. The derivative system formed by the lexeme of evil includes nine words: evil, calumny, slander, aspersion, insinuation. All of them are lexical units of Arabic origin and are mastered in the Azerbaijani language both semantically and stylistically.

11. In the Azerbaijani language, the word evil creates a lexical-semantic paradigm on the basis of an integral sign, and includes sedition, slander, fanaticism, and so on. words included. Fixed associations connect the word evil with other words in two lines in the Azerbaijani language. The first is “death”. The second is “slander”. At the border of the semantic field stands the lexical unit of abstraction and general meaning.

12. Binary opposition shows that both lexemes of good and evil have a wide range. Any word meaning “bad” or “evil” can be included in the paradigm of the evil lexeme. At the same time, every word with a "positive" meaning is included in the paradigm of the lexeme of good. Their systematic study constitutes the prospects of the research. The research is based on traditional and stable associations of good and evil lexemes in the Azerbaijani language.

The main content of the research work has been reflected in the following printed thesis and articles:

1. Semantik məna anlayışı //–Sumqayıt, Sumqayıt Dövlət Universiteti “Elmi xəbərlər” jurnalı, – 2013. cild 9, № 4, –s. 18-22.

2. Dilin quruluşunda semantik təkamül // – Sumqayıt, Sumqayıt Dövlət Universiteti “Elmi xəbərlər” jurnalı, – 2014. cild 10, № 3– s. 6-9.

3. Paradigmatik tipli semantik sahə // Azərbaycan xalqının ümummilli lideri H.Əliyevin anadan olmasının 92-ci ildönümünə həsr olunmuş tələbə və gənc tədqiqatçıların “Gənclər və yeni texnologiyalar” mövzusunda Respublika elmi-texniki konfransının materialları, –Bakı, – 2015. – s.437-439.

4. Müasir koqnitiv dilçilik və Azərbaycan dili semantik sisteminin tədqiqi // Ulu Öndərin anadan olmasına həsr olunmuş “Ulu Öndər Heydər Əliyev irsində Multikultural və Tolerant dəyərlər” Beynəlxalq elmi konfransın materialları. –Bakı, – 2016. – s.68-70.

5. Изучение семантики в когнитивной лингвистике // – Київ, Література в контексті культури. Збірник наукових праць, випуск 27, – 2016. –с. 169-175.

6. “Şər” konseptinin Azərbaycan dilində verballaşması // – Москва, Культурология, искусствоведение и филология: современные взгляды и научные исследования, –2017. №1 (1),–с. 94-98.

7. Müasir Azərbaycan dilində “Şər” sözünün yaratdığı semantik sahə // –Sumqayıt, Sumqayıt Dövlət Universiteti “Elmi xəbərlər” jurnalı, – 2019. cild 15, № 4, – s. 8-11.

8. Семантическое поле лексемы "Добро" в азербайджанском языке // - Уральск. Уральский научный вестник. – 2020. volume 3, №2, - с. 10-16.

9. Azərbaycan dilində iyilik sözlüğünün anlam alanı //IV. Uluslararası türklerin dünyası sosial bilimler sempozyumu – Ankara. (isbn:978-605-67570-7-5) 17-18 aralık, – 2020. –s.102-104.

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