

The Concept Of "Justice" As an Object of Linguistic Study

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Received: 31 December 2025; **Accepted:** 22 January 2026; **Published:** 27 February 2026

Abstract: Language is a mirror of human thought, embodying the age-old perspectives and spiritual values of a nation. In this article, we aim to scientifically analyze the concept of "justice," which is fundamental to human social life, as an object of linguistic study. The research examines the theoretical foundations of this concept, with special attention paid to its cognitive and linguocultural features. Indeed, the concept of justice is not merely a dry legal term, but a complex linguistic phenomenon imbued with people's worldviews and notions of conscience and truth. The article explores the role of the "justice" concept in the language system, its semantic layers, and the nuances of meaning underlying the word in relation to national values. Additionally, the role of this concept in expressing moral and social criteria is evaluated comprehensively, revealing its significance in human life. Research findings demonstrate that the concept of justice in our language serves not only as a word but also as one of the key concepts defining national identity. This approach contributes to a deeper understanding of the intricate, mysterious connection between language and thought, helping to uncover the vast spiritual world behind our linguistic wealth. This study represents an important step not only in linguistics but also in exploring the spiritual essence of humanity.

Keywords: Concept of justice, conceptual analysis, cognitive linguistics, linguoculturology, semantics.

Introduction: The concept is regarded in modern linguistics as a fundamental scientific category for elucidating the complex and multifaceted relationships between language, thought, and culture. Concepts represent a system of knowledge, social experience, and a set of values formed in the human mind, and this content is manifested through linguistic units. Therefore, the conceptual approach allows us to analyze linguistic phenomena not only from a formal-structural perspective but also by taking into account their cognitive, cultural, and social content. The development of the concept of "concept" in linguistics is closely related to the scientific need to study language as a product of human consciousness.

Among concepts, moral and normative values that regulate the life of individuals and society hold a special place. Within this system of values, the concept of "justice" occupies a central position and manifests as an important factor determining the legal, moral, and

social relations of society. The concept of justice is formed in human thinking not only as a normative concept but also in close connection with the ideas of social balance, moral responsibility and equality. Therefore, how this concept is expressed through language and how it is formed in terms of content is an important object of research for linguistics.

The manifestation of the concept of justice in the language system is closely intertwined with the historical development, cultural traditions, and national mentality of a people. As this concept is reflected in linguistic units, it forms a semantic structure that represents the moral criteria and value system of society. In this regard, studying the concept of justice as a linguistic object serves to scientifically illuminate how the national worldview is expressed through language and how it is reinforced in social consciousness.

The relevance of this research is determined by the

need to identify the cognitive and linguocultural features of the concept of justice, and to systematically analyze its semantic structure and layers of meaning. Through conceptual analysis, the role of the concept of justice in the relationship between language and thought is determined, and its social and cultural significance is revealed more profoundly. This expands the theoretical and practical possibilities of conceptual research in linguistics.

On this basis, this article analyzes the concept of justice as an object of linguistics from a scientific and theoretical perspective, summarizing its conceptual content, semantic structure, and national-cultural significance.

LITERATURE REVIEW

The study of the concept of justice as an object of linguistics has become one of the important research areas attracting the attention of both domestic and foreign scholars in recent years. In national scientific sources, the concept of justice is often analyzed in the context of the intrinsic connection between language and national mentality. Research shows that lexical and phraseological expressions of justice in language units reflect societal values, moral norms, and social consciousness. Uzbek linguists have examined the concept of justice from cognitive and linguocultural perspectives, attempting to systematically determine its semantic scope and cultural content.

In the process of investigating the concept of justice, it is first notable that there is no single, definitive definition of the concept itself. In linguistics and the humanities, the issue of concept is interpreted within the framework of various scientific schools and theoretical approaches. This is attributed to the complex cognitive nature of the concept and its inextricable connection with language, thought, and culture [3.79]. Consequently, the concept is viewed not only as a linguistic unit but also as a multi-layered semantic and cultural structure formed in the human mind.

Justice is one of the oldest, most important, and most complex philosophical concepts in human history. It occupies a central place in the spiritual, legal, and political life of any society. The concept of justice is directly related to a person's inner world, moral views, and the system of social relations; it is a fundamental value that ensures equality, legal stability, and social harmony among people [1.24].

Some scholars interpret the concept as a phenomenon located at the intersection of language and culture. In particular, S.G. Vorkachev defines the concept as a set of notions, ideas, and knowledge that have their own expression in language and are distinguished by

linguocultural features. This approach emphasizes the cultural content and national uniqueness of the concept [6. 76-83.]. This view allows us to evaluate the concept as a product of people's thinking, manifested through language.

In another scientific approach, the cognitive aspects of the concept are prioritized. S.A. Askoldov interprets the concept as a unit reflecting the thought processes occurring in human cognition, drawing attention to its abstract and generalizing nature. This approach is based on viewing the concept as a mental model formed in individual and collective consciousness and reveals its function in the thinking process [5. 267-280].

These definitions demonstrate that the concept does not have a single scientific interpretation, but rather is explained based on various theoretical approaches. It is precisely this situation that necessitates analyzing the concept of justice not only from one perspective, but through a harmonious integration of cognitive and linguocultural aspects. As a result, an opportunity arises for a deeper understanding of the concept's place in the language system, its semantic structure, and cultural significance.

The study of the concept of justice within the field of linguistics has been conducted based on various scientific schools and methodological approaches, with these studies differing from one another in terms of content and direction. Specifically, the definitions given to the concept and the methods of analyzing it are interpreted differently depending on the scientific position of researchers. This situation creates the need to study the concept of justice using a comparative approach.

In linguocultural studies, the concept is primarily viewed as a product of the interaction between language and culture. Proponents of this approach consider the concept as a semantic structure that embodies national worldview, historical experience, and cultural values. From this perspective, the concept of justice is interpreted in close connection with society's moral norms and social values. While the strength of this approach lies in illuminating the culture-specific aspects of the concept, it sometimes fails to pay sufficient attention to its cognitive mechanisms.

In research within the framework of cognitive linguistics, the concept is interpreted as a mental model formed in human cognition. This approach emphasizes the generalizing, abstract, and functional aspects of the concept in the thinking process. The concept of justice in this approach is interpreted as a system of moral and normative ideas existing in the human mind. Although the cognitive approach reveals

the connection between the concept and thinking more deeply, it does not always have the capacity to fully illuminate its national-cultural features.

METHODOLOGY

In this study, conceptual analysis, cognitive-linguistic, and linguocultural methods were employed to elucidate the linguistic content of the concept of "justice." Through conceptual analysis, the semantic core, semantic layers, and forms of expression of the justice concept in linguistic units are identified. The cognitive-linguistic method allows for the analysis of how the concept of justice is formed in human cognition and its characteristics as a mental representation. The linguocultural approach serves to illuminate the connection between the concept of justice and national worldview, moral values, and cultural traditions.

Additionally, descriptive and comparative analysis methods are used to synthesize scientific views on the concept of justice, identifying their similarities and differences. This combination of methods enables a scientifically grounded exploration of the place of the justice concept in language and thought.

DISCUSSION AND RESULTS

In this study, the features of the "justice" concept as an object of linguistics were analyzed based on cognitive and linguocultural approaches. The obtained results demonstrate that the concept of justice manifests in the Uzbek language as a conceptual unit with a stable semantic core, inextricably linked to the national worldview and moral values [4.45]. Throughout the research, it was determined that the central content of the justice concept is formed around such notions as equality, fairness, normality, and moral responsibility.

As determined during the discussion, the concept of justice is actively employed not only as a legal or social concept but also as a moral norm deeply ingrained in human thought. The expression of justice in linguistic units reflects the value system embedded in the historical experience, cultural traditions, and social consciousness of the people. This confirms that the semantic structure of the concept of justice is directly linked to the national mentality.

Furthermore, when compared with previous scientific views, the results of the study demonstrated the effectiveness of a harmonious analysis of both cognitive and cultural aspects of the concept of justice. While some studies prioritized only the semantic or

philosophical aspects of the concept, this work examined the concept of justice through the unity of language and thought. This approach allowed for a clearer revelation of the concept's semantic layers. Consequently, it was established that the role of the concept of justice in the language system is not confined to lexical units but manifests itself as a means of social evaluation, moral criterion, and cultural identification. The research findings hold significant scientific importance in the study of moral values within the framework of conceptual linguistics and can serve as a theoretical foundation for further cognitive and linguocultural research on the concept of justice.

The semantic core of the concept of justice consists of a set of meanings that constitute the most stable, central, and general content of this concept. The semantic core determines the main essence of the concept, and all its secondary and contextual meanings in the language system are formed around this central content [2.21]. In the case of the concept "justice," the semantic core is primarily defined by such basic concepts as rightfulness, equality, measure, and correctness.

In the Uzbek language, the word "adolat" is often used to convey the meaning of making a fair decision in relations between people, applying the same criteria in similar situations, and being free from bias. For example, phrases like "just verdict," "fair distribution," and "justice has been served" demonstrate the inextricable link between justice and equality and moderation. This confirms that the idea of social balance and normativity occupies a leading place in the semantic core of the concept of justice.

The central content of the concept of justice is not limited to the legal sphere but also encompasses moral relations. In everyday speech, expressions such as "this is not just" or "he acted out of a sense of justice" express an assessment related to a person's internal moral criteria. This shows that the concepts of moral purity and conscientious responsibility also play an important role in the semantic core of justice.

The semantic core of the concept of justice is also connected with cause-and-effect relationships. In the Uzbek language, the idea that "everyone receives a response according to their actions" expresses the fact that the concept of justice is based on natural balance. In such cases, justice manifests itself not as equality, but as an appropriate assessment of each person's behavior.

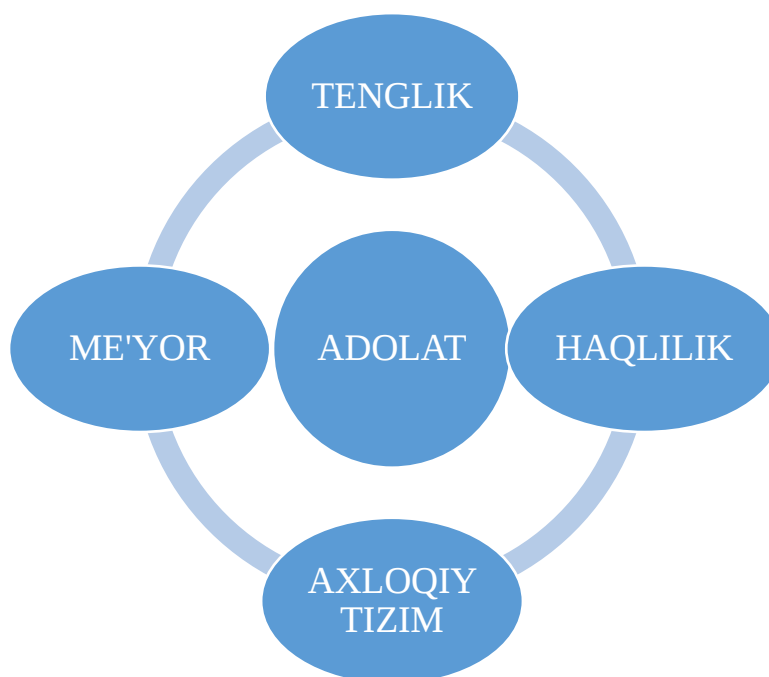


Diagram 1: Semantic core of the concept "Justice"

The semantic core of the concept of justice encompasses basic meanings such as equality, righteousness, normativity, and moral responsibility. This central content expands in various contexts through linguistic units. This semantic core ensures the stability of the concept of justice and determines its significant place in the system of national thinking and language.

CONCLUSION

This study demonstrated that the concept of "justice" in linguistics manifests itself not only as a semantic unit but also as a complex phenomenon inextricably linked with human thought and national culture. The concept of justice is formed as the fundamental value regulating the legal, moral, and social systems of society and finds its expression in linguistic units.

Throughout the research, the semantic core of the concept of justice, its central content, and peripheral layers were identified, and the linguistic and cultural aspects of the concept were analyzed harmoniously. Studying this concept solely from a legal or philosophical perspective cannot fully reveal its essence. Therefore, combining cognitive and linguocultural approaches serves to provide a deeper understanding of the concept's place in language, thought, and culture.

The concept of justice reflects the historical experience and moral values of the people through phraseological units, textual contexts, and examples of oral tradition. This strengthens not only the theoretical but also the practical aspects of conceptual research. In the future, a more in-depth study of the concept of justice within the framework of national language and culture will

create opportunities for its application in the development of education, culture, and society.

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