

EXPRESSIVENESS OF MODAL WORDS IN HEYDAR ALIYEV'S SPEECH

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Abstract: The article is devoted to the study of the linguistic features of the speech of Heydar Aliyev, who won the sympathy of the genius personality of the Azerbaijani people and his political activity on a global scale. This topic is especially important because it is related to the field of political linguistics, which is a new direction in linguistics. Thus, a number of issues related to the teaching of speech culture in our modern world have not yet been resolved. Using the results of the research, it is possible to obtain valuable information about the course of political speech. Descriptive-comparative and analytical methods of linguistics were used during the research. In the end, the results obtained during the scientific research were discussed. It is noted here that the intonation tone and stylistic moments of the modal words used in H.Aliyev's speech are distinguished by special manipulative emotionality in the speech.

Keywords: Heydar Aliyev, Modal words, Political speech, Speech culture.

1 Introduction

Regardless of the grammatical structure of the language, a modality is inherent in most languages as a universal category [4]. In this sense, the modality is still relevant as an object of study. The subjective modality is a modality that reflects the attitude of the speaker to the expressed idea. The modal words represent one of the linguistic tools used to express subjective modality [2, 6, 12].

It is no coincidence that Heydar Aliyev said about the speech development: "...İndi isə, şübhəsiz, bizdə təhsilin tam əksəriyyəti Azərbaycan dilində gedir. Ancaq bir var ki, Azərbaycan dilində oxuyursan, bir də var ki, dilin incəliklərini bilirən, Azərbaycan dilində yüksək səviyyədə söz deyə bilirən, fikrini ifadə edə bilirən, nitq edə bilirən. Bu, hələ bizdə çox çatışmayan bir sahədir." [1, p. 254] – "... Now, of course, the vast majority of our education is in the Azerbaijani language. One point is that you read in the Azerbaijani language, but another point is that you know the subtleties of the language, you can speak at a high level in the Azerbaijani language, can express your opinion and can make a speech. That is an area where we still lack a lot".

The richness of the content of human speech depends on the level of thinking and language. A speech is a combination of language codes in order to express the subject's personal opinions, a psychological mechanism that allows them to be objectified. The speech is the sum of what people say, the individual combinations that depend on the will of the speakers, and the act of speaking that is necessary to implement them. Therefore, there is no collectivity in speech, its manifestation is individual and instantaneous [15].

A high oratory culture, the ethics of effective use of language can be realized only under the responsibility of language speakers. The Islamic philosopher Hazrat Ali, the great scholar of the Eastern world Ali ibn Sina, the poets and philosophers: Firdovsi, Biruni, Mahmud Kashgari, Sadi Shirazi, and others said instructive aphorisms about the speech, the ethical rules of this process, the science of rhetoric, its regularities, the art of speech, the role of oratory speech in public communication and other things, they have written valuable works on these issues [13].

The problem of text and discourse is still relevant today and is of interest in terms of linguistic research. Most linguists consider both written and oral (including spontaneous) speech creation as the text. The study of modal words in the speeches of political leader Heydar Aliyev, whose speeches took place orally, is once again relevant [3, p. 18]. Modality, which expresses an attitude to reality, is becoming the subject of serious research.

An attention was paid to the distribution of modal words depending on socio-political periods [18]. In the first periods of independence in 1993, the number of modal words reached 48 in his speech of ANAS. The modal words that strongly confirmed the reality were 47.9%, which in itself corresponds to the speech of the resolute head of state. In 1997, the number of modal words in his speech, which had twice the number of signs, was 30, and the number of modal words was 33.3%, which is due to the stability of the socio-political period.

The means of manifesting of expressiveness can be found at all levels of language. We can divide approximately these levels into 4 groups: phonetic, lexical, morphological, and syntactic. A speech culture is to know the oral and written norms of literary language, on the other hand, to use them in different situations according to the content and purpose of speech [17]. Using modal words on the spot, Heydar Aliyev had mobilized the audience.

The main purpose of the article is to study the expressiveness of modal words in the speeches of political speaker Heydar Aliyev and depending on socio-political conditions to investigate the frequency of modal words. In this article for the first time in Heydar Aliyev's speech, modal words were the object of research in a complex way.

The study of Heydar Aliyev's speeches is a great contribution not only to the speech culture of Azerbaijan, but also to the culture of world political speech and at a time when integration is strengthening in the globalized world and the importance of political speech is growing.

2 Materials and Methods

Scientific research directly related to the research topic is a minority. For example, in his scientific article, M. Mahmudov studied the grammatical features of Heydar Aliyev's speeches and made serious analyzes in this area [14]. A.Babayev, in his research on the Azerbaijani language and speech culture, shares his views and opinions on what qualities prevail in the speech of a political leader [4].

The distribution of modal words in Heydar Aliyev's speech and the connection of this process with socio-political periods are highlighted in N.Zamanov's scientific article [18]. The works on the special tone and expressiveness of modal words, as well as their other functions in speech were carried out by F.Dzhahangirov [6], Z.Alizade [2], M.Karimova [12], and others. F.Dzhahangirov studied the logical and grammatical essence of the category of modality, and M.Karimova analyzed the means of expression of modality in languages with different systems, discovered their similarities and differences [12].

Using the considered scientific sources, in this article we will study how Heydar Aliyev used modal words during his historical speeches and what place these lexical units have in his speech. Such scientific research is very important in terms of detecting changes in language in different socio-political periods, as well as in terms of following the rules of correct speech construction.

The research is conducted by descriptive method. Books containing speeches and statements of Heydar Aliyev under the title "Our Independence is Eternal" were taken as materials.

3 Results and Discussion

The main task of modal words is to express modality in different ways. The modality, on the other hand, is a logical-grammatical category that either confirms or denies the truthfulness of a judgment about a different work, event, thing, sign, or quality, and expresses a certain attitude toward the thought being expressed [4, 5, 11].

The study of modal words with logical and grammatical meaning in the speech of the great speaker Heydar Aliyev is no less important than other parts of speech. The diversity of attitudes to reality creates many types of meaning of modal words [9]. The morphological level of expressiveness depends on the role of auxiliary parts of speech in speech, the substitution of grammatical suffixes, as well as lexical-semantic features of lexical suffixes and other problems [7, 10] are investigated.

M.Mahmudov was the first to comment on the modal words in Heydar Aliyev's speeches. The author divided and classified modal words in four groups used in the language of the great speaker: "*güman edirəm ki*" (I think), "*yəqin ki*" (probably), "*şübhəsiz ki*" (of course), "*təəssüf ki*" (unfortunately), "*bəlkə də*" (maybe), "*ən nəhayət*" (finally), "*deyərsən*" (it seems), "*sonra*" (later), "*düzdür*" (it is true), "*ümumiyyətlə*" (in general), "*şübhə etməyin ki*" (don't doubt that) and others are possible to come across in the language of Heydar Aliyev" [14].

The most common modal words in Heydar Aliyev's speech are those that express the degree of attitude to reality, and the decisive affirmative modal word "really" occupies an important place in the speeches of a great speaker. The modal word "*doğrudur*" (it is true that) is an important part of Heydar Aliyev's speech in conveying the truth about the history of Azerbaijan to the audience: "*Doğrudur, Azərbaycan öz tarixinin qısa bir dövründə müstəqil demokratik dövlətini yaratmışdı. Bu, 1918-1920-ci illərdə olmuşdur. Lakin iki ildən sonra, həm Azərbaycanda, həm də bütün Zaqafqaziyada sovet hakimiyyətinin qurulması ilə bu dövlət öz fəaliyyətini dayandırmışdır*" [1, p. 420] – 'It is true that Azerbaijan has created an independent democratic state in a short period of its history. This was in 1918-1920. However, two years later, with the establishment of Soviet power in both Azerbaijan and the entire Caucasus, this state ceased to exist'.

The decisive affirmative modal word "*şübhəsiz ki*" (undoubtedly) is repeated in the language of the great speaker, leaving no doubt in the audience, declaring that there will be no compromises in ensuring our territorial integrity, inviolability of borders, clearing the occupied territories of invaders: "*Şübhəsiz ki, biz bu əraziyədən çıxacağıq. Şübhəsiz ki, işğal olunmuş torpaqlarımızın azad edilməsinə nail olacağıq. Şübhəsiz ki, biz sərhədlərimizin toxunulmazlığına nail olacağıq. Biz bunlara nail olacağıq. Müstəqil Azərbaycan özünün bütün ərazisinin sahibi olacaq. Müstəqil Azərbaycan Respublikası öz taleyinin sahibi olacaqdır*" [1, p. 38-39] – 'We will certainly get out of this situation. Undoubtedly, we will achieve the liberation of our occupied lands. No doubt, we will achieve the inviolability of our borders. We will achieve this. Independent Azerbaijan will own all its territory. The independent Azerbaijan Republic will have its own destiny'.

The affirmative modal word "*həqiqətən*" (really) is used to clarify socio-political issues. The modal word "*yeri gəlmişkən*" (by the way) confirms and strengthens the idea said before.

Among the affirmative modal words, the modal word "*düzdür*" (it is true that) has a special weight in Heydar Aliyev's speech. The audience understands the situation correctly with the help of this modal word. The audience concludes that in Heydar Aliyev's speeches the assumptive modal words are unlikely in the end. Heydar Aliyev's "assumptions" are assumptions that will prove true in the future: After the modal word "*güman edirəm ki*" (I think that) Heydar Aliyev tries to prepare the audience for the future by putting the issues he assumes in the definite future.

Among the modal words in Azerbaijan language, complex modal words such as "*təəssüf ki*" (unfortunately), "*təəssüflər olsun ki*" (unfortunately that) are used in Heydar Aliyev's speech when shortcomings in various spheres of society are observed. These modal words match the content of the speech, increasing the impact of the speech on the audience (14). In the speech of the great speaker, the modal word "*təəssüf ki*" (unfortunately) refers to the shortcomings in the publication of works that serve national independence: "*Burada deyildi ki, "Molla Nəsrəddin"*

jurnalının faksimilesi on iki cildə ibarətdir. Təəssüf ki, on il bundan əvvəl onun cəmi bir cildi buraxılıb, indiyə qədər qalanları çap edilməyib" [1, p. 82] – 'It was not said here that the facsimile of the magazine "Molla Nasreddin" consists of twelve volumes. Unfortunately, only one volume of it was published ten years ago, and the rest have not been published yet'.

Hearing the modal word "*bilirsiniz*" (you know) in Azerbaijan language, the audience prepares themselves to fall under the spell of Heydar Aliyev's philosophical thoughts: "*Bilirsiniz, dünyada heçəsə də daimi deyil, insan mənafeəyə üçün yaşamaqdadır. Mənafeəni qoruyan, yaşayan insan əbədi olacaqdır. ... Ola bilsin, fiziki cəhətdən ömrü çox olsun, amma mənafeə cəhətdən ömrü olmayacaqdır*" [Aliyev: 1997, p. 49] – 'You know, no one in the world is permanent, a person must live for morality. Preserving his morality one will live eternal. ... Physically he may live a long time, but spiritually he will not live a long time'. The audience perceives philosophical ideas such as "spirituality", "spiritual education" with the modal word "*bilirsiniz*" (you know).

Modal words such as "*əvvəla*" (firstly) and "*ikincisi*" (secondly) (4), showing consistency and continuity in speech have its special place in Azerbaijan language. In speech situations expressing results and generalizations, Heydar Aliyev uses the modal word "*bir sözlə*" (in a word), "*bəlaliklə*" (thus), "*nəhayət*" (finally), which he uses at the end of his speeches and gives instructions. Heydar Aliyev's speech coincides with the modal words "*ümidvaram ki*" (I hope). In this case, the audience connects their hopes and dreams with the hopes and dreams of the great speaker: "*Bəlaliklə, biz indiyədək görülən işləri qiymətləndirməliyik. Biz onlarla fəxr edə bilərik. Biz eyni zamanda əməkdaşlığımızın nə qədər genişləndiyinin şahidiyik. Amma bu da son hədd deyildir. Hələ qarşıda çox böyük imkanlar vardır. Mən ümidvaram ki, Amerikanın Azərbaycanda fəaliyyət göstərən neft şirkətləri ilə bərabər, Birləşmiş Ştatların bir çox digər neft şirkətləri də bu əməkdaşlığa qoşulacaqlar*" [1, p. 212] – 'Thus, we must appreciate the work done so far. We can be proud of them. At the same time, we are witnessing the expansion of our cooperation. But this is not the end. There are still great opportunities ahead. I hope that along with American oil companies operating in Azerbaijan, many other oil companies in the United States will join this cooperation'.

In the oratory art, the modal words "*zənnimcə*" (in my opinion) and "*fikrimcə*" (I think) are expressing the speaker's views and personal opinions on the events in Heydar Aliyev's speeches. The modal word "*zənnimcə*" (I think) refers to the great speaker's personal attitude to various issues. Heydar Aliyev is one of the politicians who is not mistaken in his opinion that the audience hearing the modal word "*zənnimcə*" (I think) believes that the ideas which come after that modal word will come true.

Modal words were more widely used in speeches in the first years of independence. The meeting with intellectuals at the Academy of Sciences of the Azerbaijan Republic on September 21, 1993 is one of them. In this speech, the modal words "*şübhəsiz*" (undoubtedly) and "*şübhəsiz ki*" (no doubt) are used more to express the absolute confirmation of reality.

Heydar Aliyev shows regrets to the groups that put their personal interests and personal goals in the forefront. Sometimes the modal word "*təəssüf*" (unfortunately) plays the role of both a word and a sentence: "*Məydanı gündə bir siyasətçi çıxıb, ancaq sonra iç üzəri açılıb. Təəssüf...*" [Aliyev: 1997, p. 149] – 'Every day a politician appeared, but then their true faces were revealed. Unfortunately'.

During the difficult period of independence, the speech of the national leader at the Academy of Sciences on September 21, 1993, was compared with his speech on the occasion of the 5th anniversary of the establishment of the New Azerbaijan Party in 1997 (30 modal words). Although the number of speeches at the Academy is less than twice, the modal words have been used in large numbers (48 modal words).

In this speech alone, the word “*təssüf*” (unfortunately) was used 13 times, and the word “*şübhəsiz*” (undoubtedly) was used 8 times.

The modal word was used 30 times in the public speech at the solemn meeting held on November 29, 1997 at the Republican Palace on the occasion of the 5th anniversary of the establishment of the New Azerbaijan Party. In this case, “*düzdür*” (it is true) modal word was used 2 times, “*doğrudur*” (it is true that), “*şübhəsiz*” (undoubted) and “*şübhəsiz ki*” (undoubtedly) was used five times. Among the modal words denoting conclusion “*nəhayət*” (finally) was used 3 times, “*dəmək*” (so) 3 times, “*beləliklə*” (thus) one time, and “*beləliklə də*” (in this way) eight times. Modal words denoting assumptions and probabilities such as “*güman edirəm ki*” (I think), “*hesab edirəm ki*” (I assume), “*görünür*” (apparently) were used 4 times. Modal words expressing emotional attitude to the expressed idea: “*təssüf ki*” (unfortunately), “*təssüflər olsun ki*” (alas) were found 3 times. Thus, the study of modal words in Heydar Aliyev’s speeches can be considered as a serious step in the field of political rhetoric.

4 Conclusion

In the speech of the great speaker Heydar Aliyev, the modal words of Azerbaijan language *əlbəttə*” (certainly) and “*şübhəsiz*” (undoubtedly) express the firm affirmation of the fact that there will be no compromise in the irreversibility of independence, in ensuring country’s territorial integrity, in inviolability of borders, in liberating occupied territories.

Heydar Aliyev regrets the local, regional conflicts, clashes and fights that took place in the world at the end of the twentieth century with the using the modal word *təssüf ki*” (unfortunately).

In the oratory art, the modal words *fərzimcə*” (I think) and “*fikrimcə*” (in my opinion) express the speaker’s views on events and personal opinions, and in Heydar Aliyev’s speeches express the great speaker’s personal attitude to various issues.

The modal word “*bilirsiniz*” (you know) is used in the speech of a Aliyev when it is necessary to approach philosophical ideas, political pluralism, or ordinary everyday issues. The modal word “*beləliklə*” (thus) is more common in Heydar Aliyev’s concluding remarks.

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