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Tendencies of Change of Socio-Political Lexicon in Persian and Azerbaijani Languages

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Abstract. Socio-political terms exist in all world languages and are directly related to the socio-political structure of each country. The words related to statehood, religion and political system were mentioned in sources associated with the ancient period of Persian and Azerbaijani languages. In the article, among such sources, "The Book of Dede-Gorgud", Orkhon-Yenisei" on Turkic languages, and the samples selected from the work "Shahnameh" on Persian are analyzed by the historical-comparative method.

When studying terms related to religion, it should be investigated in more detail whether these terms correctly reflect events in the socio-political life of the country they belong to, as they are subject to purposeful interventions in several cases. Considering Manichaeism, Islam, Sufism and other religious directions, which are thought to be related to Zoroastrianism and Zoroastrianism in Iran, this picture is further complicated.

In the article, medieval Persian dictionaries were also reviewed among the sources related to the Middle Ages. It was noted that words related to almost all areas of social life are included in them. The social and political situation after the Iranian Islamic Revolution and the terms that were created in connection with this situation is considered in the history of Iran. The article also contains information about using borrowed words in both languages' social and political fields. Then the place of the terms in the form of abbreviations in the speech was analyzed. In the article, the data gives grounds to say that as a result of any historical event, the most profitable sphere is linguistics. So, although the changes in other areas cause stagnation and decline in some instances, linguistics is enriched with new words. Political linguistics is also included, and the rising line of political discourse during World War I can serve as an example.

Keywords: socio-political terms; Azerbaijani language; historical-comparative method; Persian language; religious terms; middle ages sources; statehood; Iranian sources.

INTRODUCTION

Politics is not a simple system. Its foundation is based on society and humans. The economy, culture, history and geography of each community define the type and complexity of politics. Politics is explained as a science and an art form because its rules, structure, and history are studied scientifically. Because the direct support of politics is several qualities such as speed, foresight, and intelligence, it is also studied as art. As it is directly related to society, the human-centred solution to any issue becomes possible with the socio-political aspect.

In linguistics, numerous terms related to the socio-political system are often used, and their meanings are often confused. A number of socio-political terms were mentioned in ancient Turkic written monuments, such as "The Book of Dede-Gorgud", "Orkhon-Yenisei". When we analyze those words, we see that they are mostly related to titles (*xan, bək, bəylərbəyi, xatun, xanlar xanı xan // khan, bek, beylarbeyi, khatun, khanlar khani, etc.*), statehood (*divan, dövlət, qövm, nəsil // divan, state, nation, generation, etc.*) [8].

Since the earliest times in Iran, words related to the political system and social situation have been found in the monuments. As it is known,

Iran is older than its three millennia of written history. The pre-Islamic period stands on legends and myths. The most well-known and complete source that reflects three cycles (Pishdadyan, Keyaniyan and the Sasanian) is Shahnameh. One can get information about ancient mythology and the Iranian kingdom back in Shahnameh. So we come across many terms of socio-political system. The number of words of Arabic origin in work "Shahnameh" is relatively few. Part of the words of Persian heritage is not used today but generally cover a wide range of terms.

In "Shahnameh", various motive words belonging to many nations are found. Some of these words refer to China and reflect its various aspects. One of such terms is "Khagan", symbolizing "power, strength". The Chinese Khagan is a symbol of power, which means strength and power, and it is also called "Chinese faithful". A number of item names showing the power of the Chinese Khagan were also found in "Shahnameh". Among them are such words as *möhür, fildişi, taxt, qızıl, qalxan* (seal, ivory, throne, gold, and shield). Although many of these words are familiar, they are considered terms because they have socio-political content in this work. For example, the explanation of the word Chinese steel hood is as follows: "it is a military item which soldiers wore on their heads to be protected from war weapons, such as *an arrow, mace, spear* (ox, topuz, mizrag). My Iranian wrestler Rustam, preparing for battle with the Turanian army, girds his weapons. He also wears a hood made of Chinese steel on his head to protect him from weapons such as *an arrow, mace, spear* (ox, topuz, mizrag)" [3, 109].

Indeed, ancient Iranian history has not been reflected only in Shahnameh. A range of documents consists of information about the first formation period of Iran and its socio-political situation.

METHODS AND MATERIALS

Two research methods were followed in this article. Besides the historical-comparative method, the descriptive approach was also applied, and the chosen words have been analyzed within the framework of these methods. Among the studied words, there are also the words related to religion (*saslı din, din düşmәni* etc.). The interaction of faith with the socio-political situation is also reflected in the materials on the history of Iran. However, the formation of religious terms is associated with certain conditions. The author [2],

while researching the terms Akbaris and Usulis, states that these terms go back to the times when they were used and don't refer to the legislation in medieval Iran. The author also notes that considering the pressure on the religious class in Iran at those times, it becomes clear that using such terms pursues a strategic goal [2, 21]. Thus, the content of religious terms is related to socio-political structure, changes that took place in that period, and religious tendencies, including purposeful intervention in religious beliefs.

It should also be noted that before Islam, Zoroastrianism was the state religion of ancient Iran. Afterwards, Zoroastrian orthodoxy had characteristic peculiarities challenged by Mani and Mazdakites. Considering the existence of Islamic Persian Sufism, we observe a more complicated and complex system of religion and religious terms in Iran, which needs more exhaustive research.

There are words related to various groups of the socio-political lexicon in Middle-term Turkish and Iranian sources. Considered one of the primary Iranian sources of the Middle Ages, "Medieval Persian dictionaries contain words related to almost all spheres of socio-political life, but the words related to palace life and Safavid rule should be specially noted. We can refer to this group as the names, titles and nicknames given to Turkish padishahs. Although such words are the subject of research onomastic lexicon, they are of special importance for socio-political lexicon" [6, 133].

In medieval Persian dictionaries, there are numerous words with the meaning of tribal names and title names, including "yaşlı xidmətkar", "qulam", "lələ" ("old servant", "gulam", "lala") have been recorded. These words indicating kinship were used instead of negative words. In other words, these words are euphemisms and can also be called historicisms.

RESULTS AND DISCUSSION

The socio-political lexicon consists of the sum of the words related to the social structure of countries, political regimes and similar primary systems. It is one of the linguistic units that undergo the most changes. As political rules replace each other, as a result of these events, new socio-political lexical units enter the language, and the words included in a group of verbal socio-political backgrounds lose their generality. In the

Persian language, numerous such terms were left behind from the political structures of different periods. For example, the Iranian Islamic Revolution of 1979 is one such stage. In this period, terms related to the new religious system and the new content of the Republican system began to emerge and take their place in the language. The researcher of this period Ahin Tahere states that the word *reform* was never used in the Persian language literature. Instead of it, the term *islahat* was preferred. The author also compared Turkey and Iran and stated that, although the types of reforms in Turkey since the XVIII century were called in different ways, such as *tanzimat reforms*, *islahat reforms*, and others, since the XVIII century, when the thought of reform appeared in Iran, a change in meaning occurred and "enqelab – انقلاب – revolution", "islahat – اصلاحات", "təhəvvöl – تحول – transformation- change", "nousazi – نوسازی – reconstruction", "tousee- توسعه – expansion, development" "engelab – revolution – revolution" were included among the most commonly used concepts [7, 135].

Linguistics is one of the fields of science that is enriched by similar historical events. Emerging innovations related to the historical and socio-political situation appear as new words in the language. Although these events, in several cases, hurt such areas as the economy, and tourism, in most cases, they result in the enrichment of linguistics. An example of this is the emergence of many new terms in political linguistics after World War I and the completion of the formation of political discourse.

Regarding the socio-political lexicon, this lexical group covers the structure of statehood, authorities, administrative-territorial division, the socio-social form of society, party, public organizations and associations, spheres of socio-economic activity, cultural life of community, rights and obligations of citizens, the interaction between individuals, specific circumstances arising from these relations, national and revolutionary liberation movement, international relations and international associations of states, various types of political systems.

Some of the socio-political terms are borrowed terms. Some socio-political words in the Azerbaijani language are borrowed from Russian and some from Arabic-Persian languages. In addition, as in most languages, there are many socio-

political terms borrowed from European languages in the Azerbaijani and Persian languages: it should be noted that one of the subgroups of the socio-political lexicon is abbreviations. The abbreviation is word creation. Abbreviations, products of the abbreviation event, play a huge role in enriching the language's vocabulary. Lexical abbreviations cover other language words' properties [1, 42]. Abbreviations in English are often noted in Persian in explanation form. There are many examples of this:

WPC – شورای جهانی صلح

MEP – عضو پارلمان اروپا

Although the abbreviations of socio-political terms belonging to other languages are often noted in Persian in explanation form, in some convenient cases, abbreviations are also used in Persian:

وب – WWW

Along with such abbreviations, the full form of these terms can also be used in parallel:

شبکه سراسری جهانی – وب – WWW

CONCLUSIONS

Almost the same category of words is included in the socio-political lexicon in Azerbaijani and Persian languages. Religious terms are mainly related to the religious situation in the country. They are developed and formed depending on the attitude towards religion in the area where those terms are spread. In other words, political influence is the main factor in creating religious terms. Words related to state traditions form an essential part of the socio-political lexicon. Common words can sometimes be considered a term with socio-political content, depending on the processing stage and the field to which it belongs. The names of state organizations and the abbreviations denoting their names are included in the socio-political lexicon. The tendency to change terms in this group depends on the historical stage in which these terms are used. Changing state structures and political systems lead to the archaic nation of these terms or the creation of new terms, and from this point of view, the study of these terms should be carried out in the historical aspect of the stage in which they were created.

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