

The Concept Of "God" And Its Expression In The Picture Of The World Of Different Structures - Turkish And Russian - Languages (On The Example Of The Semantic Fields Of Phraseological Units)

Kolesnikova Galina Ivanovna¹, Sevda Polat²

¹Doctor of Philosophical Sciences Full Professor, philologist, psychologist, independent expert on issues of individual consciousness and impact on it mountain Professor department of Philosophy GO VPO Donetsk National University of Economics and Trade named after Michael Tugan-Baranovsky Donetsk city, DNR SPIN-код 5044-8598 Author ID 5044-8598 ID Cg9JJEEAAAJ ORCID ID orcid.org/0000-0002-4760-9839

²Doctor of Philosophical Sciences, Lecturer at the Department of Translation Studies and Practice of Russian Language Translation at Istanbul Gelisim University, Istanbul, Turkey. ORCID ID orcid.org/0000-0003-3002-2617

Abstract. The article analyzes the semantic fields of phraseological units containing the concept of "God" and reflecting its understanding in the picture of the world of languages with different structures. The aim of the study is to identify the specifics of the representations of God in Orthodox and Islamic linguo cultures through a comprehensive comparative study of the semantic fields of phraseological units expressing the concept of "God" in languages of different structure, as well as to identify common and particular semantic features. The object of the study is phraseological units containing the concept of "God". The subject of the study is the semantic fields of phraseological units as a means of expressing the concept of "God" in languages with different structures. Russian and Turkish were taken as an example of languages with different structures.

The theoretical basis of the study were the works of domestic and foreign linguists studying phraseological units, cognitive and psycholinguistic aspects of translation. The methodological basis was formed by the ideas and provisions of cognitive linguistics, linguistic theory of translation, psycholinguistics, linguo culturology. The study is based on general scientific principles of consistency, correspondence, completeness, complementarity, consistency, determinism and verification. The study used such scientific methods as the method of semantic-cognitive analysis, the method of unity of historical and logical in socio-cultural knowledge, relative, comparative. Based on the purpose and objectives, the work used comparative analysis, interdisciplinary synthesis and other methods of general scientific methodology.

The main conclusions of the study: the study of the semantic fields of phraseological units containing the concept of "God" shows the peculiarities of the picture of the world of native

speakers, allowing you to better understand the specifics of their mentality, worldview, axiological priorities that affect decision-making and the choice of behavioral algorithms in everyday life and in crisis, borderline situations.

Keywords: metaphor, concept, God, translation, semantic fields, denotation, person, language, text, mentality.

Introduction

The relevance of the topic chosen for scientific research within the framework of this article is not fully determined by the elaboration of the problem of mutual contact between language and culture in the space of phraseological units, which affects the translation difficulties both in direct and indirect communication of speakers of different structural languages in the modern situation of multicultural interaction.

The choice of the object of study - phraseological units containing the concept "God" - and the subject - the semantic fields of phraseological units as a means of expressing the concept "God" in languages of different structure is explained by the special meaning of this concept in axiological systems, which has an extra cultural, some universal meaning, however nevertheless, which has a unique national flavor in the context of each culture.

In the modern scientific space, in particular, between representatives of linguo culturological and cognitive approaches, there is no consensus on the interpretation of one of the most important concepts of linguistics - the concept. In our study, we will proceed from the understanding of the concept proposed by D.S. Likhachev as "a kind of "algebraic expression of meaning ... a discrete unit of collective consciousness, which is stored in the national memory of native speakers in a verbally designated form"¹, since the concept is a synthesis of the meaning of a word, consisting of its dictionary meaning and interpretation through the prism of popular consciousness and experience.

Materials and methods

The theoretical basis of the study was the work of domestic and foreign linguists studying metaphor, cognitive, psycholinguistic aspects of translation.

The methodological basis was made up of works in the field of cognitive linguistics and linguo culturology, as well as contrastive linguistics and comparative linguistics. In particular, the understanding of D.S. Likhachev's interpretation of the concept "concept" [Likhachev 1997] as a discrete unit of consciousness. The basis of the study was the work of Z. D. Popova and I. A. Sternin [Popova, Sternin 1998, 2005], in which the authors substantiate the ability of proverbs and sayings to objectify cognitive stereotypes inherent in the national concept sphere and the concept of A. I. Chernaya and A. M. Emirova [Emirova 1977] that due to the fact that phraseological units have a special way of reflecting reality and specific paradigmatic and syntagmatic relations within the field, they are able to form independent phraseological fields. The study is based on general

¹ Likhachev D. S. Conceptsphere of the Russian language // *Russkaya slovesnost'*: Antologiya. M.: Academia, 1997. P. 28-37B. – P.30.

scientific principles of consistency, correspondence, completeness, complementarity, consistency, determinism and verification. The study used such scientific methods as the method of unity of historical and logical in sociocultural knowledge, relative, comparative. Based on the purpose and objectives, the work used conceptual, component and etymological analysis; descriptive method; interdisciplinary synthesis and other methods of general scientific methodology.

Research material

Russian language:

- Explanatory Dictionary of the Living Great Russian Language by V. I. Dahl [Electronic resource] Access mode: <https://azbyka.ru/otechnik/Spravochniki/tolkovyj-slovar-zhivogo-velikorusskogo-jazyka-v-i-dalja/> (date of the application: 28.10.202).
- Great Dictionary of Russian language. Ch. ed. S. A. Kuznetsov. First edition: St. Petersburg: Norint, 1998.
- One-volume explanatory dictionary of the Russian language by S. I. Ozhegov and N. Yu. Shvedova [Electronic resource] Access mode: <https://gufo.me/dict/ozhegov> (date of the application: 28.10.2021)

Turkish language:

- "Great Turkish Dictionary" by Mehmed Dogan (Doğan M., Doğan Büyük Türkçe Sözlük);
- Güncel Türkçe Sözlük [онлайн] Access mode: <https://sozluk.gov.tr/>;
- Atasözleri ve Deyimler Sözlüğü [online] Access mode: <https://sozluk.gov.tr/> .

Research texts: the most common metaphors containing the concept of "God".

Research criteria:

1. common in the processes of metaphorization (complete identity of the meanings of the semantic fields of phraseological units containing the concept of "God");
2. similar in the processes of metaphorization (incomplete identity of the meanings of the semantic fields of phraseological units containing the concept of "God");
3. complete lack of match.

Results and discussion

Semantically, the concept "God" reveals its semantic structure through the semantics of such concepts as "heaven", "paradise", "light", "fate", "good", "soul". At the same time, N.V. Shvedova and T.Yu. Peredrienko in the semantic fields of the concept "God" distinguish four phraseosemantic micro fields: "characteristic", "activity", "attitude", "state". However, in the course of this study, other micro fields were identified:

- emotions and feelings (see table №1);
- position (agreement-doubt-confirmation) (see table №2);

- “recognition of the will/power/wisdom of the Almighty” (see table №3);
- praise to the Almighty (see table №4);

The main points of the analysis are given below, for example, divided into tables.

Table №1 "Emotions and feelings"

Russian language	Turkish language
Surprise expression	
Oh my God!	Allah Allah! / Аллах Аллах!
Meaning Rus.	Meaning Tur.
1) an exclamation expressing surprise or boredom: “God! God! How did the stunted plum in the corner bloom so? -A. İlhan. 2) The attacking cry of a Turkish soldier: "At the tip of the bayonet of the mediocre Mehmetchik, a voice sounds: God God". -N. F. Kysakyurek.	1) şaşma veya can sıkıntısı anlatan bir ünlem: 'Allah Allah! Köşedeki cılız erik ağacı böyle nasıl çiçeklenivermiş.' -A. İlhan. 2) Türk askerinin hücum narası: 'Misilsiz Mehmetçiğin süngüsü ucunda Allah Allah diye bir ses ihtizaz eder.' -N. F. Kısakürek.

Table №2 "Position" (agreement-doubt-confirmation)

Russian language	Turkish language
Verification of the truth	
If godly, then	Allah (Allah'ı) var
Meaning Rus.	Meaning Tur.
Tell the truth, in truth:	'doğrusunu söylemek gerekirse' anlamında kullanılan bir söz: Allah var, böyle bir işi o yapmaz.
Doubt, expression of ignorance	
God knows!	Allah bilir
Meaning Rus.	Meaning Tur.
1) Word meaning "unclear/not sure": Do you think it will rain? -God knows! 2) A word that means "it seems to me": "God knows, he would have said a whole truckload of words even in such a short dream." -E. Şafak.	1)'belli değil' anlamında kullanılan bir söz: Yağmur yağar mı dersin? -Allah bilir! 2) 'bana öyle geliyor ki' anlamında kullanılan bir söz: 'Allah bilir, bu kadarlık kestirdiği için bile bir araba dolusu laf edecekti.' -E. Şafak.
Confirmation of the thought, situation, merits of a particular person	
Truly!	-Allah için
Meaning Rus.	Meaning Tur.
It means that God is truth, that is, “truly” is equated in the meaning “in the name of God”, but the name of God is not mentioned in vain,	-gerçekten, doğrusu: 'Allah için kız buna layık görünüyordu.' -H. E. Adivar.

but God is truth and therefore this word is used as an equivalent.	
--	--

Table №3 "Recognition of the will/power/wisdom of the Almighty and acceptance of his will"

Russian language	Turkish language
Acceptance of the situation	
How God permits...	Allah ne verdiyse.
Meaning Rus.	Meaning Tur.
As God wills, so it will be, and it is not in our power.	'yiyecek olarak evde ne varsa' anlamında kullanılan bir söz.
God will not give out, the pig will not eat	-Allah övmüş de yaratmış
Meaning Rus.	Meaning Tur.
If God saves, then any trouble will bypass. / Everything will work out.	Çok güzel olanlar için söylenen bir söz.
Acceptance of the will of the Almighty in difficult situations	
Trust in God, but don't make a mistake yourself	Allah gümüş kapıyı kaparsa altın kapıyı açar
Meaning Rus.	Meaning Tur.
A person should not only trust in the Almighty, but also make efforts.	İşi bozulan kişi umutsuzluğa düşmemeli, Tanrı'nın onu daha iyi bir işe kavuşturacağına inanmalıdır.
God is not Mikloshka, he sees a little	Allah dokuzda verdiği sekizde almaz
Meaning Rus.	Meaning Tur.
God sees everything and will reward everyone in due time.	Alın yazısı ne ise o olur.

Table №4 "Praise to the wisdom of the Almighty"

Russian language	Turkish language
Human guesses, but God does	-Allah'ın hikmeti
Meaning Rus.	Meaning Tur.
God is powerful and above the will of man.	-Beklenmeyen, sebebi anlaşılmayan veya şaşıl原因 için kullanılan bir söz: Allah'ın hikmeti, kayanın içinde kocaman bir ağaç bitmiş.
God is to people what a mother is to children!	-İşi Allah'a kalmak
Meaning Rus.	Meaning Tur.
God takes care of people like a mother takes care of her children..	-Güç şartlar altında, kimseden yardım umudunun kalmadığı bir durumda bulunmak.

Neither the father to the children, as God to the people	-Allah'tan
Meaning Rus.	Meaning Tur.
A father does not take care of children the way God takes care of people. God's care for people is limitless.	1) iyi ki: 'Allah'tan sessizdi sarhoşluğu.' -C. Uçuk. 2) yaradılıştan: Gözleri Allah'tan sürmeli.

There are many microfields that are similar to each other and the edges between which are difficult to discern. For example, the statement of knowledge that God always comes to the aid of a person in difficult times can be attributed to both the “hope in wisdom” microfield and the “praise to the Almighty” microfield².

For example.

-Allah kulundan geçmez

/ literal translation - **God does not abandon his servant**

Meaning Tur. - Tanrı dar zamanlarında kulunun imdadına yetişir.

Meaning Rus. - God comes to the aid of his servant in his difficult times.

-Allah sağ gözü (eli) sol göze (ele) muhtaç etmesin / - literal translation - May Allah not force the right eye (right hand) to need the left eye (left hand).

Meaning Tur. - Tanrı kimseyi kimseye, en yakınlarına bile muhtaç etmesin.

Meaning Rus. - May Allah not make anyone need anyone, not even his next of kin.

In Russian language, the following proverbs can be indicated as equivalents to the above Turkish phraseological units: God has many mercy. God for mercy is not poor. God has a lot. God is merciful, and I, by his grace, am not miserable. We with sorrow, and God with mercy. He scolds him, but God saves him.

That is, in Russian, in comparison with Turkish, despite the proximity of semantic fields, a more “domesticated” attitude to God dominates, as an integral part of being, like relatives, relations with which are built on the basis of love. This is largely due to the fact that, within the framework of Orthodoxy, God appears as the primary truth, and love and care are recognized as the main motive for God's actions towards everyone. We believe that this is a consequence of the merging of Orthodoxy with the original, pre-Christian faith of the bearers of this linguistic culture, which formed the image of God as an infinite good, just, merciful principle.

Since the Turkish people belong to the Islamic culture, then, in addition to the diversity of structures of languages, the difference in the dominants of the semantic fields of the concept “God” is undoubtedly due to this circumstance. Representatives of this linguistic culture perceive Allah as an initially supreme, exalted and inaccessible being (Allah'tan yazılan bana gelecek. - "only what is prescribed by Allah will fall on the head"), controlling all the processes of the world (Garip kuşun yuvasını Allah yapar – “The nest of the unfortunate bird is built by God himself”). However, Allah is thought not only as a protector, but also the cause of misfortunes.

² The word "Almighty" in the text of the article is used as an interfaith synonym for "God" and "Allah" to emphasize the unity of this concept.

Conclusions

The concept of "God" contains the general in the perception, representation, evaluation of individual-group consciousness and is a unit of the cognitive level.

The manifestation of the common in the processes of metaphorization (full identity of the meanings of the semantic fields of phraseological units containing the concept of "God"), similar in the processes of metaphORIZATION (incomplete identity of the meanings of the semantic fields of phraseological units containing the concept of "God") and different in Russian and Turkish linguo cultures allows us to identify common cognitive structures in linguistic pictures of the world, as well as universal stereotypes of people's consciousness.

Being a multifaceted formation, the concept of "God" incorporates a variety of representations that provide a fan of possibilities in the manifestation of the features of linguistic content in the disclosure of the place and meaning of the concept in the mind and its reflection - the linguistic picture of the world of the studied linguistic cultures, as well as the axiological system.

The conceptsphere of Russian and Turkish linguistic cultures have their own specifics, including those reflected in the concept of "God". Common are: hope in the mercy of God, faith in his wisdom, categorical recognition of his supremacy. However, in Turkish linguistic culture, "God" is conceived as an infinitely inaccessible being, while in Russian linguistic culture it is more "domestic", which, from our point of view, is due to the assimilation of Orthodoxy by the pre-Christian faith of the ancient Russians. Nevertheless, the concept of "God" is central both for the Russian concept sphere and for the Russian consciousness.

The performed analysis of semantic fields gives grounds to assert that stable units representing the concept of "God" serve to express any feeling, state, attitude, and, therefore, the verb "feel" is the core of this concept, since its content is beyond consciousness, and feelings, to a certain extent, precede consciousness, referring to the most ancient, unconscious, manifestations of life.

Thus, the scientific novelty of the study is determined by a new perspective in the manifestation of the core of the concept "God" and the analysis of semantic microfields.

The theoretical significance of the article lies in the description of the semantic microfields of the concept "God", taking into account the specifics of the studied linguistic cultures.

The practical significance of the article is determined by the possibility of applying the results presented in it in theoretical and practical courses in Russian and Turkish phraseology, in comparative linguistics, as well as in the preparation of special courses in linguoculturology and cognitive linguistics.

© G. I. Kolesnikova, Sevda Polat, 2022

References

1. Big explanatory dictionary of the Russian language. Ch. ed. S. A. Kuznetsov. First edition: St. Petersburg: Norint, 1998.
2. Kolesnikova G. I. Unconditional basic income in the context of globalization: legitimacy and efficiency // Sempozyum Tam Metin Kitabı IPSSS Symposium Proceedings EDİTÖRLER Dr. Öğr. Üyesi İhsan KURTBAŞ Prof. Dr. Sibel CENGİZ. Ardahan 10-12 Ekim 2018 /2019. 781 p. Pp.186-213. E Kitap (Çevrim İçi/Web Tabanlı) ISBN: 978-605-81330-2-0

3. Kolesnikova G. I. Translation inaccuracies: types, factors, influence on the interaction of cultures // Sbornik dokladov Mezhdunarodnogo simpoziuma v ramkakh – Geydar Aliyev: ideologiya mul'tikul'turalizma i tolerantnosti - «Geydar Aliyev i tyurkskiy mir», posvyashchonnuy 95-letiyu so dnya rozhdeniya sozdatelya nezavisimogo azerbaydzhanskogo gosudarstva Geydara Aliyeva (April 13-14, 2018. Erzurum, Turkey). 365 p. - pp. 176–184. ISBN: 978-605-2278-66-6
4. Likhachev D. S. Conceptosphere of the Russian language // Russkaya slovesnost': Antologiya. M.: Academia, 1997. Pp. 28-37B
5. Popova Z. D., Sternin I. A., Charykova O. N. On the development of the concept language image of the world (materials for discussion) // Yazyk i natsional'noye soznaniye. - Voronezh, 1998. – Pp. 21–23.
6. Popova Z. D., Sternin I.A. Osnovnyye cherty semantiko-kognitivnogo podkhoda k yazyku. Antologiya kontseptov. Vol. 1. - Volgograd, 2005. - Pp. 7–10
7. Explanatory Dictionary of the Living Great Russian Language by V. I. Dahl [Electronic resource] Access mode: <https://azbyka.ru/otechnik/Spravochniki/tolkovyyj-slovar-zhivogo-velikorusskogo-jazyka-v-i-dalja/> (date of the application: 28.10.2021)
8. One-volume explanatory dictionary of the Russian language by S. I. Ozhegov and N. Yu. Shvedova [Electronic resource] Access mode: <https://gufo.me/dict/ozhegov> (date of the application: 28.10.2021)
9. Emirova A. M., Structural and semantic characteristics of a single phraseological field // Voprosy frazeologii. XI. – Samarkand, 1977a. – Pp. 11–15.
10. Atasözleri ve Deyimler Sözlüğü [online] Access mode: <https://sozluk.gov.tr/>
11. Doğan M. D., Doğan Büyük Türkçe Sözlük, Yazar Yayınları, Ankara 2011.
12. Güncel Türkçe Sözlük [online] Access mode: <https://sozluk.gov.tr/>

Conflict of interest. The authors confirm that the data presented do not contain a conflict of interests.