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Theme:

The role of religion in lexical borrowing:
the case of Azerbaijani and English

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DEDICATION

This dissertation is dedicated to my parents who have always loved me unconditionally and whose good examples have taught me to work hard for the things that I aspire to achieve, who have been a constant source of support and encouragement during the challenges of graduate school and life. I am truly thankful for having you in my life.

I also dedicate this dissertation to my brothers and sister who have always been the source of my motivation

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ABSTRACT

Arabic language influences other languages mainly in the Islamic dominant society thus enriching their vocabularies. Azerbaijani and English are no exception to this statement. This study is about comparing two languages in terms of religion borrowing Azerbaijani and English and being compared to see how they were influenced by the languages they adapted religious vocabulary. For this purpose, we are examining religious words that interred Azerbaijani from Arabic as well as religious words interred English from Latin and Greek.

The study was carried out in Baku, the capital city of the Republic of Azerbaijan. Primary data was gathered by the author. We also wanted to explore to what extent they are comprehended as religious words. Therefore, two surveys were used for this study

The Azerbaijani survey was sent to non-Arabic speakers of Native Azerbaijani to select all the religious words identified. The second survey was sent to English speakers and Christian to identify English religious words which are borrowed from Latin and Greek. The data was based only on religious lexicals.

The respondents were purposefully sampled based on their levels of education. The collected data were transcribed and analyzed using the stated theories. A total of 52 religious words. Out of that, 47 are Arabic-ordinated and 5 Persian. A total of 30 words were identified that English borrowed from Latin and Greek. Incidences of borrowing were examined by age and gender.

The Analysis of the words was presented below the tables and charts. Familiarities of these borrowed words were compiled in regard to semantic fields, educational background, and age of respondents.

The findings of this study revealed that Azerbaijani borrowed religious words from Arabic and Persian. Likewise, English borrowed religious words from Latin and Greek.

INTRODUCTION

Language contact takes place when speakers of two languages interact. Physical contact between speakers is not at all times essential for language contact to happen. Arabic used to be a literal language in Azerbaijan, and it frequently influences Azerbaijani. Arabic influences other languages too through its use in science, business, education and (Thomason, 2001). Words are always borrowed first, then structure and grammar. Even those who are not fluent in an alien language can borrow a word from it, particularly if the borrowed word is simpler than its equivalent in the other language. The focus of this study was the role of religion in lexical borrowing in the case of Azerbaijani and English. Azerbaijani; is a national and official language of Azerbaijani spoken in Azerbaijan, part of Iran, and other neighboring countries.

Lexical borrowing is a typical occurrence in languages. Individual words can be borrowed from any language, even if the learner's understanding of the originating language is limited (Ringbom, 1983). In addition, 'Abd al-Qadir al-Maghribi (1956) maintained that languages enrich and develop themselves by borrowing from other languages. This illustrates the importance of borrowing for all languages and the role it plays in developing them. Furthermore, El-Khafaifi (1985) comments that borrowing an existing word from another language is easier than extending and modifying the use of existing lexical words to fulfill new communicative needs. In other words, it is easier to use the mechanism of 'lexical borrowing' to satisfy the needs of the language than to use the mechanism of 'semantic extension'

Statement of the Problem

Linguistic borrowing has been an inevitable phenomenon in the case of language contact situations. It has been one of the most effective ways for languages to grow but also a way through which languages die. (Bates L. Hoffer 2002) However, not many studies have been done on the role of religion in lexical borrowing in the Azerbaijani language. Therefore, the study seeks to study both religions borrowed words in English and also in Azerbaijani, moreover, to establish some of the sociolinguistic reasons why both English and Azerbaijani borrowed words from the other languages.

Research Objectives

The objectives of the study are

1. To identify religious words borrowed into Azerbaijani and English from other languages
2. To establish some of the sociolinguistic reasons why English and Azerbaijani have borrowed.
3. To examine the morphological adaptation of the borrowed words
4. To examine the semantic transformation of the borrowed words

Research questions

This study sought to answer the following questions:

1. What are the ways of word borrowing?
2. What words were borrowed through religion in
 - Azerbaijani
 - English
3. What role did literature play in lexical borrowing?
4. What role Shiism played in semantic transformation?

Research Assumptions

1. Azerbaijani has borrowed from Arabic mainly religious words.
2. Some religious borrowings in Azerbaijani from Arabic are morphologically adapted into the systems of the Azerbaijani language and some of them have lost their lexical meaning.
3. Literature has contributed to lexical borrowing and its adaptations.
4. Some borrowings have undergone a semantic transformation

Justification and significance of the Study

Language is a crucial instrument in human interaction and an important reflection of social growth as it experiences swift modifications during history (Sheng, 2009). Languages, similar to cultures, are seldom adequate unto themselves (Sapir, 2001). These necessitate intercourse that brings speakers of one language into direct or indirect contact with those of adjacent or culturally prestigious languages (Sapir, 2001). Regular interaction between diverse communities leads to the utilization of one another's lexis (borrowing) in reference to specific items, methods, or thoughts. This manner of utilizing other people's languages exerts a deep impact on language development and joint understanding of societies

Azerbaijani, just like other languages, has borrowed words from dominant languages like Arabic and Persian. When words are borrowed into a language, they are incorporated into the phonological, morphological, syntactic, and semantic system of the borrowing language. As this happens, the language is expected to remain effective in communication Muandike (2013). This study examined lexical borrowing from Arabic and Persian into Azerbaijani and also from Greek and Latin to English and how they are morphologically adapted into the language. It is hoped that the findings of this study will enrich the current record on linguistics and provide a foundation for other studies on Azerbaijani.

RESEARCH METHODOLOGY

Research Design

The study utilized both qualitative and quantitative research designs. The Qualitative research design aided this study in the identification of the Religion borrowed words in both Azerbaijani and English and identifying the dynamic of the semantic transformation. The Quantitative Research design determined the Number of the borrowed words and classification of the borrowed words into different areas within the frame of the religion. The current study utilized primary data alone

Area of Study

The study area was the Republic of Azerbaijani, it was carried out in the capital city Baku. Due to the Covid19 Pandemic questionnaires have been used. The area was not ideal for the study because most of the people are not Arabic speakers, it is, therefore, difficult for them to be able to identify the Arabic words which are non-Arabic lexical in the Language.

Sample Size

A total of 82 borrowed lexicals have been identified earlier in chapter one, and were extracted through Azerbaijani native Arabic speakers and non and also questionnaires. Labov (1966) in Milroy (1987) believes that a linguistic trait does not necessarily require a big number of subjects for it to be noticed. According to them, variations can emerge even from samples as small as twenty-five speakers.

30 respondents and four of the respondents are Azerbaijani Arabic speakers were found to confirm that the identified words were actually indeed Arabic borrowings. This choice of these respondents was based on the view that speakers of this age are considered the custodians of a language's purity and would know the words even if they do not use them frequently.

Respondents

A total of 30 respondents were identified. Respondents were Non-Arabic speakers of Azerbaijani and Azerbaijani bilingual speakers, who are native speakers of Azerbaijan.

The respondents were required to have at least 15 that they would be able to respond to the questionnaire. The respondents were also categorized into two groups: speakers of Arabic and Non-Arabic speakers. And also based on age, respondents from 15-25 were regarded as young, those aged 26-35 regarded as Middle age, and those aged 46 to 60 regarded as older.

Data Collection Instruments

- Primary Data

The data for this study constituted Azerbaijani lexical borrowed from Arabic. This was collected by the author and sent to native speakers who speak Arabic and those who don't speak it. The data contained various areas of religion, words that came to Azerbaijan directly, and ones that came through Persian. The questionnaire required respondents to indicate whether they are speakers of Arabic or not, and also to select all the words they are familiar with but also asked them to write any Islamic words they know which are not included in the list of the words

CHAPTER ONE: WAYS OF WORD BORROWING

1.1. Literature review and theoretical framework

The focal point of this chapter is a literature review on lexical borrowing, studies related to lexical borrowing, the morphological adaptation of loanwords, and sociolinguistic reasons for lexical borrowing. It also highlights the theoretical framework for the study.

The term “borrowing” refers to speakers adopting words from a source language into their native language. “Loan” and “borrowing” are, of course, metaphors because there is no literal lending process. There are no transfers from one language to another and no “returning” words to the source language. The Oxford Advanced Learner’s Dictionary (2005) defines the notion of borrowing as “a word [...] taken from [...] another language and used in their own”. According to Graddol (2000- p25), borrowing occurs when “language A uses and ends up absorbing a linguistic item or feature which was a part of language B, and which language A did not have”.

People's religious views are often linked to their national identity and language use in a variety of ways. Studying religion and language from a cross-disciplinary perspective opens up new avenues of inquiry. When it comes to national multilingualism, William Stewart's research demonstrates that religion and language are intertwined. His research focuses on "religious language function," which he explains as "the use of language in relation with a particular religious ritual (Shaykh Al-Islam 2005)". 2 David Crystal³ and Charles Ferguson⁴ both contend that written language and religious movements are inextricably linked. The words of a person can have a significant impact on their religious practice. People's perspectives are influenced by the language employed in religious texts. Language has a tremendous impact on religious practice in terms of how people pray and how it affects the group's collective psyche. Religion also acts as a source of

insight about life, a philosophy of life, and an evaluation of important values in addition to establishing appropriate standards for human behavior, activities, and ethics linked to the spiritual realm. From a linguistic perspective, religion and language are inseparable because of how humans use language. Understanding and interpretation of religion is aided by people's thinking being affected by the social phenomena of language. Religion had a tremendous impact on the spread of languages during the colonization period. 5 Conquerors have always brought their religion and languages with them when they conquered new territories.

(Hoffer, 2002, p 2) defines Borrowing as the process of adopting linguistic items from one linguistic system into another. However, it is a process that usually occurs when two or more cultures are in contact over a period of time. (Hoffer, 2002 p2) defines Borrowing as the process of adopting linguistic items from one linguistic system into another.

(Prof. S. Kemmer). Borrowing is a consequence of cultural contact between two language communities. Borrowing of words can go in both directions between the two languages in contact, but often there is an asymmetry, such that more words go from one side to the other. In this case, the source language community has some advantage of power, prestige, and/or wealth that makes the objects and ideas it brings desirable and useful to the borrowing language community.

Myers-Scotton (1993 p51) defines lexical borrowing as bringing new words into a language. This act is also called 'adoption', as speakers adopt elements from another language into theirs. The language from which the item is obtained is known as the 'source (or donor) language', while the acquiring language is known as the 'recipient (or borrowing) language'.

Thomason and Kaufman (1988) expressed the idea of linguistic borrowing by stressing two characteristics which include: those who borrow items but retain their first language and the level of borrowing and, specifically, the form of loanwords depending on the extent of cultural contact. The current study sought to investigate if this is applicable to the borrowings into the Azerbaijani from English.

Deroy Louis (1956 p25) observes that lexical borrowings are commonly aggravated by practical wants or by prestigious causes. Lexical elements might be borrowed to fill up or communicate an idea that does not exist in the recipient language. Furthermore, linguistic elements may be borrowed because of the status they carry although a correspondent element may already exist in the recipient language.

Hafiz (2015 p32) further describes that a language can be both a borrower language and a donor to several other languages. It is possible that there is no language entirely free of lexical borrowing; the only difference is that languages vary drastically in the number of lexical units which they borrow. His study was relevant to the current study as it examined how Arabic is a donor language to Azerbaijani.

The borrowing transfer theory by Bloach (1940) and also the theory by Dolet have been used as a guideline.

1.2 HOW WORDS ARE BORROWED

Over the past 1500 years, the English language has adopted words from more than 300 other languages. "Loan words make up a large percentage of the words in any major dictionary of the English language," notes Philip Dworkin. It also acquires a great deal in

the language of everyday communication and some even among the basic vocabulary of the English language.

According to Edward Sapir, languages are rarely sufficient by themselves. Intercourse between speakers of different languages brings one of the languages directly or indirectly in contact with the neighboring language. It does not occur among speakers of the same language or dialect. It is crystal clear in borrowing English from Arabic and Azerbaijani from Arabic which belongs to different language families. However, various ways may be involved in the process of borrowing. For instance: Trade, translation, and religion which our study will be mainly focused on.

Words borrowing is a linguistic phenomenon, which is one of the means of linguistic growth, as languages exchange influence with each other, and each uses the words and methods of others to fill his need for vocabulary and expressions that it lacks, which later become part of the language

Lexicon borrowing must be fully adapted to the receiving language and fit the existing phonological and morphosyntactic structures. It occurs when there is a necessity of filling a conceptual, cultural, religious, or linguistic gap that does not exist in the receiving language.

Following up on the process of borrowing between languages belonging to different families, we should raise a question: why do languages borrow from others languages? Languages borrow from others when a new concept or object is introduced, it is easier for them to adopt it directly as it is from the source language than to formulate a new term.

According to Sergiivna, Volodymyrivna & Yakivna(2020), the process of borrowing can be realized in two ways: through oral speech (by immediate communicative contacts

between people) and written speech (by indirect language interaction through documents, books, etc.). Moreover, words are borrowed through translation, due to globalization tendencies, as well as in the context of religious, cultural, and trade interaction.

The Arabic language is one of the largest languages of the Semitic group in terms of the number of speakers, and one of the most widely spread languages in the world. It is spoken by more than 422 million people. (Britannica) and its speakers are distributed in the region known as the Arab world, in addition to many other neighboring regions such as Ahwaz, Turkey, Chad, Mali, Senega, and other African countries.

For nearly seven hundred years (between the eighth and fifteenth centuries AD), Spain was the home of Islamic civilization. Andalusia spread this civilization throughout Europe, through trade, universities, and literature, and many Arab scholars in Spain read and wrote Latin, and the Christian Spaniards or (Mozarabs) who lived under Arab rule of Andalusia knew Arabic.

1.2.1. Religion:

In ancient times, people worshiped ancestors, animals, and nature. Later Religion emerged and Symbolic characteristics of language played a significant role in the transmission and evolution of religion and also human Life. No language, no religion. Meanwhile, religion helps to create and spread the language. (Li-Li ZHANG).

The influence of religion on language for some reason is linked to the very creation of language itself; beliefs have been established regarding the origin of Language. Nevertheless, it has been asserted in Genesis and Qur'an that GOD taught Adam (the first human being) language. It is a fact that religion can't be taken away from religion and language has been massively influenced by religion. For instance: in Azerbaijani, almost

90 percent of religious words are directly borrowed from Arabic. eg (Zakat, İmam, Əxlaq). Some of them came to Azerbaijani through Persian e.g. (Peyğəmbər, Oruc, Namaz).

Similarly, English also borrowed words from Arabic some directly such as (Kiblah, Koran, Ramadan) some indirectly for instance the word (minaret) meaning a “slender tower, typically part of a mosque, with a balcony from which a muezzin calls Muslims to pray” the word to English through Turkish, Italian, Spanish, French in 17th century. (Oxford dictionary).

Ferguson (ibid,p65) figured out that religious factors played a significant role in the spread of languages to the regions. For example, when Buddhist priests visited various countries that used different languages using Pali language scriptures in congregational worship, this language type was disseminated as Buddhism diffused to many countries such as Sri Lanka, and Southeast Asia.

1.2.2. Trade

Direct borrowing from the Arabic language into English began at the end of the sixteenth century when English merchants and travelers came into direct contact with the Arabic-speaking peoples. During this period, the increase in direct relations between England and many parts of the Arab world was reflected in the words borrowed from Arabic and dealing with personalities and ranks, commodities and trade terms, and the names of animals and birds. Mufti, Sultan, carat (Arabic also borrowed from Greek), tariff, alcohol, carob, sash or gauze, saker, roc, giraffe, and many other such words.

1.2.3. Translation movement

The Arabic language is of paramount importance to the followers of the Islamic religion, as it is the language of the two main sources of legislation in Islam: the Qur'an

The Holy Qur'an, and the hadiths narrated on the authority of the Prophet Muhammad, may God's prayers and peace be upon him. Arabic is also a major ritual language of A number of Christian churches in the Arab world, as written by many of the most important religious and intellectual works of Judaism Middle Ages (World Arabic Language Day- UNESCO digital Library 2012)

According to (Ibrahim Al-huri 2016) Historically, the Arabic language was not affected by the neighboring languages much, despite the mixing between Arabs and other peoples, where it remained the grammar and structure of the Arabic language is the same. He added there has been a borrowing movement from other languages such as Persian and Greek.

During the Abbasid era, and over a whole century (about 750-850) many books on mathematics, astronomy, medicine, and Greek philosophy were translated into Arabic. (Arshad Islam 2015). The center of this translation movement was the (House of Wisdom), which was established by the Caliph al-Ma'mun in Baghdad, and the funds were endowed to it for those who wanted to stop translating philosophical books into the Arabic language. The House of Wisdom included, in addition to the library and the academy, an office for translation into Arabic, which became the language of research among scholars, Muslims, and Europeans alike.

At the end of the eleventh century AD, Europe began translating from Arabic into Latin, and at this stage, many works originally written in Arabic were translated alongside Arabic translations of ancient Greek works. (Maria Mavroudi) A committee of translators has established for this purpose in the Spanish city of Toledo in the year 1130 AD, headed by

Archbishop Raymond. This committee was credited with transferring the knowledge and reached by Islamic civilization to the Christian nations in Europe. Many works, whether in Arabic, Latin, or Greek, have also been translated into many other languages, including French, Spanish, Italian, Portuguese, Hebrew, and German. Thus, Arab science and culture permeated Western Europe through translation.

1.2.4. Summary

This chapter discussed borrowing. Our discussion focused on the ways of borrowing words, religion, trade, and translation. The next chapter focuses on the research methodology.

CHAPTER TWO

RELIGION BORROWING IN AZERBAIJANI AND ENGLISH: DATA PRESENTATION, ANALYSIS AND DISCUSSION

2.1 Introduction

The two main sources of Islamic teachings, the Qur'an and the Sunnah, are in Arabic. There have been many attempts to render the meanings of these into other languages through translation. However, no translation can really convey the whole meaning of the original text, especially of religious or literary nature. No two languages in the world have exact equivalents for their lexicons, even if they belong to the same family of languages. Naturally, the gap increases with the distance between the relevant languages in history and culture; the greater the difference (such as between Arabic and English) the wider the gap, and it is hard to even for the cleverest of translators to close it. Besides, many Qur'anic verses and words have more than one meaning, which a translator has to choose from; thus, the translation is by nature restricted and incomplete in such cases. Examples abound even in one "surah" (chapter) of the Qur'an, the first one, where we find words like, "al-Hamd", "ar-raHmaan, ar-raHiim" that are rich with meanings and implications which have only been partially conveyed in the various translations. (dictionary of Islamic words)

Since the majority of the followers of Islam are not native speakers of Arabic, and many of them may not have the chance to learn it properly, translation has been resorted to, however incomplete it may be. But even good translators always find it difficult to translate the special terms from Arabic. A cursory look at the translation of various Islamic works would reveal the discrepancies between the Arabic text and its translation, on one hand, and the different renderings of the same Arabic terms.

2.2 Borrowed Religion words from Arabic in Azerbaijani

A number of 62 religion borrowed words were identified from the data sources which is the questionnaires and Ilahiyat Mosque Imam and other Azerbaijani Arabic speakers, the selection was done based on certain criteria mainly ability to speak Arabic because they would not be able to identify the origin of the words whether they are Azerbaijani or Arabic. This was done with an aim of identifying the origin of the words.

The table below demonstrates the borrowed words per Religion Areas

The field of the prayer	Number of the words
● Arabic borrowed words ● Persian borrowed	47 5
Religion words in English ● Latin Origin ● Greek Origin	18 12

All these were borrowed directly from Arabic without changes in their semantic meaning though some are morphologically changed to fit the Azerbaijani structure.

The Arabic language entered the lives of Azerbaijani immediately after their conversion to Islam, and it became the official language and writing and daily communication in the historical lands of Azerbaijan

According to an article published by “Administrative Department of the President of the Republic of Azerbaijan PRESIDENTIAL LIBRARY” it has been reported by Historian Belaruzi that the majority of Azerbaijan's population accepted Islam in a period of the ruling of khalif Ali bin Abu Talyb (656-661). Hence, the Azerbaijani culture became an integral part of the great Islamic civilization due to the Arabic language

Religious borrowings in Azerbaijani language

The following words are Religion words which Azerbaijani borrowed from Arabic

- **WORDS WHICH ARE RELATED TO PRAYER**

WORDS	MEANING
• Imam	the person who leads prayers in a mosque. ▪(Imam) a title of various Muslim leaders, especially of one succeeding Muhammad as leader of Shiite Islam: Imam Khomeini.
• Əzan	The Muslim call to ritual prayer made by a muezzin from the minaret of a mosque (or now often played from a recording).

• Qiblə	the direction of the Kaaba (the sacred building at Mecca), to which Muslims turn at prayer
• Quran	the Islamic sacred book, believed to be the word of God as dictated to Muhammad by the archangel Gabriel and written down in Arabic
• Kəbə	a square stone building in the center of the Great Mosque at Mecca, the site most holy to Muslims and towards which they must face when praying. It stands on the site of a pre-Islamic shrine said to have been built by Abraham, and a sacred Black Stone is set in its south-eastern corner.
• səcdə	the state of lying stretched out on the ground with one's face downwards.
• RÜKU	is a position in which the body is supported by a knee or the knees, as when praying or showing submission
• Dua	solemn request for help or expression of thanks addressed to God or another deity
• ibadət	Worshipping GOD

A Total of 9 words in the field of prayer Azerbaijani has borrowed directly from Arabic without any change in their semantic meaning. The dictionary “**Azərbaycan dilinin izahli lugeti**” identified all of the words as Arabic words.

The difference in the phonological structure of certain words is due to the lack of some sounds in the borrowed languages, however, the meaning remains the same as in the source language, for instance,

the words **Qiblə: (prayer)** Namaz qılarkən müsəlmanların üzlərini çevirdikləri tərəf (Məkkədə müqəddəs sayılan Kəbə adlı binanın səmti). قبله the letter (ق) **has no equivalent in Azerbaijani language, therefore the closest letter in Azerbaijani is (Q) Qiblə.**

ibadət: (worship) Dua oxuma, namaz qılma şəklində icra edilən dini ayin.

In Arabic words have gender and they are distinguished from certain letters at the end of the words, for example, any word that has one of these letters at the end is a feminine gender (ة، اى، ء) in the word, **ibadət** the (T) is pronounced in Azerbaijani while in Arabic is silent. It is pronounced عبادة without the (ة) which is an equivalent to the letter **(T)** in the Azerbaijani word **ibadət**.

Dua: (asking GOD for something. forgiveness or anything) Adamların bir mətləblə Allaha və müqəddəs saydıqları şəxslərə müraciət, yaxud da ibadət zamanı zikr etdikləri sözlər) the ع letter is pronounced as **(a)** because there is no sound (ع) in the Azerbaijani language. In the word دعاء is pronounced دواء = **Dua** by replacing the ع sound to و sound hence it is pronounced **Dua**.

Letters which denote feminine gender at the end of words are often silent as in Arabic, for example in the words **Qiblə and səcdə** the (ة=T) is silent as in Arabic which is contrary to the previous word (**ibadət**)

All above-listed words borrowed from the Arabic specifically from the payer field. However, semantically their meaning did not change; rather they are applied based on the morphological structure of the borrowed language. Changes occurred in their phonetics to fit the structure of the borrowed words.

Religious borrowings from Persian

WORDS	DEFINITION
• NAMAZ	solemn request for help or expression of thanks addressed to God or another deity
• PEYĞƏMBƏR	a person regarded as an inspired teacher or proclaimer of the will of God
• ORUC	abstain from all or some kinds of food or drink, especially as a religious observance
• Dəstəmaz	an act of washing some part of the body prior to starting praying.

These 5 Islamic fundamental terms came to Azerbaijani through Persian.

All the terms related to Prayers that came directly to Azerbaijani have been adopted as it is in the source language. However, there are some changes in their morphological structure as a result of the lack of certain sounds in the borrowed language.

- **MARRIAGE TERMS**

WORDS	MEANING
● Nikah	The Process of Islamic Marriage
● BOŞAMAQ (fr)	The act of terminating marriage is based in Islamic rules.

Islam words came in the area of Marriage because Islam is the dominant religion in Azerbaijan and, as well as the civil registration, many couples, therefore undergo a religious wedding, as a result, certain words are used without changes occurs by “Administrative Department of the President of the Republic of Azerbaijan PRESIDENTIAL LIBRARY) yet this word was borrowed from Persian

ISLAMIC DIRECTLY CAME FROM ARABIC

WORDS	MEANING
● Zakat	Payment made annually under Islamic law on certain kinds of property and used for

	charitable and religious purposes, one of the Five Pillars of Islam.
• Həcc	The greater Muslim pilgrimage to Mecca, which takes place in the last month of the year and which all Muslims are expected to make at least once during their lifetime if they can afford to do so. It is one of the Five Pillars of Islam
• Tərbiyə	An education based on the Islamic rules and obligation which Muslims teach their kids
• Ehsan	The act of being nice with others, couple with making them happy
• Rəsul	The messenger of Allah,
• Cənnət	Paradise
• Cihad	In Islamic terminology it means to make an effort, to endeavor and to strive for a noble cause
• Qıyamət • Axitət	The day of judgment
• Əxlaq	To have good character or personality
• Hədis	A collection of traditions containing sayings of the prophet Muhammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Koran
• Rəhmət	Mercy

In Arabic the words “Qayamat and Axirət” are synonyms and used in the same degree, similarly in Azerbaijani but there used in a different context, “Qiyamət” is used in the context of the day of judgment while “Axitət” is used in the context of hereafter. For instance: the meaning if the word **“Qayama Dini etiqadlara görə axırxamanda aləm dağıldıqdan sonra bütün ölümlərin dirilib qalxması; məhşər günü”** meaning (all the dead will be resurrected after the end of the world in the end times; Judgment Day) ”(azerbaycan dilinin izahli lüğəti) and Axirət **“Dini etiqadlara görə, öləndən sonra insanların düşəcəyi ikinci və əbədi dünya”** meaning the second and eternal world that people will fall into after death (same dictionary).

Zakat, Rəhmət, Qiyamat, Axitət, Cənnət. all of these words in the borrowing language are feminine gender and have the same letter at the ends which the (ə=T) silent. However, in the recipient language, the (T) letter sound is pronounced.

Həcc, Əxlaq, Hədis, Rəsul Ehsan are all morphemic importation. No changes occurred; it is rather adopted as in the borrowing language.

Cihad is defined differently in many dictionaries, the same is defined as the fight against the enemies of Islam, and others are defined as the liberation of people from oppression.

(azerbaycan dilinin izahli lüğəti) [جهاد \]– din uğrunda döyüş səfərbərliyi, fərqli mənələrdə işlədilir. Bəzən insanın öz nəfsi ilə mübarizə aparmasına, nəfsin istək və arzularına boyun əyməsinə də cihad deyilir. Ərəb dilli fəlsəfədə çox işlək bir ifadədir. İslam dininə aid olan bir termin kimi cihadı bəzən terror sözü ilə eyniləşdirirlər, lakin cihad terror deyil, insanları zülmədən qurtarmaqdır. Qanunsuz, silahlı birləşmələr bu ad altında cinayətlər törədərək, dünyada İslam barədə mənfi rəy formalaşdırır.

(AZLEKS izahlı və ikidilli lüğət) defined “İslamın müdafiəsi və yayılması uğrunda mücadilə, din uğrunda müqəddəs savaş”

(Oxford dictionary) a struggle or fight against the enemies of Islam

In Arabic, the word has a different meaning based on the context, it could be fighting for your family, worth. If somebody is fighting any of them is called Jihad. It could also be the meaning of fighting against non-believers of Islam. However, the meaning started changing due to the usage of the word Jihad by new papers and journalists referring to the killing of Muslim individuals.

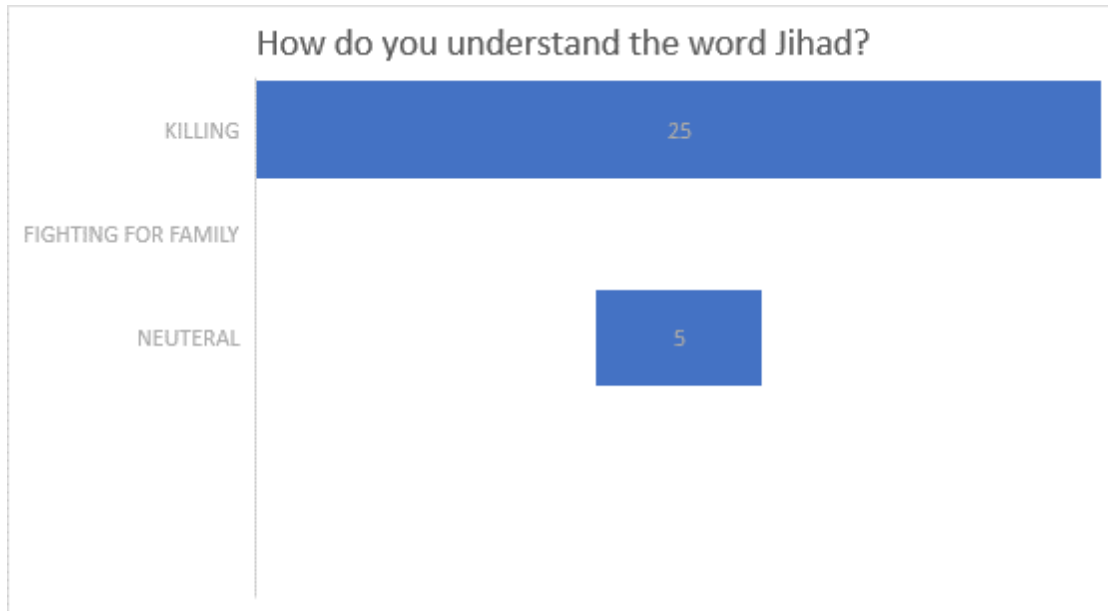
To figure out the understanding of the meaning of the word Jihad, thirty piece of paper were printed and given to 15 Masters student non-Arabic speakers and ten random people at Illahiyat Mosque to indicate they are understanding of the word.

The papers contained two questions and two options:

- How do you understand the meaning of the word Jihad?

Option: 1. Killing innocent people 2. Fighting for your rights and family

- Do you speak Arabic?



A Number 25 represents the number of respondents who understand the word in a sense of killing innocent people in the name of religion. figure 5 represents the number of respondents who did not select any of the options. And 0 selected the meaning of Fighting for family. Obviously, the meaning of the word has transformed into another meaning which is from positive to negative.

• Müsibət	misfortune, calamity, disaster
• Halal	Denoting to anything prescribed by the Islamic Law
• Allah	The one and only God in Islam
• İnşaAllah	If God wills" or "God willing
• Mübarek	A form of congratulation in Islam

• Amin	'Trustworthy', 'faithful', 'honest'.
• cümə	Friday prayer
• müşrik	Those who practice <i>shirk</i> , which literally means "association" and refers to accepting other gods and divinities alongside God (as God's "associates")
• zikr	A form of Islamic meditation in which phrases or prayers are repeatedly chanted in order to remember God
• Haram	Anything forbidden or proscribed by Islamic law

İnşaAllah, Allah, Halal, Haram, zikir, amin, müşrik, as in many languages in Azerbaijan the name of GOD is the same as in Arabic no changes occur, in contrary in some Islamic countries, changes occurred in the name of the GOD.

cümə phonetically the word changed because of the lack of ع sound in Azerbaijani جمعة it is pronounced without the ع sound as in the **Dua**. However, the semantic meaning remains as in the borrowed language (Friday prayer).

• Kafir	is A term used by Muslims for non-Muslims, the term is understood as an insult by the non-Muslims. Oxford dictionary defined as “an insulting term used by some Muslim for non-Muslim”
• Müselman	A follower of the Religion of Islam

• Hıcab	A head cover or refers to a cloth wrapped around the head and neck, covering the hair but leaving the face visible
• Tövbə	The Islamic concept of repenting to God due to performing any sins and misdeeds
• İstiğfar	The act of seeking forgiveness from Allah

(AZLEKS izahlı və ikidilli lügət) defined Tövbə Etdiyi pis əməldən peşman olub bu işi daha etməyəcəyinə söz vermə, əhd etmə” meaning repenting to God due to performing any sins and misdeeds.

In the borrowed language the word is pronounced توبه is adapted in the recipient language without the (و= **wa**) sound for lack of the sound. It is however the strangest word to the respondents where only 5 of them identified **(33,3 %)**.

• Təziyə	The practice of concealing one's belief and foregoing ordinary religious duties when under threat of death or injury
• Taqva	Being conscious and cognizant of God, of truth, "piety, fear of God

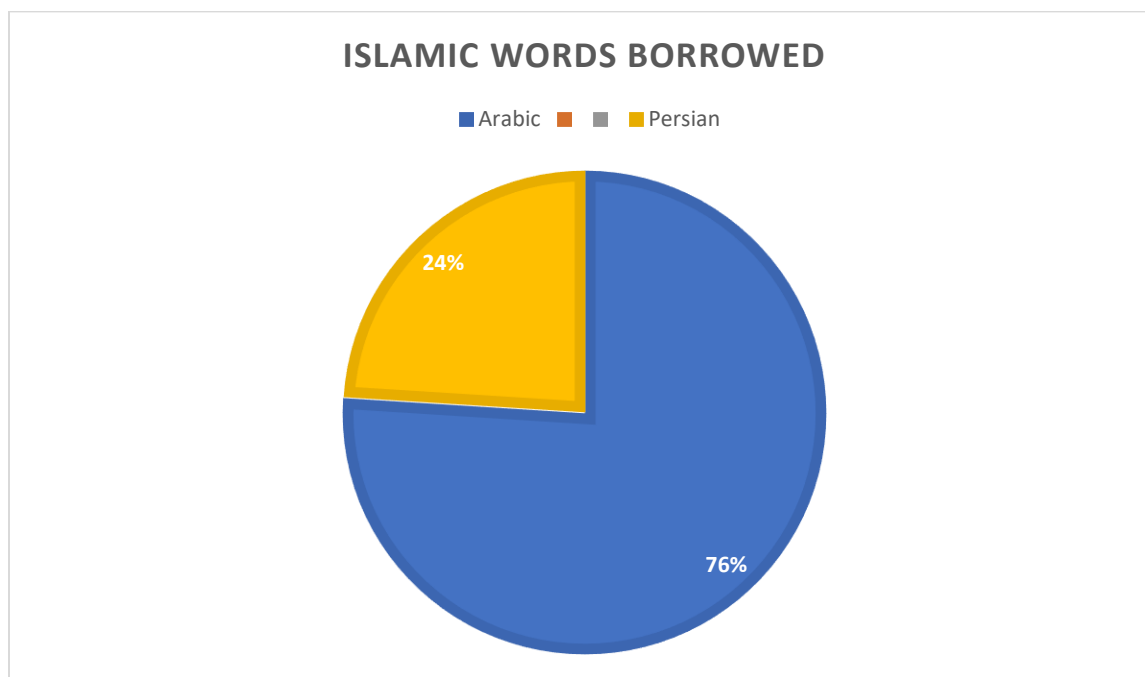
• Bəla	Refers to mean affliction, trial, tribulation, distress, trouble, misfortune, calamity, disaster
• Cənəzə	The Islamic funeral prayer

Təqvə is the same as Tövbə, the (ğ= wa) is missing in the recipient Language Hence it is replaced with (v) sound. Vallah, vərəq etc.

Cənəzə, Bəla, Təziyə no change occurred in these words that remain as in the source language.

• Zina	term referring to unlawful sexual intercourse
• Allah	The Name of the Almighty GOD
• Səhəbə	Companions of the Prophet were the disciples and followers of Muhammad who "saw or met the prophet during his lifetime
• Mələk	Angel

● Riba or Faiz	refers to unequal exchanges or charges and fees for borrowing that can result in the payment of interest.
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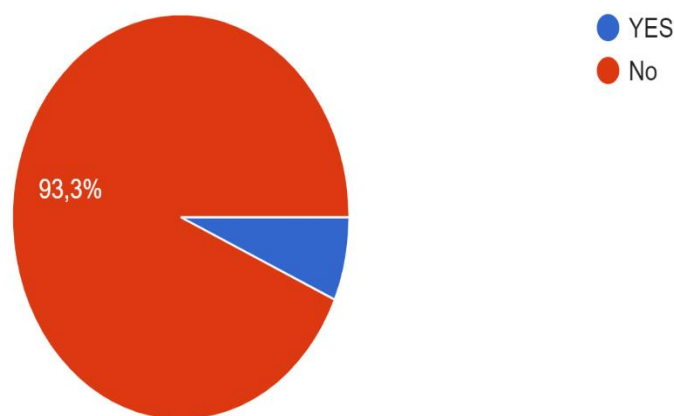
The words that came to Azerbaijani directly from Arabic have the highest number of such borrowed lexical (**76%**) and is followed by the lexical came through Persian (**24%**) of the total borrowings.

The Arabic language was the mother tongue of the Islamic religion and played a leading role during the early eras of Islam, then other Islamic languages participated with it in building Islamic civilization and building its pillars in various fields. The linguistic term is similar as a result of the common ground and unification in concepts, and over the ages and as a result of the active cultural cross-fertilization between different peoples, many

words and terms form a common building for the common cultural concepts and values of these peoples

Do you speak Arabic?

15 réponses



The survey has been sent to overall 41 people including those who speak Arabic and non-Arabic speakers, to identify the influence of the role of the Arabic language in Azerbaijani, however, it was obviously clear from the answers in the survey. 93.9% of the respondents are familiar with words but do not know that they came from Arabic, and 6.7% of the respondents are Arabic speakers they identify all the words that are originally from Arabic and they came to Azerbaijani through Islam.

2.3 Discussion

Azerbaijan is an Islamic country in which the proportion of Muslims is Approximately 95% of the population of Azerbaijan is Muslim. The rest of the population adheres to other faiths or are non-religious, although they are not officially represented (Religion in Azerbaijan “Administrative Department of the President of the Republic of Azerbaijan PRESIDENTIAL LIBRARY)

(Rajab Muhammad Bukhaiy 2016) Mentioned in his book “Islamic History in Azerbaijan from Fatih to the end of first Abbas Era” Before the arrival of Islam, the population was based on the Magian religion and Christianity under the Sassanid rule, and the arrival of Islam was represented by sending campaigns to it during the era of Omar Ibn Al-Khattab. He added that the Arabic language spread later Islam, as the immigrant Arab elements took its support, and thus the spread of Islam in the “Azerbaijan” region was faster than its spread in other neighboring countries.

2.4 Religion words in English

English has borrowed words from several languages over the course of its history. A great deal of the foreign elements in the English lexicon is of Latin or French origin, but several other languages have influenced English as well, e.g. Scandinavian (David Crystal, 2018).

The historical stratification of the lexicon is even more complex and surprising. It resulted in a composite language in which it can be estimated that three-quarters of the lexical elements (including affixes) are of foreign origin, mainly Latin.

It is difficult to define the periods of the English language because linguistic change is gradual. There are other factors that contribute to the change – the political and cultural events that help define the periods. Historians often divide the history of the English

language into these periods: "Old English" (450/700 - 1100), "Middle English" (1100 - 1500), "Early Modern English" (1500 – 1700) and "Modern English" (after 1700).

The English language has passed through three basic stages since its inception: The Old English, the Middle English and the Modern English

2.5 Old English

This stage extended between the fifth and eleventh centuries AD and began with the withdrawal of the Roman Empire from Britain and the migration of Germanic tribes to it, including the Angles, the Jutes, and the Saxons, which came from Scandinavia and Germany. Over time, migration turned into an invasion; Where these tribes expelled the original inhabitants of Britain Celts to the remote areas at the time: Scotland, Wales, and Ireland. These Germanic tribes spoke strange unwritten languages, leaving behind no documents.

In the year 597 AD, St. Augustine, one of the most prominent Christian figures in history, introduced the Latin language to Britain and made it the preferred language of the educated and educated class. In AD 600, the English language began to acquire distinct linguistic characteristics instead of the Germanic dialects, as it evolved into the four Old English dialects: Maresian, Novamerian, Kinch, and Saxon. Although the ordinary, humble class of Britain considered the four dialects to be more appropriate than Latin, Latin remained the preferred language of the Church.

2.6 Middle English

This stage extended between the twelfth and fifteenth centuries. The influence of the Latin language, along with the French, continued to be evident in the English language, especially with the occupation of southern England by King Louis VIII of France, nicknamed the Lion. In 1337, Britain and France entered into the famous Hundred Years' War, where the English language became the most used language in Britain, as it developed from the Old English language in terms of vocabulary, grammar, and pronunciation thanks to the influence of other languages.

In the 1530s, royal court officials began using English for the first time in official records instead of Latin. This language was based on the dialect used in London, and the emergence of the printer contributed to its development and use on a larger scale.

2.7 Modern English stage

Stretched from the late sixteenth century is continuous until now. This period was marked by the use of the printer in 1443 by William Caxton, which allowed writers to modify their books to ensure that the language was understood by the poor and thus increased sales. At this stage, the famous writer and poet William Shakespeare, who is considered the most famous of the books in the English language, appeared. Shakespeare has introduced more than 2,000 words and many more expressions into the English dictionary. The publication of the King James Bible in 1611 AD in the English language was an important initiative that helped all classes of society to understand their religion, as reading the Bible required full knowledge of the Latin language.

In the seventeenth century, the Royal Society began using English in its lectures and this period saw the emergence of new inventions, which required new words such as

electricity; (electricity) and gravity; (gravity). The spread and development of the English language continued in the seventeenth and eighteenth centuries when Britain was the first colonizer in that period, and it also continued to develop because it acquired a lot of vocabulary for the countries that colonized it, such as (barbecue, yuga).

2.8 Latin words origin words

The English language has many words of Latin origin. Some of these words are changed to make them more like other English words - mostly by changing the ending (eg, 'office' from Latin official), but other Latin words remain intact in English. Among these words, there are some that are still unfamiliar, usually italicized to show that they are foreign, but there are others that are used with nothing to distinguish them from each other imported from Latin. You may not even realize that they are from Latin. These are some words and abbreviations.

Words	Definition
Prayer	A solemn request for help or expression of thanks addressed to God or another deity
Funeral	A ceremony or service held shortly after a person's death, usually including the person's burial or cremation:

Infidel	A person who has no religion or whose religion is not that of the majority
Prophet	A Person regarded as an inspired teacher or proclaimer of the will of God
Angel	A spiritual being believed to act as an attendant, agent, or messenger of God, conventionally represented in human form with wings and a long robe
Rosary	A form of devotion in which five (or fifteen) decades of Hail Marys are repeated, each decade preceded by an Our Father and followed by a Glory Be.
Destiny	IS the events that will necessarily happen to a particular person or thing in the future
Creed	noun a system of religious belief; a faith: people of many creeds and culture

Sacrifice	An act of slaughtering an animal or person or surrendering a possession as an offering to a deity
Monk	A member of a religious community of men typically living under vows of poverty, chastity, and obedience
Miracle	an extraordinary and welcome event that is not explicable by natural or scientific laws and is therefore attributed to a divine agency
Benediction	The utterance of a blessing, especially at the end of a religious service: he said the benediction
Bless	Pronounce words in a religious rite in order to confer or invoke divine favor upon; ask God to look favorably on:
Creed	A system of religious belief; a faith: people of many creeds and cultures.

Sacred	Connected with God or a god or dedicated to a religious purpose and so deserving veneration: sacred rite
Agnostic,	A person who believes that nothing is known or can be known of the existence or nature of God.
Altar	Noun the table in a Christian church at which the bread and wine are consecrated in communion services
Anglican	Relating to or denoting the Church of England or any Church in communion with it.

2.9 Greek influence on the English

The influence of the ancient Greeks on the English language was inevitable, a certain increase was placed on 'Greek things' - Greek wisdom, Greek literary production - by Western medieval intellectuals. This cultural influence will have a lasting impact not only on the English language but also on English architecture, education, philosophy, law, and literature. The influence of the language was mainly due to the value ascribed to Greek culture more broadly.

Without any doubt," says Brian Joseph, "the greatest influence of the ancient Greek on modern English is in the enrichment of the lexicon made by the Greeks." The most common example of the influence of Ancient Greek on the English language is through "loan words". These are the cases where a modern English word is the result of a Greek word that traveled through Latin or French before reaching its current form

In some cases, the influence of Ancient Greek on English is further complicated by the orderly shift of Greek letters to modern European orthography. Brian Joseph explains that "the ancient Greek letters phi (spelled with φ), theta (θ), and chi (χ) were pronounced with a strong breath of air (what linguists call "aspiration") following them (instead of the word "th" in the estate, but we call them "f," "th" and "k," respectively." The spelling and pronunciation of ancient Greek words have changed to reflect the grammar of the local language. Tracing a word from its ancient Greek origins becomes a more complex and difficult task.

Another interesting presence of Ancient Greek in English is through prefixes and suffixes. Here, ancient Greek works with other words to create new terms. For example, suffixes such as '-ism', '-ize' and '-ist' are all derived from Greek but can be added to words with all kinds of origins. When converting word case from verb to noun, or verb to an adjective, Ancient Greek can be seen to provide an active English conversion. words such as angel (from αγγελος), drama (from δράμα), music (from μουσική), problem (from πρόβλημα), and zoo (built on ζῷον). These are all examples where ancient Greek contributed new words to the modern English lexicon.

Words	Meaning
Paradise	(in some religions) heaven as the ultimate abode of the just:
Worship old E	1 [mass noun] the feeling or expression of reverence and adoration for a deity:
Abbot	A man who is the head of an abbey of monks.
Acolyte	A person assisting a priest in a religious service or procession.
Baptism	Is the Christian religious rite of sprinkling water onto a person's forehead or of immersing them in water, symbolizing purification or regeneration and admission to the Christian Church. In many denominations, baptism is performed on young children and is accompanied by name-giving: the sacrament of baptism

Bible	(the Bible) the Christian scriptures, consisting of the Old and New Testaments
Martyr	A person who is killed because of their religious or other beliefs:
Satan	ORIGIN Old English, via late Latin and Greek from Hebrew śāṭān, literally 'adversary', from śāṭan 'plot against'.
Devil	(usually the Devil) (in Christian and Jewish belief) the supreme spirit of evil; Satan:
Alleluia	An utterance of the word 'hallelujah' as an expression of worship or rejoicing.

Apostle	(Apostle) each of the twelve chief disciples of Jesus Christ. ▪an important early Christian teacher or pioneering missionary: Kiril and Metodije, the apostles of the Slavs.
Polytheist	The belief in or worship of more than one god: the polytheism of the ancient Near East.

A survey has been used to analyze the above religious words that English borrowed from Latin and Greek. However, some words came to English through other languages such as French. In this study the origin of the words was considered without looking at the intermediate language.

The words and their meaning were given in the survey to the respondents to identify the intensity of the role of religion in the language contact between these languages.

The respondents had three options to select under each question. The questions were formed to indicate if the definition of the word given is correct, incorrect or I don't know.

The survey was sent to 40 English-speaking people from different countries and received 31 answers. The respondents' age range is 15 to 35. The chart below illustrates their ages and answers.

A number of 72% of the respondents indicated that the meaning of the words was correct for Latin-originated words, and 28% of the Greek words were indicated incorrect by 5 respondents out of 32 respondents. However, all of the 5 respondents are not English native speakers nor are they from an English-speaking country.

The result demonstrates how much these languages influence the English language to an extent that speakers of English cannot distinguish or even be able to identify the English-originated words among the adopted Lexical meaning from the other languages in contact with the English Language.

2.10 Summary

In this chapter, the center of attention has been on lexical borrowing both in Azerbaijani and English. The Arabic words in Azerbaijani were discussed and analyzed. On the other hand, we focus on the Latin and Greek words In the English Language.

CHAPTER THREE:

DYNAMIC OF SEMANTIC TRANSFORMATION

3.1 Introduction:

The semantic change is the change of words to their meanings, and Ullmann defined it as the change that occurs in the basic relationship between the signifier and the signified. on the basis that the meaning is the reciprocal relationship between the word and its signified.

The semantic change is related to the evolution that affects the word in its structure, or its significance from one era to another, according to specific factors.

De Saussure mentioned in his lectures that time changes everything, and there is no reason why the language is not subject to this general rule. The time that guarantees the continuity of the language has a contradictory effect, as it pushes for change. The language's association with change or development also ensures the continuity of the language as well, as it responds to the requirements and needs of each era, and this change is slow, as it achieves a balance between the constant elements that need to be maintained and the requirements of the current need for change.

Language is shared by the members of society, and therefore it falls under the influence of strong Society, and because language is the inheritance of previous ages, as de Saussure says, it is affected by time, Also, time induces a rapid or slow change of linguistic signs and from this Change is a change of meaning. The life of language is in the use of people, for language is alive through use. And they die by neglect, societies cannot live without language, and language does not live without society.

Language and religion" have become a topic for sociolinguistics as well as linguists and religious researchers. Social anthropology's roots in religion can be traced back through its development as an academic field. People's religious views are often linked to their

national identity and language use in a variety of ways. Studying religion and language from a cross-disciplinary perspective opens up new avenues of inquiry. When it comes to national multilingualism, William Stewart's research demonstrates that religion and language are intertwined. His research focuses on "religious language function," which he explains as "the use of language in relation with a particular religious ritual (Shaykh Al-Islam 2005)".

3.2 THE ROLE OF SHIISM IN SEMANTIC TRANSFORMATION

Being constitutionally recognized as a secular country, due to its Muslim majority Azerbaijan is known as a Muslim country in the world. Most of the Muslim population belongs to the Shia sect, which is a minor part of Muslims all over the world and this peculiarity differentiates Azerbaijan from other Islam-dominated countries. The issue of division of Islam shows itself, not that distinctly, but somehow in Azerbaijan too. Considering the geographic position of Azerbaijan which is one of the crucial factors being lucrative for the foreign actors to some extent led to an imbalance between the Sunni-Shia sects. Since the analysis of Sunni-Shia controversies and the history and spread of Islam in Azerbaijan are being studied by a number of researchers, this research will not be focused on the same issues. The reason why Azerbaijan does not witness Sunni-Shia controversies compared with other Islamic countries has always been a topic of discussion and this article aims to shed light on some aspects of this question. However, the recent developments in the rivalry between sects due to internal and foreign influences make us concerned about its nature to cause hazardous situations in all spheres of life. It should be emphasized that strong political Islam does not exist in Azerbaijan. Most Azerbaijanis

consider Islam as a part of their national identity and any mix of religions within the political sphere is rejected by the vast majority of people. Sparked by the USSR's collapse, Islamic revival remains rather superficial. Since the revival was boosted by foreign powers with alien ideologies to the Azerbaijani society, some differences can be seen in their attitude towards pre-Soviet Islam and its influence on society. Although the great majority associate themselves either with Sunni Islam or Shia Islam, most of them do not know the main difference between them or do not want to know at all. Yet most people even consider overtly voicing one's sect inappropriate and it does not comply with mental etiquette to them. Government-led propaganda rejects the superiority of one sect over another and instead promotes unified and secularized Islam, thus, making religion cultural identity influences the current process as well. However, things could change. Relatively affluent natural resources of Azerbaijan (especially oil and gas) among other South Caucasian Republics attract regional and global power's attention in this country and they try to utilize all available tools to enhance their political-economic spheres including ethnic-language and religious options. On the other hand, growing concern by the authorities over the influence of external religious influence and carrying out a fierce and indiscriminate policy against some movements, along with discrepancy of the local population on socio-political developments might lead to the improvement of radicalization. If expressed shortly, there is a serious concern for political Islam to become an influential force in Azerbaijan. In this case, many things depend on when the dissolution of the Soviet Union is marked by the revival of Islamic values in Azerbaijan. What was the peculiarity of it and which religious powers were fighting for it? What kind of differences can be observed in the attitude towards Islam and its sects between the Muslim population of pre-Soviet and post-1991 Azerbaijan? As mentioned above, the anti-Islam policies of the USSR abated the Islamic mainstay but could not relinquish it completely. Islam was politically so vague. Despite this fact, it kept an important part to determine the cultural and national identity and classify the nation ethnically. The early

years of independence witnessed the spread of Turkic values and pro-Turkish political tendencies. On the other hand, since they could not provide the society with religious knowledge, Azerbaijani Shia religious leaders lost their influence and leading position in revival. Thus, contrasting local religious communities started to be formed eventually. Notwithstanding, those communities could not gain public support due to the same reasons, and starting from the mid-1990s, foreign religious groups started to grow financed by overseas countries [22] [23]. Interestingly enough, Iranian and Turkish-led ideologies caused public outrage among the secular Azerbaijani population due to their Sunni-Shia confronting contents. Hence, they resorted to different, more effective tools to manipulate the sects. However, one cannot say that sect confrontation or differences among them were embedded. There were several reasons for that, disturbed by the foreign powers' interference, the local government prepared action plans, less effective amendments in the legislative, and made it mandatory for all religious communities to be subject to the Caucasian Muslims Spiritual Board despite their different sects. Although there was some interest to get an education at a university in a prestigious Islamic country in the early 90th, later due to the amendments made in the Law on Freedom of Religious Belief in 2009, the people who got religious education abroad could not act like a religious person and conduct any religious rituals, that led to the less interest to the religion among the young generation for not being lucrative area. Simultaneously, all exchange programs were terminated. In spite of these, during the first decade of the XXI century, the active influence of the Shia sect can be observed in political processes. By all means, Shaykh al-Islām's association with Shiism was the major circumstance. In another word, the political activities of Shia leaders assisted the revival of this sect. As witnessed in recent years, government supervision of religious revival gets tighter, due to restrictions imposed by the government on Sunni Nur and Salafi communities, and religious revival progresses with interruptions and stagnation [24]. In contrast to other religious groups, Nur or Nurchular, which was formed as a Turkish religious sect, is less radical and aggressive than

the radical Shi'a and Salafi schools. It is a combination of moral and ethical obligations of Muslims, and its audience includes the educated strata of the Azerbaijani society. However, one of the two branches of Nurcus was called the people of Gulen or Fatullahcis (the followers of FatullahGulen), who do not limit religious propaganda but tried to penetrate into all areas of public-political life. To prevent their influence, 10 private school-lyceums and 1 university attached to the "ChagOyretim" company, whose administration and teaching staff were primarily from Turkey, were closed step by step in 2014 with the order of the Azerbaijani government, while the decision was faced with strong discrepancy among the population [25]. Despite their success in modern Azerbaijan, the pre-mentioned Islamic movements are not decisive in Azerbaijan. The main reason for that is the crushing secular preference over religion in Azerbaijan. On the other hand, ongoing conflict with Christian Armenia pacifies religious confrontation between sects and preserves the importance of secular national and political identity for unity. In addition, Pew Research Center's survey of 2011-2012, which was carried out in 5 countries comprising Sunni and Shia populations, reveals the nation's attitude towards one another. The survey was accomplished among 5000 Muslims. Among them, Shias comprise the majority in Iran, Iraq, and Azerbaijan. According to the results, the tension between Sunnis and Shias was confirmed only by 1% of the respondents and how the internal and foreign problems are going to be solved.

3.3 THE ROLE OF LITERATURE IN SEMANTIC TRANSFORMATION

Translation has long served as a means of bringing people from many cultural origins together. This art form, in particular, can be used to forge new civilizations by drawing on the achievements of previous generations. A translation hub in Baghdad in the ninth century was the Beytul-Hikmeh [House of Wisdom]. Translators were helped by the generosity of Harun al-Rashid, Al-Mamun, Al-Mansur, and other caliphs and viziers. Muslim scholars were the first in history to embark on a massive project of translation to compile, interpret, and build upon the human intellectual legacy gathered over the preceding millennia. Europe's rebirth and expansion a few centuries later were substantially aided by the Muslim world's engagement. Only the Muslim world shared a border with Europe in terms of civilized nations. As Europe's drive to study grew, it became evident who and how to learn from. Scientific and economic advancements in Europe helped to create a European identity and feeling of self in the face of Muslim East competition. Translations of Islamic scientific and cultural achievements began in Toledo, Spain, in the 12th century, and spread across Europe. An ever-increasing number of people were making an effort to decipher the message. During the 13th century, the translation of Kalila and Dimna and stories related to Sinbad from The Tale of 1001 Nights had a great impact on literary works in Spanish, Portuguese, and Provençal. The works of Gulliver and Robinson Crusoe would never have been written if it weren't for their translations (Arnold and Guillaume 1931: 201). Even while this page primarily focuses on Azerbaijani poetry translation, it also aims to shed light on other regions in Central Asia as well as the Middle East and Russia in general. In retrospect, I'll reflect on the challenges of translating. An overview of translation philosophy and history can be found in Baker and Saldanha's Routledge Encyclopedia of Translation Studies (Baker and Saldanha 2009). This research focused mostly on the Arab countries, Iran, and Ottoman Turkey. When describing the Muslim Indian subcontinent, no mention is made of the Malay world. If the 19th century and subsequent years are taken into account, this encyclopedia does not

cover the North Eurasian Muslim culture, which encompasses Azerbaijan, Central Asia as a whole, the Volga River Basin Tatars, and the Crimean Peninsula. However, Russian Muslims had a considerable impact on the modernization of Muslim countries worldwide, despite this. Remember the pioneers of dramaturgy and theater who were pioneers in the blending of European and Oriental music, journalism, education, Turanism, and social/democratic movements in Ottoman Turkey and some Iranian regions. Translations from European languages into the languages of Azerbaijani, Turkish, and Russian are not uncommon. History, culture, politics, and the economy of a country can't be fully appreciated without also taking into consideration the cultures of other countries. For centuries, Azerbaijan has been a part of the Middle East, including Azerbaijani semi-autonomous or semi-independent kingdoms of the Seljuk, Mongol, and Qaraqoyunlu Empires. Russia and Iran fought for Azerbaijan after the Turkmenchay Treaty of 1828 was signed, resulting in a split country. The majority of Azerbaijanis (known as Southern or Iranian Azerbaijan) remained in Iran, while a small minority (known as Northern or Caucasian Azerbaijan) remained in Russia (Altstadt 1992: 74-107). Soviet Azerbaijan was succeeded by the Soviet Republic of Azerbaijan, and the latter was replaced by the independent Republic of Azerbaijan as a result of 1991's the Soviet Union and the communist bloc collapsed (Świętochowski 1995: 56-103). There are many more elements that must be considered in order to have a thorough view of the Azerbaijani situation, including Azerbaijani translation history and methodology. A comprehension of the Middle Ages cannot be complete without this additional background information. There were Azerbaijani poets and translators in the Caucasus, Iran, Syria, and Baghdad.

3.4 Discussion

Language is a human phenomenon created by man to meet his needs related to his environment, and often some of the elements of life are absent in his environment, so he needs to transfer it from his neighbors and sometimes its wording. Culture and civilization, for a people with a higher culture, whose language affects the weaker people, even if this conqueror was the conqueror (Muhammad Al-Mubarak, 1964 AD, p.: 292),

The moral of civilization is that it is concerned with the material aspect of human life, and is formed by a set of foundations, including belief, thought, habit and environment... How can peoples' cultures be classified and what is the criterion for their measurement? Every person is proud of his culture and is proud of what has of thought and belief that maintains its habit. We say that the criterion by which culture is measured are the innate human principles that are accepted by the normal human soul regardless of the source of those principles, and it is also measured by the extent to which they are useful to people in preserving offspring and the mind and in light of that The cultural and civilizational grow comes and may be in a specific part, and this part is received by languages directly, although there are certain cultures that impose an imposition on peoples, due to military superiority, colonialism or economic precedence, as well as the length of the meeting in terms of duration, depth, intensity, vastness of fields and horizons) Muhammad Al-Mubarak, 1964 AD, p. 292 (This factor has diminished in size today because the borders between languages are about to vanish due to globalization and the associated modern digital media. We find a language and no word was borrowed from it, and English became an expression for words that came into contact between languages of direct or indirect contact, such as the Arabic words: jihad, party, and the borrowed Sunnah in a number of languages. They are all different from the reasons for borrowing due to the factor of globalization, and from the linguistic immunity factors arising from reasons that go back

to the language itself in its strength and validity, or reasons that go back to religious or national immunity (Muhammad Al-Mubarak, 1964 AD, p. 292)

Azerbaijan is an Islamic country in which the proportion of Muslims is Approximately 95% of the population of Azerbaijan is Muslim. The rest of the population adheres to other faiths or are non-religious, although they are not officially represented (Religion is Azerbaijan “Administrative Department of the President of the Republic of Azerbaijan PRESIDENTIAL LIBRARY)

(Rajab Muhammad bukhaiy 2016) Mentioned in his book “Islamic History in Azerbaijan from Fatih to the end of first Abbas Era” Before the arrival of Islam, the population was based on the Magian religion and Christianity under the Sassanid rule, and the arrival of Islam was represented by sending campaigns to it during the era of Omar Ibn Al-Khattab. He Added, the Arabic language spread later Islam, as the immigrant Arab elements took its support, and thus the spread of Islam in the “Azerbaijan” region was faster than its spread in other neighboring countries.

More than 10 million people live in Azerbaijan, a country that has always been ethnically diverse due to its volatile history and advantageous location at the crossroads of Europe and Asia. Bilingualism is a result of the Azerbaijani people's long history of conflicting interests with the neighboring countries as well as their cultural, political and economic ties to them. Natural resources used for 70 years by the Soviet Union resulted in Azerbaijani-Russian bilingualism in Azerbaijani and Russian. The Russian language was adopted as the official language of the republic, and all legal documentation had to be done in Russian. Equally perilous and uncomfortable was the country's religious status. Muslims in Azerbaijan were not tolerated or even persecuted for practicing their faith despite the fact that Christianity was not pushed on the community. Celebrations, observances, and festivities of any kind were outlawed. In the mosques, no one was allowed to pray (Litopys Publishers, 2006) Attacks on Islam have intensified in an effort to reduce the influence that Islamic ideas and beliefs have on people. 6 Students, artists,

philosophers, and those compelled to promote atheism all took part in this effort. It was because the state had abandoned its principles of religious freedom that all religious privileges were revoked; the state no longer supported mosques and churches financially. The Soviet Union's constitution guaranteed religious and linguistic freedom, although that provision only existed on paper. As it turned out, the country was ruled by an anti-Islamic dictatorship. Religion in Azerbaijan's young population was shaped by factors including the prevalence of Russian language and culture in Azerbaijan, the discrimination of Azerbaijani language and national traditions by Russian-speaking Azerbaijanis, and the Islamic religion, which has played a significant role in Azerbaijan's history. Marxist and Engelssian atheism were widely preached among the younger generation of mostly Russian speakers. To this day, most of the Muslim community adheres to a home-based form of worship that excludes mosque visits and requires members to wear a veil to hide their religious allegiance. This level of savagery has never been witnessed in any other kingdom in history. Russian was used by imperialists to influence people's psychology, religious beliefs, and political freedom, according to this perspective. However, if an individual with a background in Azerbaijani nationality was able to acquire both the language and culture of Russia, he or she had very little chance of remaining loyal to his or her national identity, culture and religion. With more than 70 years of colonization under its belt, Soviet Azerbaijan is no stranger to this propensity. There was also an anti-propaganda of religion in literature, films, television shows, and other mass media in the former Soviet Union. People's attitudes and perceptions were profoundly altered by the policy of "the closed country," which prohibited citizens from leaving the country or traveling outside of it. Theological science growth was stifled and Islamic intellectuals, specifically, were oppressed as a result. Islam was perceived by Russian-speaking Azerbaijanis as a religion of repressive prohibitions, bad sentiments, and ironic propaganda for ignorance by Russian-speaking Azerbaijanis. There were no mosques open, and all sources of information about Islam and Muslims were locked down. When

it came to true Islam, only those who had kept their beliefs a secret could tell the truth. Bilingualism in Azerbaijani-Russian has had a profound effect on people's worldviews, religious beliefs, and philosophical views. Soviet residents who obtained their education in Russian had their experiences distorted, distorted, and transmitted in a way that was favorable to the invaders. Persuading the people of countries conquered to reject their national identity and any religious allegiance that would threaten the Soviet Union's destruction, Russia utilized its language as a weapon of tyranny.

A variety of methods are used to study word-borrowing events. There are many different kinds of borrowed words (loanwords), and each one is classified according to the source, history, borrowing, odd, passing, arriving, foreign, and so on. Linguists distinguish between two types of borrowing: direct passing (i.e., borrowing from another language) and indirect borrowing (it means entering new words by third language). Threat, saucer, magistrate, etc. are some of the terminology you'll hear in the logistics and management areas. Zülümkar, cıfakes, and other Persian languages can help us learn vocabulary like blakeş, cihkeş, kdrnak, sürtbaz, and so on. The term "upcoming words" ' ' applies here. Why? We have three languages because one is passed down through generations to the next. The loanwords of Azerbaijan have considerably benefited from Russian influence. Internal and external reasons have been discovered to be common when it comes to word borrowing. The expansion of science and technology, the development of new pediments, and the emergence of new states are all instances of out-of-language forces. New pediments, on the other hand, are examples of interior language factors because they have an equal native language equivalent. Borrowing words and phrases are different concepts in the English language. Word borrowing is becoming less widespread as a result. When considering various forms of borrowing, it's critical to keep in mind the various ways in which these words have been modified. When used in a receptor language, a borrowed term's original meaning is lost and a new one is acquired. Words in the source language frequently move from one part of speech to another during

grammatical change and become suffixes throughout the process of borrowing or translation. There are two sorts of borrowing that come from a shortage of funds: absolute borrowings and objectless borrowing. For objectless borrowings, "soiling the language" is a common practice. [3.5-40] Russia's annexation of Azerbaijan resulted in the removal of several words of Arabic and Persian origin from the language of Azerbaijan. During Persia's independence from the Arab realm, Arabic-Persian borrowings enriched religious terminology. That atheists brought an end to the revival of Soviet ideology is obvious. A new horizon was opened up by repackaging religion and investigating it further. Many religious publications were printed and advanced religious studies were both permitted in the kingdom of Saudi Arabia Islamic vocabulary is primarily expressed in Arabic. Among the changes and adaptations that took place in Arabism: 3. Restricting the denotative area of words. 4. Words that will not undergo semantic changes. Self-changing. Expansion of the denotative meaning of words. [4.5-55] No formal agreement has been made for the Arabic-Persian religious expressions introduced after the re-period. Creating an explanation dictionary for religious jargon is more important to us than anything else. Religious textbooks, scientific religious writings, and general-interest literature all use a wide variety of vocabulary (Nizami Ganjavi (1209)

Without a doubt, it is necessary to maintain stability and standardize religious terminology. Russian-derived lexical units are classified into three categories: For the first time, Azerbaijani speakers used the term "sonor" to describe sound.: kraujo drink, krujokdrnk, adres-ünvan, sport-idman etc. [5.91-93] In some cases, the Russian loanwords into Azerbaijani were addressed superficially and not thoroughly analyzed. Russia has a history and culture distinct from that of the Soviet Union, while sovetizims reflects the Soviet Union's history and culture is superior in our own tongue. Russian borrowing words differ from Azerbaijani words in terms of their phonetic substance, however certain words were subordinated to the Russian language. There are two types of Russian terms, according to professor S. Sadigova: There are two types of scientific concepts: 1) social

and political information conceptions; 2) scientific-technique evaluation conceptions. [6.225] Sovetizims make up the bulk of these terms. There has been no change in Russian terminology between 2000 and 2010, according to Kalka. Term building in Russian appears to be sluggish, according to the analysis. Transliteration and transcription are the means by which Russian phrases are translated into European languages. The Russian language is used to translate the same terms into other languages. In Russia, people pay attention to the Kalka of new phrases. 2.2281 to 2.2292 Russia was the source of many of the European terminology we now use in our native language (Kasim bey Zakir) (1857)

Although some of these terms were able to retain their original pronunciation, grammatical structure, and phonology, others had to be reworked. Grouped according to professor S.Sadigova as follows: Terms that haven't been altered from their original (source) language; terms that have just been graphically altered; terms that have only been phonetically altered; and finally, terms that have undergone both phonetically and graphically altered transformations. Telecommunications and information science are dominated by vocabulary borrowed from European languages, and these concepts might be considered international terms. A few examples are: desktop-computer work screen (iş masas), e mail-electronic letters (electron mktublaşma), online-real time (real zaman rejimi), ok-yes (tsdiqlm), link-reference any file, connected (fayla v ya snd istinad, birlşm), adapter-feedback [8.126] The terms "simple," "derived," and "compound" are used in Azerbaijani. We must say that the prefix terms are more poly functional. These kinds of terminology can be found in just about every branch of science. For example, hydro-inşaat, deaktivləşdirmk, etnoqrafiya, makrobentos, and macrofauna, to name a few examples. Nominative, emotive, and representative functions all fall under the umbrella of world linguistics. You may easily fit these three functions into the same language's grammatical system as well as its phonetic and phonological frameworks if you borrow terms that do so. A borrower's structure is not important if we view it in this way, you can borrow words or abbreviations in your writing. In addition to the likes of UNESCO, BMT,

NATO, and so forth. Nominative and representational are the primary purposes of words. To express a particular meaning, the semantics of expressing it must be precise as a result, the phrase is a concrete semantic lexeme that has only one possible variant form. In the terminology system, a term has already been established and hence does not belong to any language (Routledge, 2017.) Getting words to come in a variety of forms. There are two ways of adding new terms to the linguistic terminology system: by acquiring terms indirectly and by engaging in the production of new terms.

3.5 Summary

This chapter discussed the dynamic of semantic transformation. The first subchapter is the role of literature in semantic transformation and the second is the role of Shiism in semantic transformation.

Conclusion

Azerbaijani and English are, just like other languages, have borrowed words from dominant languages like Arabic, Persian, Latin and Greek.

Azerbaijan as a Muslim country coupled with its historical background in the Islamic world and also for Arabic being the language in which the holy Qur'an was revealed made her to borrow the religious words from Arabic. And English because of empires and occupation many Latin and Greek words were borrowed. The great majority of the Religious words in Azerbaijani are from Arabic and being adopted in the recipient language morphologically.

One of the reasons why phonological changes occurred in the adaptation of some words into the recipient language is due to the lack of equivalent sound in the recipient languages or for some grammatical rules. For instance, In Arabic words have gender and they are distinguished from certain letters at the end of the words. for example, any word that has one of these letters at the end is a feminine gender (ة، اى، ء، ة) when any of these four letters came in the end of a word, they are silent. In the word, **ibadət** the (T) is pronounced in Azerbaijani while in Arabic it is silent. It is pronounced عبادة without the (ة) which is an equivalent to the letter **(T)** in the Azerbaijani word ibadət.

The lexical transformation of words in Azerbaijani is subject to the difference of religion sects, between the Sunni sect and shia sects. as Azerbaijan is closer to Iran and Pakistan than saudi Arabia but also because the majority of the population is Shia the shia perceptions are supported. For instance, the word prayer is called (Namaz) in Almost all shia dominant countries but in the Sunni, dominant is call salah or salla in the most countries. Literature has contributed to the semantic transformation of word unavailability of equivalent words in the recipient language.

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