

F. Mamedova^{1*}, A. Mustafayeva², Bazylova B.³, F. Zhumazhanova⁴

^{1,2,4} *al-Farabi Kazakh National University, Almaty, Kazakhstan;*

³ *Kazakh National Women's Pedagogical University, Almaty, Kazakhstan*

(e-mail: mamedovafatima1980@gmail.com, rummana@mail.ru, baglan_5_3@mail.ru, Farahanum@mail.ru)

Antonymy as an indicator of cognitive and axiological conceptualization in Abu Nasr al-Farabi's treatise "Maqālat ar-rafiqa fi usūl 'ilm at-tabī'a"

The article examines the problem of antonymy as one of the key mechanisms of cognitive and axiological conceptualization in philosophical-religious discourse, using as its material Abu Nasr al-Farabi's treatise "Maqālat ar-rafiqa fi usūl 'ilm at-tabī'a". The relevance of the study is determined by the need to reconceptualize antonymy not only as a lexico-semantic phenomenon, but also as a system-forming means of meaning-generation in medieval Arabic texts. The characteristic features of antonymic oppositions are analyzed in cognitive-discursive and theolinguistic perspectives, which makes it possible to reveal their role in shaping the normative and value orientations of the text. The need for such an analysis is identified and justified by the absence, in existing research, of corpus-based annotation of antonymy and of a reconstruction of the hierarchy of value levels in the treatise. On the basis of a comprehensive semantic-cognitive, contextual-discursive, and componential analysis, the author argues that antonymy functions as a framework for the cognitive organization of the text, linking the natural-philosophical description to the ethical-religious norm. Particular attention is paid to the relationship between lexical antonymy and conceptual oppositions that function at the levels of argumentation. It is shown that in a philosophical and religious text, antonymy performs not only a nominative but also a cognitive-organizing function, structuring semantic fields and ensuring the internal connection of the treatise. Based on a comprehensive semantic-cognitive, componential and contextual-discursive analysis, the author suggests that antonymy functions as a framework for the cognitive organization of the text, linking the natural philosophical description with the ethical-religious norm. Of particular significance is the conclusion that the oppositional pairs function as semantic "axes" around which the argumentation of the treatise is structured, enabling a transition from the description of the structure of the world to the interpretation of human responsibility and spiritual choice. The results obtained may be directly employed in further research in cognitive linguistics and theolinguistics, as well as in the development of specialized lexicographic projects. The identified and systematized antonymic oppositions form a reliable empirical basis for the subsequent thesaurus-based description of al-Farabi's religious vocabulary, making it possible to clarify the structure of key concepts and their axiological interrelations. The proposed annotation of the material and its distribution across semantic levels open up the possibility of a more precise reconstruction of the thinker's conceptual picture of the world and may be used in the preparation of dictionaries, academic courses, and research studies devoted to the language of philosophical and religious discourse.

Keywords: antonymy, cognitive linguistics, axiology, conceptualization, value-anti-value.

Introduction

Contemporary trends in linguistic research are increasingly oriented toward the study of language as a mechanism of conceptualizing and interpreting experience. Within the framework of cognitive semantics, linguistic units are viewed [1-7] not only as elements of a sign system, but also as means of fixing stable ways of understanding reality that have been developed within a particular cultural tradition. For philosophical-religious texts, this approach acquires special significance, since cognitive structures in them are inseparable from the normative and axiological interpretation of the world: the description of being is inevitably linked with evaluation, and cognition—with the formation of normative guidelines for behavior and thought. One of the key mechanisms of such meaning organization is antonymy. In classical lexicology, antonymy is interpreted as a relation of semantic opposition between words (opposites / opposite words) [8-10]; however, in relation to philosophical-religious discourse this definition proves insufficient. In modern linguistics, antonymy is also treated as a discourse-conditioned mechanism: it has been shown that negation and the type of opposition (graduality/complementarity) systemically influence the interpretation of the oppositional poles, which is crucial for the shift from lexical antonymy to conceptual oppositions [11]. In such texts, oppositions are realized not only at the level of individual lexemes, but also in the form of fixed formulas, cli-

* Corresponding author's e-mail: mamedovafatima1980@gmail.com

chéd series, Qur'anic and hadith quotations, in which antonymic opposition receives a culturally and theologically sanctioned interpretation. As a result, antonymy functions as an indicator of the cognitive partitioning of the world, forming semantic axes and linking the natural-philosophical description with the ethical-religious norm. For the Arabic philological tradition, the analysis of antonymy is further complicated by terminological factors. The notion of *الأضداد* (*_al-addād_*) in classical lexicography was used ambiguously and often covered both proper antonymy and the phenomenon of intra-word opposition (enantiosemy) [12; 72, 13-16]. Within the Arabic rhetorical tradition, opposition is actively analyzed through the concept of *الطابق* (*_at-tibāq_*), which is interpreted as the correspondence of words with opposite meanings within a text and performs a meaning-forming function in speech [17]. Contemporary studies confirm that *_at-tibāq_* is closest to the modern category of “antonymy” and reflects not only formal difference, but also the discursive correlation of opposites [18–19]. This circumstance requires a strict methodological distinction of the criteria of antonymy in the analysis of medieval treatises and an appeal to the contextual-discursive level, where oppositions acquire conceptual and axiological load. In Russian linguistics, Arabic antonymy in a contrastive (Arabic–Russian) perspective was examined in the monograph by the author of this article, F.Z. Mamedova [20-21], which proposes cognitive-discursive criteria and a typology of antonymic relations relevant for the analysis of different texts. The present study relies on these ideas as applied to Abu Nasr al-Farabi's treatise “*Maqālat ar-rafiqa fi uṣūl 'ilm at-ṭabī'a*”.

In the contemporary Kazakh tradition of studying al-Farabi's legacy, the treatise “*Maqālat ar-rafiqa fi uṣūl 'ilm at-ṭabī'a*” [22] has received a theolinguistic interpretation in the works of R. Mukhitdinov [23], where the religious-terminological apparatus is analyzed, and more broadly, the philosophical-terminological context of al-Farabi's heritage, including the analysis of the concept of “ilm”, developed in the studies of A.A. Mustafayeva [24]. Contemporary Kazakh scholarship increasingly addresses the linguistic and conceptual dimensions of al-Farabi's heritage, including terminological and source-critical studies. Thus, contemporary scholarship of al-Fārābī's heritage is developing along several major lines—theolinguistic, terminological, and source-critical—which collectively provide a necessary scholarly foundation for a more profound cognitive and axiological analysis of his works [25-26]. At the same time, antonymy in these works is not considered as a systemic cognitive-axiological mechanism: there is no corpus annotation of antonymic oppositions, the cognitive axes of the treatise have not been reconstructed, and no hierarchy of value levels derived from the empirical data of the text has been proposed. The present study is aimed at filling this gap, with Abu Nasr al-Farabi's treatise “*Maqālat ar-rafiqa fi uṣūl 'ilm at-ṭabī'a*” as its object of analysis. The subject of the study is formed by antonymic oppositions realized in the treatise both at the lexical level and in the form of fixed formulas and precedent expressions which form axiologically charged binary structures. The aim of the study is to identify and systematize the antonymic oppositions of the treatise and to present them as axiological dyads (value/anti-value) that reflect the cognitive organization of meanings and norms in religious-philosophical discourse. The tasks of the study are to refine the criteria for identifying antonymy, to extract a corpus of oppositions, to distribute the units identified across semantic domains (cosmogony / anthropology / ethics) and across the levels of the text's value hierarchy, and to present the results in the form of annotated tables as an empirical basis for subsequent lexicographic and thesaurus-based description. It is assumed that the antonymic oppositions in the treatise do not constitute a set of isolated pairs, but rather a framework for meaning-generation: they link descriptive fragments with the normative-axiological layer, ensuring the transition from explaining the structure of the world to interpreting human responsibility, spiritual choice, and religious norm. The novelty of the study lies in the fact that antonymy is treated as a cognitive-axiological mechanism of text organization rather than as a purely lexical opposition; a hierarchy of the treatise's value levels is proposed and the oppositions are distributed across these levels on the basis of empirical data, and a corpus-based table is constructed with typological annotation and indication of their argumentative function and textual locus.

Unlike existing studies, this work considers antonymy not only as a lexical-semantic phenomenon, but also as a systemic indicator of the cognitive and axiological organisation of philosophical -religious text. For the first time, an attempt is made to quantitatively record antonymic oppositions with their distribution across value domains and typological models. This approach allows us to move from a qualitative description to the reconstruction of the internal semantic architecture of the treatise on an empirical basis.

The term “cosmogonic” is used in the article in a philological sense — to denote passages describing the *الاعلام خلق* (creation of the world “(universe)”, in Islamic tradition, associated with the idea of divine creation and the establishment of order) and the order of creation in the theocentric perspective of the text, rather than in the sense of non-Islamic mythological models.

Materials and Methods

The study is based on the Arabic text of the treatise, with the Russian translation used as an auxiliary tool for interpretation. The methodological toolkit includes semantic-cognitive analysis of antonymy, componential analysis, contextual-discursive verification, phraseological identification of fixed formulas and precedent expressions, intertextual marking, as well as elements of quantitative description (distribution of oppositions across domains and levels). Corpus-based studies demonstrate that antonymic pairs function as markers of textual organization and argumentation, thereby providing methodological grounds for the identification, quantification and distribution, of oppositions across functional domains of the text [27]. The application of this methodological complex made it possible not only to identify a system of antonymic oppositions, but also to trace the patterns of their distribution in the structure of the treatise's argumentation. This created the basis for analysing their cognitive-axiological functions.

Results and Discussion

The analysis has shown that the antonymic oppositions in the treatise form a hierarchically organized system in which natural-philosophical, anthropological, and religious-moral contrasts are interconnected and subordinated to a common axiological logic. Cosmogonic dyads ('movement/stillness' *سكون / حركة*, 'heat/cold' *حرارة / برودة*, 'light / darkness' *نور / ظلمة*) form the ontological basis of the picture of the world; however, they are incorporated into a value-laden interpretation, since they correlate with notions of divine order, life, and spiritual activity. Moral-religious dyads ('good / evil' *خير / شر*, 'wickedness, debauchery / godliness, piety' *فجور / تقوى*) perform a normative function and set up an "axis of norm," shifting the discussion from the description of natural processes to the understanding of human behavior. Phraseologically marked dyads ('the hidden (the invisible world) / the manifest (the witnessed world)' *الغيب / الظاهر*, 'paradise / hell (fire)' *الجنة / النار*, 'fear / hope' *الخوف / الرجاء*) consolidate these oppositions in fixed religious formulas and intensify their axiological charge. Systematisation of the identified oppositions showed that they are distributed across stable semantic levels and form a multi-level value structure of the text. For a clear representation of this model, their distribution is summarised in a table.

Table 1

Hierarchy of Axiological Levels in the Treatise "Maqālat ar-rafiqa fi uṣūl 'ilm aṭ-ṭabī' a"

№	Level of Axiological Conceptualization	Level Characteristics	Typical Antonymic Dyads	Function within the Cognitive-Axiological Structure
1	Spiritual-Theological (core)	Forms the basic scale of knowledge of God and ontological orientation	'light / darkness' <i>نور / ظلمة</i> (In the Islamic worldview: 'light' is often associated with guidance, true knowledge and divine light; 'darkness' with delusion, ignorance, spiritual closed-mindedness) 'the hidden (the invisible world) / the manifest (the witnessed world)' <i>الغيب / الظاهر</i> , 'closeness -distance' <i>القرب / البعد</i>	Defines the highest normative center and the initial value axis of the treatise
2	Moral (norm/deviation)	Regulates ethical and religious behavior and the evaluation of actions	'good / evil' <i>خير / شر</i> , 'obedience / disobedience (sinful disobedience), wickedness, debauchery / godliness, piety' <i>فجور / تقوى</i> , 'justice / injustice, arbitrariness' <i>عدل / جور</i>	Provides a normative interpretation of human activity
3	Intellectual (knowledge/ignorance)	Conceptualizes knowledge as a spiritual value	'knowledge / ignorance' <i>علم / جهل</i> , 'light of reason / darkness of ignorance' <i>نور العلم / ظلمة الجهل</i>	Links epistemology with the spiritual and moral scale
4	Emotional (modalities of religious experience)	Reflects the inner states of religious experience	'hope' <i>رجاء / راءف</i>	Regulates the balance between religious motivation and spiritual dynamics
5	Anthropological (human condition)	Describes the psychophysiological and spiritual states of a person	'living heart / dead heart' <i>قلب ميت / قلب حي</i> . Islamic meaning: 'heart' as the centre of spiritual perception and faith; "living" perceiving the truth, 'dead' spiritually closed. 'waking / sleeping' <i>نوم / يقظة</i> . In theolinguistics: can metaphorically encode spiritual activity/passivity.	Reinterprets physiology in terms of spiritual activity
6	Cosmogonic and physiological (natural phenomena)	It forms the ontological and natural philosophical basis of the worldview	'movement/stillness' <i>سكون / حركة</i> , 'heat/cold' <i>حرارة / برودة</i> , 'life/death' <i>موت / حياة</i> , 'top/bottom' (in philosophical and religious texts, often correlates with the hierarchy of being/degrees) <i>أعلى / أسفل</i>	Provides a connection between the physical and spiritual hierarchies of existence

The data in Table 1 show that the antonymic oppositions in the treatise do not form a random list of lexical contrasts, but a hierarchically organized system of axiological dyads in which each level performs its own function within the cognitive-normative structure of the text. The hierarchy is built according to the principle “core → derived levels”: the spiritual-theological layer sets the initial interpretive scale, while the moral, intellectual, emotional, anthropological, and cosmogonic-physiological levels unfold it in more specific domains. At the spiritual-theological level, oppositions are fixed that form the basic normative center of the treatise. Their function lies in providing the “upper” frame of meaning: light is interpreted as a sign of divine guidance and true knowledge, whereas darkness correlates with the loss of spiritual orientation and a lack of “vision” of meaning. It is significant that this level serves as the source of metaphorical projection to the other levels: cognitive and ethical meanings are subsequently described through the models of “light/darkness,” “proximity/remoteness,” “manifest/hidden.” The moral level is represented by dyads that mark norm and deviation. Functionally, this is a “regulative” layer: the oppositions structure the space of the permissible/non-permissible and set an evaluative interpretation of actions. It is important that the moral dyads are systematically correlated with the theological core: ethical norm is justified not only as a form of social regulation, but also as a consequence of spiritual orientation (movement toward نور and distancing from ظلمة). At the intellectual level, knowledge is conceptualized as a spiritually significant value, and ignorance—as a state of closedness and “darkness.” In this way epistemological categories acquire a pronounced axiological charge: cognition is understood as a form of inner enlightenment and as a condition for correct orientation within the ethical-religious scale. This confirms the claim that in the discourse under analysis the cognitive and the normative are not separated: knowledge performs not only a descriptive but also a value-orienting function. The emotional level reflects the modalities of religious experience and performs a balancing function: fear and hope regulate spiritual motivation and the dynamics of inner states. Unlike binary ethical positions, the poles here are not distributed as “value/anti-value” in a strict sense: the dyad has a functionally ambivalent character, since both modalities are necessary for maintaining religious discipline and stability. The anthropological level (the states of wakefulness/sleep, as well as the implicit models of the “living/dead heart”) shows that the physiological and psychic condition of the human being in the treatise is reinterpreted through the lens of spiritual activity/passivity. This is manifested in the fact that “bodily” description is systematically translated into the language of inner states and evaluations, and the central node of conceptualization becomes the heart as the locus of spiritual perception. Finally, the cosmogonic and physiological level forms the natural-philosophical basis of the picture of the world, yet does not remain neutral description. These oppositions are incorporated into a value-laden interpretation through metaphorical projections: movement correlates with vitality and activity, rest—with staticity; top/bottom—with the hierarchy of being; life/death—with the ultimate meanings of human existence. Thus, natural oppositions become part of a unified cognitive-axiological architecture. Overall, Table 1 makes it possible to reconstruct the key mechanism of meaning-generation in the treatise: antonymic dyads function as cognitive “axes” that connect cosmogonic and anthropological description with the ethical-religious norm, ensuring the transition from explaining the structure of the world to the normative interpretation of human life and the spiritual world.

The hierarchy of axiological levels presented above makes it possible to identify the value architecture of the treatise and to show how antonymic dyads are distributed across different domains. However, this in itself does not exhaust the analysis: for an understanding of the mechanisms of meaning-generation, it is important to clarify by which specific linguistic means these oppositions are realized and which types of antonymic relations underlie them. In this regard, the next step of the study is a typological analysis of antonymy. It makes it possible to consider the identified dyads not only in terms of their axiological function, but also from the perspective of the semantic organization of opposition, which in turn allows us to trace how different types of antonymy—complementary, gradable, conversive, and contextual—serve different levels of the treatise’s value hierarchy. Below we present the main types of antonymy attested in the treatise, with an indication of their functional role.

Complementary antonymy (A / not-A). In the treatise, this type sets rigid ontological boundaries and is used primarily in the section on creation and the “unfolding” of the world order. Pairs such as الشهادة / الغيب — ‘the hidden (the invisible world) / the manifest (the witnessed world)’ and النار / الجنة — ‘paradise / hell (fire)’. Islamic meaning: the normative axis of retribution and the ultimate consequences of choice, are not described as simple opposites; they are embedded in the model of transition من عالم إلى الغيب — ‘from the hidden world to the visible (evident) world’ and mark the fundamental poles of reality.

Gradable antonymy. Examples include حرارة / برودة (within the model 'natural qualities temperaments/elements) and temperament, mixture' (in the context of natural philosophy and medicine), where 'mixture (combination) and moderation/balance' are important), — 'light / darkness' (as a scale of enlightenment: نور / ظلمة — 'degree/stage of fear / degree/stage of hope' (the term مقام is often used in a spiritual-ethical register, the balance of religious experience). Gradable oppositions dominate in the natural-philosophical explanation, describing dynamics, equilibrium, and transitions. Between the poles there can be degrees/intensity, a middle point, and intermediate stages.

Conversive antonymy (change of direction/role) is presented in a conceptually loaded way in the episode of the creation of the intellect through 'turned (approached) / turned away (moved away)'. Here antonymy expresses a vector (direction of action) rather than a quality: 'إقبال' is conceived as a turning toward the source of knowledge (إقبال — 'drawing (receiving) knowledge and insight from God'), while 'إدبار' is understood as a turning «downward» toward the world and the transmission of what has been received (إدبار — 'endowing creations with what God has placed in them').

Contextual antonymy (generated by argumentation). Such oppositions appear where the author polemically differentiates loci and channels of acquiring knowledge. The most illustrative examples are: 'القلب / الدماغ' — 'heart / brain' (in the debate about the *locus of the intellect* — 'his abode is the heart' (about reason/intellect in discussion)... 'and if anyone claims that it (the mind) is in the brain...' (introduction of a polemical position) — 'العلم / الجهل' — 'knowledge / ignorance', as well as 'الباطن / الظاهر' — 'manifest/hidden, internal', 'الظاهر الوحي' — 'obvious revelation', 'الباطن الوحي' — 'inner (secret) inspiration/revelation of the "Holy Spirit" (الروح القدس روح)' (it is advisable to give a brief remark on the meaning of the term in the context of the treatise), which are regularly reinforced by the metaphor of light/darkness, turning them into a conceptual opposition. Such antonyms mark problematic nodes and distribute correct/erroneous interpretation. It is precisely this that allows us to interpret the oppositions as a framework of meaning-generation, where opposition becomes an instrument for translating "how the world is structured" into "how the human being ought to be structured."

For a more objective representation of the role of antonymy in the organisation of philosophical and religious discourse, a quantitative analysis of the corpus of identified oppositions was conducted. Corpus-based studies have demonstrated that antonymic pairs exhibit stable patterns of co-occurrence and positional distribution in written discourse, therefore the frequency profile of antonymy can be regarded as an empirical indicator of textual organization [28]. In this article, quantitative analysis refers to the systematisation and counting of antonymic pairs, followed by their distribution according to typological models and axiological levels. This approach allows us to move from a qualitative description to an empirically confirmed reconstruction of the semantic architecture of the text. As a result of a continuous sampling from the text of the treatise, more than 40 stable antonymic oppositions were identified, represented both at the level of individual lexemes and as part of phraseological formulas, Koranic quotations, and conceptually marked discursive fragments. Quantitative distribution showed that the highest concentration of oppositions is observed in the spiritual-theological and moral-religious segments of the text, which indicates their central role in the formation of the treatise's value system. It is in these domains that antonymy acts as a mechanism of normative interpretation, structuring the argumentation through the oppositions "light/darkness," "obedience/disobedience," "closeness/distance," "good/evil." At the same time, a significant number of oppositions are also found in the cosmogonic and natural philosophical layers, where contrasts initially describe the physical and ontological characteristics of the world (motion/rest, heat/cold, life/death), but are then incorporated into a broader axiological model. This confirms the hypothesis that the natural philosophical description in the treatise serves as the basis for further spiritual and ethical interpretation. Thus, quantitative analysis demonstrates that antonymy is distributed unevenly throughout the text and is concentrated primarily in those fragments where there is a transition from the description of the structure of the world to the understanding of human behaviour and spiritual responsibility. The systematisation of the identified oppositions made it possible to distinguish four main types of antonymic relations, each of which serves a specific area of argumentation and performs a specific cognitive function.

Typological distribution of antonymic oppositions in the treatise (quantitative-functional model)

№	Type of antonymy	Number of identified pairs	Share in corpus	Functional role in the text	Typical examples
1	Complementary antonymy (A/not-A)	12	27 %	Forms rigid ontological boundaries and polar states of reality	الشيء الخفي / الشهادة الغيبية — 'the hidden (the invisible world) / the manifest (the witnessed world)' الجنة / النار — 'paradise / hell (fire)' الحياة / موت — 'life/death'
2	Gradual antonymy	14	32 %	Describes intensity scales, equilibrium, and transitional states	الظلمة / نور — 'light / darkness' الحرارة / برودة — 'heat/cold' الرجاء / الخوف مقام — 'degree/stage of fear / degree/stage of hope' (the term مقام is often used in a spiritual-ethical register)
3	Conversive antonymy	6	14 %	Expresses the direction of action, change of roles, and dynamics of movement	أقرب / أبعد — 'turned (approached) / turned away (moved away)' أعلى / أسفل — 'top/bottom' (in philosophical and religious texts, often correlates with the hierarchy of being/degrees)
4	Contextual antonymy	12	27 %	Occurs in argumentation and marks semantic nodes of interpretation	القلب / الدماغ — 'heart / brain' - القلب مسكنه — 'his abode is the heart' (about reason/intellect in discussion). - 'and if anyone claims that it (the mind) is in the brain...' (introduction of a polemical position). العلم / الجهل — 'knowledge / ignorance' العلم / الجهل — 'light of reason / darkness of ignorance'.
Total:		44	100 %		

The calculation is based on corpus extraction of antonymic oppositions from three articles of the treatise. As can be seen from the data in the Table 2, gradual antonymic oppositions demonstrate the highest frequency (32 %), which indicates the dominance of scale models of conceptualisation in the natural philosophy and anthropological sections of the treatise. Complementary and contextual antonyms are represented evenly (27 % each), forming the main semantic "axes" of argumentation. The least pronounced type is conversive antonymy (14 %), which is explained by its local functioning in episodes related to the description of directed action and the mediating role of reason.

Conclusion

The article has shown that antonymy in the treatise functions not as a set of isolated lexical oppositions, but as a system-forming mechanism of the text's cognitive and axiological organization. It has been established that antonymic pairs form a hierarchy of value levels, in which the spiritual-theological layer sets the initial interpretive scale, while the moral, intellectual, emotional, anthropological, and natural-philosophical levels unfold it in specific semantic domains. It has been demonstrated that oppositions act as cognitive "axes," linking descriptive fragments with the normative-evaluative frame and ensuring the transition from explaining the structure of the world to interpreting human responsibility and spiritual choice. It has been clarified that, typologically, antonymy is represented by complementary, gradable, conversive, and contextual relations, each of which serves different zones of argumentation and different levels of the value hierarchy. It has been shown that the frequent co-occurrence of antonymy with normative markers translates semantic opposition into the format of axiological dyads of "value/anti-value." The results obtained can be used as an empirical basis for subsequent lexicographic and thesaurus-based description of the religious vocabulary of the treatise.

The study allows us to consider antonymy as a universal cognitive mechanism of philosophical and religious discourse, ensuring the transition from the description of the world order to the interpretation of the spiritual state of man. In this sense, antonymic dyads act as a link between ontology and ethics, forming a holistic conceptual model of the treatise.

Acknowledgements

This article has been prepared within the framework of the research project of the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan AP26199903 “Lexicographical description of religious vocabulary of Abu Nasr al-Farabi: compilation of a trilingual dictionary-thesaurus and theolinguistic analysis”.

References

- 1 Lakoff G. *Metaphors We Live By* / G. Lakoff, M. Johnson. — Chicago: University of Chicago Press, 1980. — 242 p.
- 2 Geeraerts D. *Theories of Lexical Semantics* / D. Geeraerts. — Oxford: Oxford University Press, 2010. — 341 p.
- 3 Evans V. *Glossary of Cognitive Linguistics* / V. Evans. — Edinburgh: Edinburgh University Press, 2007. — 239 p.
- 4 Croft W. *Cognitive Linguistics* / W. Croft, D. Cruse. — Cambridge: Cambridge University Press, 2004. — 356 p.
- 5 Попова З.Д. *Когнитивная лингвистика* / З.Д. Попова, И.А. Стернин. — М.: Восток-Запад, 2007. — 314 с.
- 6 Кубрякова Е.С. *Об установках когнитивной науки и актуальных проблемах когнитивной лингвистики* / Е.С. Кубрякова // *Вопросы когнитивной лингвистики*. — 2004. — № 1. — С. 6–17.
- 7 Маслова В.А. *Введение в когнитивную лингвистику* / В.А. Маслова. — 3-е изд., испр. — М.: Флинта: Наука, 2007. — 293 с.
- 8 Jones S. *Antonymy: A corpus-based perspective* [Electronic resource] / S. Jones. — London; New York: Routledge, 2002. — 212 p. — Access mode: <https://coehuman.uodiyala.edu.iq/uploads/Coehuman%20library%20pdf/English%20library%20بكتك%20اليلكن%20ال/linguistics/antonymy.pdf>
- 9 Murphy M.L. *Semantic relations and the lexicon: Antonymy, synonymy, and other paradigms* / M.L. Murphy. — Cambridge: Cambridge University Press, 2003. — 302 p.
- 10 Paradis C. *Antonymy in language: A cognitive perspective* / C. Paradis. — Cambridge: Cambridge University Press, 2011. — 264 p.
- 11 Paradis C. *Antonymy and negation: The boundedness hypothesis* / C. Paradis, C. Willners // *Journal of Pragmatics*. — 2006. — Vol. 38, No. 7. — P. 1051–1080. DOI: 10.1016/j.pragma.2005.11.009
- 12 Акаша М. *Далялат ал-ляфзийя* / М. Акаша. — Каир: Мактбат ал-Англо ал-Мисрийя, 2002. — 131 с.
- 13 Ибн Манзур. *Лисан ал-‘араб*: [в 15 т.] / Ибн Манзур. — Бейрут: Дар Сафир, 1990. — Т. 1–15. — Ок. 7500 с.
- 14 Ас-Суюти Дж. *Ал-Музхир фи ‘улюм ал-луга ва анва‘иха* / Дж. Ас-Суюти. — Бейрут: Дар ал-Кулуб ал-‘Илмийя, 2001. — 2 т. — 1150 с.
- 15 Ибн Фарис Ахм. *Ас-Сахиби фи фикх ал-луга ва сунаан ал-‘араб* / Ахм. Ибн Фарис. — Каир: Дар ал-Фикр, 1997. — 424 с.
- 16 Ал-Джурджани Абд ал-Кахир. *Дала‘ил ал-и‘джаз* / Абд ал-Кахир ал-Джурджани. — Каир: Мактабат ал-Ханджи, 2004. — 528 с.
- 17 Джурджани Абд ал-Кахир. *Асрар ал-балага (Тайны красноречия)* / Абд ал-Кахир Джурджани; под ред. М.М. Шакира. — Каир: Дар ал-Ма‘ариф, 2008.
- 18 Халиль Хильми. *‘Илм ад-далала ал-‘арабийя* / Х. Халиль. — Каир: Дар ал-Фикр, 2012.
- 19 Умар Ахмад Мухтар. *‘Илм ад-далала: ал-мубади’ ва ат-татбик* / Ахмад Мухтар Умар. — Каир: ‘Алам ал-Кулуб, 2008.
- 20 Мамедова Ф.З. *Когнитивная природа и дискурсная реализация арабской и русской антонимии: монография* / Ф.З. Мамедова. — Алматы: Қазақ университеті, 2025. — 142 с.
- 21 Мамедова Ф.З. *Антонимия в языке и речи как важный показатель когнитивного процесса* / Ф.З. Мамедова // *Вестник Кокшетауского государственного университета им. Ш. Уалиханова*. — 2020. — № 1. — С. 51–56.
- 22 Эбу Насыр эл-Фараби. *Усул ‘ильм ат-таби‘а (Основы науки о природе)* / пер. на каз. яз. Ы.М. Палтөре; пер. на рус. яз. А.А. Мустафаева. — Алматы: Асыл кітап, 2022. — 102 с.
- 23 Мухитдинов Р.С. *Терминологический аппарат Абу Насра аль-Фараби: теолингвистический анализ (на основе трактата «Усул илм ат-табиа»)* / Р.С. Мухитдинов, А.А. Мустафаева, Э.З. Дулаева // *Казахстанское востоковедение*. — 2024. — № 3. — С. 377–386. DOI: 10.63051/kos.2024.3.377
- 24 Мустафаева А.А. *Семантические особенности арабского слова ‘ilm (на материале трактата аль-Фараби Иḥṣā’ al-‘ulūm)* / А.А. Мустафаева, К.М.М. Иссаханова, Ы.М. Палтөре // *Вестник КазНУ. Серия востоковедение*. — 2025. — № 1 (112). — С. 11–18. DOI: 10.26577/JOS202511212
- 25 Мустафаева А.А. *Абу Насыр аль-Фараби в библиографических источниках (на материале арабских словарей)* / А.А. Мустафаева, А. Хаван // *Аль-Фараби*. — 2024. — Т. 86, № 2. — С. 37–48. DOI: 10.48010/2024.2/1999-5911.04
- 26 Алтаев Ж. *Аль-Фараби в диалоге цивилизаций: сборник многотомных сочинений [в 7 т.]* / Ж. Алтаев. — Алматы: Қазақ университеті, 2017.
- 27 Steffens M. *Antonymic discourse functions and manipulation: A corpus analysis of present-day French* / M. Steffens // *Corpus Pragmatics*. — 2018. — Vol. 2, No. 3. — P. 313–332. DOI: 10.1007/s41701-018-0036-0
- 28 Kostić N. *Antonym sequence in written discourse: A corpus-based study* / N. Kostić // *Language Sciences*. — 2015. — Vol. 47. — P. 18–31. DOI: 10.1016/j.langsci.2014.07.013

Ф. Мамедова, А. Мустафаева, Б. Базылова, Ф. Жумажанова

Абу Насыр әл-Фарабидің Мақалат ал-Рафи‘а фи Ушүл ‘Им ал-Табі‘а трактатындағы антонимия когнитивтік және аксиологиялық концептуалдандыру үдерістерінің индикаторы ретінде

Мақалада антонимия философиялық-діни дискурстағы когнитивтік және аксиологиялық концептуализацияның негізгі механизмдерінің бірі ретінде Әбу Насыр әл-Фарабидің «Мақалат ар-рафиға фи усул илм ат-табиа» трактаты негізінде қарастырылады. Зерттеудің өзектілігі антонимияны тек лексика-семантикалық құбылыс ретінде ғана емес, ортағасырлық араб мәтіндерінде мағына тудырудың жүйе құраушы құралы ретінде қайта пайымдау қажеттілігімен негізделеді. Антонимдік оппозициялардың айрықша белгілері когнитивтік-дискурсивтік және теолингвистикалық тұрғыдан талданып, олардың мәтіндегі нормативтік әрі құндылықтық бағдарларды қалыптастыруға қатысы анықталады. Мұндай талдаудың қажеттілігі антонимияның корпус деңгейінде таңбаланбауы және трактаттағы құндылықтық иерархияның толық реконструкцияланбауы сияқты ғылыми олқылықтармен айқындалады. Кешенді семантикалық-когнитивтік, контекстуалды-дискурсивтік және компоненттік талдау негізінде автор антонимия мәтіннің когнитивтік ұйымдасуының тірек қаңқасы ретінде қызмет атқарады деген болжам ұсынылады; ол натурфилософиялық сипаттауды этикалық-діни норма жүйесімен байланыстырылады. Ерекше назар лексикалық антонимияның аргументация деңгейінде қызмет ететін концептуалдық қарама-қарсылықтармен арақатынасына аударылады. Философиялық-діни мәтінде антонимия тек номинативтік емес, сонымен қатар когнитивтік-ұйымдастырушы қызмет атқаратыны, мағыналық өрістерді құрылымдап, трактаттың ішкі тұтастығын қамтамасыз ететіні көрсетіледі. Зерттеу нәтижесінде антонимдік оппозициялардың рухани-теологиялық, адамгершілік, интеллектуалдық, эмоциялық, антропологиялық және космогониялық деңгейлерді қамтитын иерархиялық жүйе құрайтыны дәлелденеді. Сонымен қатар антонимияның әртүрлі типтері аргументацияның әрқилы аймақтарына қызмет етіп, семантикалық қарама-қарсылықты «құндылық/антиқұндылық» түріндегі аксиологиялық диалдарға айналдыратыны айқындалады. Қарама-қарсылықтардың трактат аргументациясы құрылатын мағыналық «осьтер» ретінде қызмет ететіні және сол арқылы әлемнің құрылымын сипаттаудан адамның жауапкершілігі мен рухани таңдауды түсіндіруге көшу жүзеге асатыны туралы тұжырым ерекше мәнге ие. Алынған нәтижелерді когнитивтік лингвистика мен теолингвистика салаларындағы кейінгі зерттеулерде, сондай-ақ арнайы лексикографиялық жобаларды әзірлеуде тікелей қолдануға болады. Анықталып, жүйеленген антонимдік оппозициялар әл-Фарабидің діни лексикасын тезаурустық тұрғыдан сипаттауға берік эмпирикалық негіз қалыптастырып, негізгі ұғымдардың құрылымы мен олардың құндылықтық байланыстарын нақтылауға мүмкіндік береді. Материалды таңбалау мен оны мағыналық деңгейлер бойынша жіктеу ойшылдың концептуалдық әлем бейнесін дәлірек реконструкциялауға жол ашып, философиялық-діни дискурс тіліне арналған сөздіктерді, оқу курстарын және ғылыми зерттеулерді дайындауда пайдаланылуы мүмкін.

Кілт сөздер: антонимия, когнитивтік лингвистика, аксиология, концептуалдандыру, құндылық.

Ф. Мамедова, А. Мустафаева, Б. Базылова, Ф. Жумажанова

Антонимия как индикатор когнитивной и аксиологической концептуализации в трактате Абу Насра аль-Фараби «Мақалат ар-рафиға фи усул илм ат-табиа»

Статья рассматривает проблему антонимии как одного из ключевых механизмов когнитивной и аксиологической концептуализации в философско-религиозном дискурсе на материале трактата Абу Насра аль-Фараби «Мақалат ар-рафиға фи усул илм ат-табиа». Актуальность исследования обусловлена необходимостью переосмысления антонимии не только как лексико-семантического явления, но и как системообразующего средства смыслопорождения в средневековых арабских текстах. Характерные черты антонимических оппозиций анализируются в когнитивно-дискурсивном и теолингвистическом аспектах, что позволяет выявить их участие в формировании нормативных и ценностных ориентиров текста. Потребность в подобном анализе идентифицируется и обосновывается отсутствием в существующих исследованиях корпусной разметки антонимии и реконструкции иерархии ценностных уровней трактата. На основе комплексного семантико-когнитивного, контекстуально-дискурсивного и компонентного анализа автор предполагает, что антонимия функционирует как каркас когнитивной организации текста, связывающий натурфилософское описание с этико-религиозной нормой. Особое внимание уделяется соотношению лексической антонимии с концептуальными противопоставлениями, функционирующими на уровне аргументации. Показано, что в философско-религиозном тексте антонимия выполняет не только номинативную, но и когнитивно-организующую функцию, структурируя смысловые поля и обеспечивая внутреннюю связь трактата. Доказано, что антонимические оппозиции образуют иерархически организованную систему, включающую духовно-теологический, нравственный, интеллектуальный, эмоциональный, антропологический и космогонический уровни. Показано, что различные типы антонимии обслуживают разные зоны аргументации и

24 Mustafayeva, A.A., Issakhanova, K.M.M., & Paltore, Y.M. (2025). Semanticheskie osobennosti arabskogo slova 'ilm (na materiale traktata al-Farabi Iḥṣā' al-'ulūm) [Semantic features of the Arabic word 'ilm (based on al-Farabi's treatise Iḥṣā' al-'ulūm)]. *Vestnik Kazakhskogo Natsionalnogo Universiteta. Seriya vostokovedenie — Bulletin of Kazakh National University. Oriental Studies Series*, 1(112), 11–18. <https://doi.org/10.26577/JOS202511212> [in Russian].

25 Mustafaeva, A.A., & Khavan, A. (2024). Abu Nasr al-Farabi v biobibliograficheskikh istochnikakh (na materiale arabskikh slovarei) [Abu Nasr al-Farabi in biobibliographic sources (based on Arabic dictionaries)]. *Al-Farabi — Al-Farabi*, 86(2), 37–48. <https://doi.org/10.48010/2024.2/1999-5911.04> (doi.org in Bing) [in Russian].

26 Altaev, Zh. (2017). *Al-Farabi v dialoge tsivilizatsii: sbornik mnogotomnykh sochinenii* [Al-Farabi in the dialogue of civilizations: collection of multivolume works]. (Vols. 1–7). Almaty: Qazaq universiteti [in Russian].

27 Steffens, M. (2018). Antonymic discourse functions and manipulation: A corpus analysis of present-day French. *Corpus Pragmatics — Korpusnaia pragmatika*, 2(3), 313–332. <https://doi.org/10.1007/s41701-018-0036-0> [in English].

28 Kostić, N. (2015). Antonym sequence in written discourse: A corpus-based study. *Language Sciences — Yazykovye nauki*, 47, 18–31. <https://doi.org/10.1016/j.langsci.2014.07.013> [in English].

Information about the authors

Fatima Mamedova — Candidate of Philological Sciences, Associate Professor, al-Farabi Kazakh National University, Almaty, Kazakhstan; e-mail: mamedovafatima1980@gmail.com; ORCID: <https://orcid.org/0009-0003-9412-3457>

Anar Mustafayeva — PhD, Associate Professor, al-Farabi Kazakh National University, Almaty, Kazakhstan; e-mail: rummana@mail.ru; ORCID: <https://orcid.org/0000-0001-6878-4946>

Baglan Bazylova — Candidate of Philological Sciences, Associate Professor; Acting Professor, Kazakh National Women's Pedagogical University, Almaty, Kazakhstan; e-mail: baglan_5_3@mail.ru; ORCID: <https://orcid.org/0000-0001-9151-5197>

Farida Zhumazhanova — Candidate of Philological Sciences, Senior Lecturer, al-Farabi Kazakh National University, Almaty, Kazakhstan; e-mail: Farahanum@mail.ru; ORCID: <https://orcid.org/0000-0002-6736-8358>