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## THE PHILOSOPHICAL AND LINGUISTIC ESSENCE OF THE CONCEPT OF QUALITY

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### Abstract

The study interprets both the philosophical and linguistic essence of the concept of quality. The article analyzes the ideas of various philosophers and linguists about quality. Quality is multifaceted as a universal category. Like other universal concepts, the multifacetedness and polysyntheticity of the concept of quality necessitate its perception as a multidisciplinary term. The essence of the semantic field of quality is the set of all linguistic units that express quality in human thought. In short, quality can be considered one of the basic concepts that play a mediating role in the understanding of the world in the relationship between man and nature, man and the cosmic world. Historically, quality arose primarily as a distinguishing feature. That is, its essence, semantic structure, is based on comparison and differentiation. The uniqueness of the semantic field of quality is that in linguistics it is approached as both a grammatical and semantic category. Both categories are at the center of the semantic field of quality. The horizontal and vertical semantic structure of the qualitative semantic field proves that each language has a high pragmatic-semiotic and functional potential. The qualitative semantic field has rich linguistic means of expression in each language. This semantic field, with its intra-structural elements, forms a complete system in the grammatical structure and lexical-semantic system of the language. Linguistic study of the qualitative semantic field once again makes the application of the functional-semantic method relevant. The qualitative semantic field, like other universal semantic fields, has its own core and peripheries, vertical and horizontal structure.

**Keywords:** *quality, concept, semantic field, category, cognition, logic*

### Introduction

Quality is, first of all, a category of thought. It is also a philosophical concept, that is, a philosophical category. Quality is also a linguistic category, like quantity. Even in ancient times, the law of the transition of quantity to quality was one of the basic principles of philosophy. It is very difficult to reveal the lin-

guistic essence and semantic field of quality without considering its philosophical and logical aspects.

So far, the concept of quality in world science has been studied mostly from philosophical and linguistic aspects. In the "Explanatory Dictionary of Philosophical Terms", quality is explained as follows: "Quality is a property

that shows the structure of something, that makes an object what it is. Quality is the property of something being good or bad. It is the name given to all the objective properties of an object, such as appearance, color, and taste, that give value to it. What is expressed here is superiority and deficiency from any point of view. In popular language, quality means superiority and goodness. In the philosophical sense, quality, as a philosophical category, refers to the set of forms and properties of a thing that are not part of its essence but are added to it later. In medieval Eastern philosophy, quality was more often called an attribute. For example, a chair is made of wood, its wood is its essence, as if its shape, color, appearance, and hardness constitute its forms and qualities" (Nazarova, 2014).

The history of studying the concept of quality from a philosophical and logical aspect begins with the ancient Greek period. The author of the fundamental philosophical ideas related to quality in ancient Greek philosophy was the well-known Greek philosopher Aristotle. It is interesting that Aristotle accepted quality as one of the main philosophical categories in ancient times. It was Aristotle who first gave a philosophical interpretation to the concept of quality, like other main categories. Aristotle classified categories in his work "Metaphysics". In this classification, he classified categories from a metaphysical, cognitive (gnoseological) and linguistic (grammatical) point of view. That is, Aristotle considered categories as a multidisciplinary concept in ancient times. When Aristotle spoke about categories, he interpreted the category of quality separately. Aristotle first gave a complex, that is, a fully detailed description of the concept of quality. Thus, in his presentation, quality is divided into several types. More precisely, he divides quality into five types: ability, property, sensory state, condition, and form. Among the 10 category systems mentioned in his classification, the category of quality occupies a separate place. Aristotle mentions the following categories: substance, quantity, quality, relation, place, time, position, state, action, and disturbance. In Aristotle's theory of quality, state is presented as a type of qualitateness. According to him, « quality should be understood in two senses, the first and most im-

portant of which is that it is the external, that is, form, difference of an object or thing from others (here the state of motion is meant), and the second meaning is that quality is the difference of the state of a moving thing or material being (Aristotle, 1983). Therefore, the factor of difference is taken as the basis in Aristotle's theory of quality. Let us note that there are both common and different aspects between the categories of thought and the categories of language. Because quality is also, as we have already mentioned, a category of language. After Aristotle, Hegel and Immanuel Kant put forward theoretical ideas about its philosophical nature. In the Middle Ages and later periods, quality was also studied as a logical and linguistic category. The universal nature of quality, one of the universal concepts, has led to its becoming a subject of research in various science. Every language has the concept of qualitative change. The essence of this universal concept is the change in content that occurs in the essence of a thing or event. That is, from this point of view, quality is perceived more as an internal sign. The perception of quality from a moral point of view is related to the human factor. The category of quality is most closely related to the category of quantity. So far, various interpretations of the concept of quality have been given in the history of philosophy. Since the emergence of human thought and human thinking, the concept of quality has been perceived in different forms in consciousness as an element of the cosmic world. The process of the transition of quantity to quality, as one of the most basic laws of nature, has led to the perception of this concept in different forms in human consciousness. Usually, various lexical-semantic layers are distinguished in the semantic field of quality. Thus, both the core layer and the peripheries of the semantic field of quality prove that it has left deep traces in human thinking. A. Q. Spirkin and V. Z. Panfilov, quality as a philosophical and logical category was thoroughly investigated. Russian linguist V. Z. Panfilov investigated the concept of quality from an epistemological aspect. He rightly characterizes the category of quality as a category of thinking (Panfilov, 1982; Spirkin, 1960). V. Z. Panfilov rightly notes that " the relationship between the category of quality and the categories of

properties is still a subject of discussion". In his opinion, "these categories arose from separate "nests", since if the category of quality is more related to quantity and measure, criterion, then the category of properties is related to objects and relations. However, there is a close connection between them" (Panfilov, 1982). To understand the concept of quality, first of all, it is necessary to distinguish between the concepts of property, characteristic, sign, character, and aspect. In fact, the set of these concepts determines the internal structure of quality. In short, quality consists of a set of components that determine the internal structure of an entity. Generally speaking, quality is a set of characteristics that distinguish one object, entity, or subject from another. Therefore, there are factors that play a standard role in determining quality. Among these factors, the comparison of entities, objects, and events with others takes the main place. The degrees of ordinary, reduction, and multiplication in adjectives, which are at the core of the semantic field of quality, also arise on the basis of comparison and contrast. The scientific results of the research conducted so far prove that in the ancient Turkic period, the differentiation of words denoting names and qualities occurred later. That is, in the Proto-Turkic period, the thing and its sign, quality were expressed with the same lexemes. "The studied linguistic facts of the ancient and modern Turkic languages prove that first, names with the meaning of thing, sign, appeared, and in later periods of language evolution, lexemes with adverbial and non-predicate meanings appeared" (Aliyeva, 2011).

One of the scholars who discusses the essence of the concept of quality in general linguistics is Otto Jespersen. Otto Jespersen discusses the concept of quality in nouns and adjectives in his famous work "Philosophy of Language". He shows that the linguistic differences between the concepts of thing and quality are not so deep. According to O. Jespersen, "philosophically, we receive the first information about things precisely in connection with their quality. The essence of each thing, object, is precisely the sum of its qualities" (Espersen, 1958). That is, O. Jespersen wants to say that the concept of quality is closely related to the concept

of thing. O. Jespersen rightly notes that the category of quality is a general category for both nouns and adjectives. Thus, according to his opinion, "it was previously believed that things exist in themselves, while quality does not exist in itself". This concept refers to the ideas about substrate and substance in philosophy. O. Jespersen notes that "now, however, the opposite is thought: the essence, the basis of the real world, is precisely quality" (Espersen, 1958). In every language, there are concepts of quality measure, quality degree, quality criteria. There is also a concept of personal quality in language. Personal quality applies to each individual, and also reflects the national characteristics of an entire ethnos. The concept of quality, first of all, includes the inner world of a person, the spiritual characteristics of a person. Quality should also be viewed as a semantic category. Because, like other universal categories, quality reflects the semantic volume of all linguistic units denoting quality in its internal semantic structure. In modern linguistics, quality is also studied at the conceptual level. That is, while until now quality in linguistics has been studied mostly at the level of semantics and grammatical categories, currently quality is also included in the research areas of cognitive linguistics. In cognitive linguistics, the process of assimilating quality in thinking at the level of concepts and frames in the form of linguistic units has become one of the main topics of cognitive linguistics. In modern times, quality is also studied as a cognitive category.

In grammar books on the Azerbaijani language, quality and sign are often confused. In normative grammar books, sign is evaluated more as the external form, external feature of an object, while quality is evaluated as its internal characteristic. However, we also encounter opposing arguments. Thus, in some literature, what is given as a sign is noted as a quality, or what is given as a quality is noted as a sign. OSShibkova writes that the relationships between the logical-philosophical and intellectual categories of "feature", "sign", "quality" have a certain originality, their own uniqueness. Thus, if, when analyzing objective activity, we "remove" a person / subject of activity from this activity, then with him the two categories of "attribute" and "quality"

disappear. Then only the category of “property” remains, which does not depend on the person, because properties, characteristics are inherent in matter and depend only on its internal organization” (Shibkova, 2010).

### Conclusion

Various standards help in determining quality. Thus, human quality, that is, human quality, refers to the characteristics formed over the years as a result of people’s relationship with each other and social relations. It is a system of social relations that balances

these characteristics. Therefore, quality relations themselves are determined on the basis of anthropologically good and bad, positive and negative paradigms. If we approach the concept of quality with this logic, then quality is also a relative concept.

All the studies we have listed above prove that the problem of quality has always been one of the problems of interest to world science. In modern world science, quality has become one of the research objects not only of logic, philosophy, linguistics, but also of cognitology.

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