



Semantic adaptation of arabic loanwords in turkic languages (based on oghuz languages)

Durdana Rahimzade¹

Journal for Educators, Teachers and Trainers, Vol. 12 (4)

<https://jett.labosfor.com/>

Date of reception: 16 Apr 2021

Date of revision: 15 Aug 2021

Date of acceptance: 14 Oct 2021

Durdana Rahimzade(2021). Semantic adaptation of arabic loanwords in turkic languages (based on oghuz languages). *Journal for Educators, Teachers and Trainers*, Vol. 12(4). 30 – 37.

¹Head of the Department of Biological, Humanitarian and Social Sciences of Baku branch of the First Moscow State Medical University named after Sechenov, Azerbaijan



Semantic adaptation of arabic loanwords in turkic languages (based on oghuz languages)

Durdana Rahimzade¹

¹Head of the Department of Biological, Humanitarian and Social Sciences of Baku branch of the First Moscow State Medical University named after Sechenov, Azerbaijan

Email ID: durdanerehimzade@gmail.com

ABSTRACT

One of the main ways to enrich the lexicon of any language is to pick up words from other languages. As in many other world languages, the existence of Arabic loanwords in Turkic languages, including Oghuz languages, is a well-known fact in linguistics. These loanwords have passed through various processes as part of the vocabulary in the languages that contain these for centuries and entered the busiest layers of the language. The type of change depends on the degree of structural and grammatical differences between the language in which the words are spoken and the Arabic language. As Turkic and Arabic are known, they have different structural structures. Words derived from Arabic with an inflected language structure lose many of their features when they are transferred to Turkic languages with an agglutinative language structure. Here you can find many variations on phonetic, lexical, grammatical levels. The article talks about lexical-semantic changes, one of the most important of these changes.

Keywords: world languages, Arabic loanwords, Turkic languages, Oghuz languages, grammatical differences

INTRODUCTION

One of the main ways of enriching the lexicon of each language is to pick up words from other languages. The events that took place at different stages of the history of the language-bearing people leave indelible traces in their socio-political life, as well as directly affect the language of that people. The presence of Arab loanwords in the world's most diverse languages is historically indicative of the wide range of influence of the Arabic language. The process of integration of the Arabic language into the culture of the peoples who adopted Islam is characterized by the adoption of Arab culture in the Middle Ages by the Central Asian states, Iran, Caucasian people and Spain. On the other hand, the spread of Islam in the Middle East and North Africa could not go unnoticed by the peoples of the region (including China and East Asia). ...The influence and scope of the Arabic language was further expanded after the adoption of the Qur'an language. Merchants and European emissaries also played a great role in mastering Arabic loanwords. So the Arabic words are still b.e. in the VI century, it was part of the languages based on English, Spanish and Portuguese. (Safa, 1977).

A.A.Leontyev, who wrote in Russian about Arabic loanwords, points out that a 'new wave' began in the 19th century through immigrants and literature. The number of Arabs in the former USSR was 3,5 thousand (according to other sources-7,7 thousand). (Leontyev, 2004).

About the impact of the Arab invasion on the history of all the Middle East countries, much has been written and analyzed. The presence of a large number of Arabic loanwords in the Turkic languages, including Oghuz languages, is a logical result of historical processes.

In most of the studies in this area, the Arabic loanwords were studied separately, but also in combination with loanwords from the Persian language. That is, many of the studies are devoted not to Arab loanwords, but Arab-Persian loanwords. Although such an approach is considered acceptable by some researchers, some rightly consider it right that Arab and Persian loanwords should be studied separately, given that these loanwords have different characteristics.

The adaptation of Arabic loanwords to the languages which they passed has been analyzed by the scholars in various ways. The common feature of most of the researches on this subject is the analysis of the adaptation process of the loanwords to the new language. Analyzing the process of adaptation of loanwords from different angles, Gunay Karaagac (1950) quotes Haugen as saying that acquisitions are made not by the sound and meaning capacity of the giving language (model/lending/donor/source language), but by the sound structure of the receiving language (recipient/borrowing language) and the needs of the semantic world of the receiving language; In other words, they are adapted to the new environment in which sound and meaning are acquired.

The degree of this adaptation is tied by the researcher to the conditions of loanword and divided as follows: 1) Loan word/ It is usually between related languages. 2) Hybrid word/ loanbled – It usually occurs between languages with different structures. 3) Kalka (loan translation / semantic loan / calque/loanshift) snowman, cold war etc. (G. Karaagac.) An example of the latter is the words from European languages to Russian, and from Russian to Azerbaijani: yarımada (peninsula) - (rus) полуостров, (german) halbinsel, insanpərvərlik (humanism) - (rus) человечность, (german) menshlichkeit, əlyazma (manuscript) - əlyazma, yarımköçürücü (semiconductor) (rus) полупроводник, (english) semiconductor etc.

MATERIALS AND METHODS

Given that the languages of the giver and the receiver have different typological structures, the Turkic languages are considered a foreign environment for the loanwords. From this point of view, of course, the changes in the Arabic words that have taken place in a foreign environment are of interest. These changes manifest themselves at all levels: phonetic, lexical, morphological, grammatical. It is more interesting in terms of the large number of phonetic and lexical changes. There are many points that will be involved in the study in lexical changes, and when talking about them, several aspects attract attention:

1. A complete change in the meaning of the loanword;
2. Partial change in the semantic capacity of the loanword, ie expansion or contraction;
3. Loss or obsolescence of the word in the language in which it is taken, but preserved in the language in which it is spoken. The article shows the theoretical features of each group and analyzes a few words related to them.

A complete change in the meaning of the loanword

Although studies on Arabic loanwords have addressed the issue of changing the semantic capacity of words in the language in which the words pass, some of these words have not been touched upon. In our study, such words were considered and compared with the Arabic language, and their meanings in the Oghuz languages were compared.

The word **ziyafət (banquet)** is a noun “ضِيَاْفَةٌ” (ḍiyāfəṭun) in Arabic language. However, this name is used in the source language not in the sense of “banquet, feast”, but in the sense of “hospitality” (Əradtu ən urihı şeyən min ḍiyāfətil-cəzirati) I wanted to show him an example of island hospitality.

The most common word in Arabic in the meaning of “Ziyafət” (banquet) is the noun “مَأْدِبَةٌ” (mə’dəbətun). ([http://context.reverso.net/перевод/арабский-английский/Va qalə midfidif innəhu təħaddəsə ma’ tiramb bə’də mə’dəbəti ‘aşəin uqimət ihtifə’ən bizzikral-xəmsinə litə’sisi əsiyən](http://context.reverso.net/перевод/арабский-английский/Va%20qalə%20midfidif%20innəhu%20təħaddəsə%20ma%20tiramb%20bə%20də%20mə%20dəbəti%20%20aşəin%20uqimət%20ihtifə%20ən%20bizzikral-xəmsinə%20litə%20sisi%20əsiyən)). Medvedev said he spoke with Trump after a dinner marking the 50th anniversary of ASEAN (2018).

The meanings of this word are the same in modern Azerbaijani, Turkish and Gagauz. Phonetic composition (turkic, gagauz) **ziyafet** : turkish.- Meals, feasts, weddings, which many people come together to have fun or celebrate an event. (II): “Padişahın bu ziyafetlere bazen cesim saltanat kayıkları ile de geldiği olurdu (Sometimes the sultan used to come to these feasts with her royal boats). -A. H. Chelebi (2018) T Ziyafet çekmek (ve ya vermek) (To feast) - hosting guests with dinner: "O gece telgrafçı, gümrükçü, liman çavuşu, müdür beye bir ziyafet vermek istemişlerdi (That night, the telegrapher, customs officer, port sergeant, and manager wanted to give a banquet)." -M. Sh. Esendal. Azerb. - **ziyafət** Solemn banquet. Qazax bəylərindən qonağı gəldi; Bir həfifə ziyafət göyə yüksəldi (A guest came from the Gazakh beys; A week-long banquet started). (Ashiq Alasgar). In the Turkmen language, this word is used in different phonetic variants- **ziyapat** in oral speech. (f-p changing). Used by the verbs such as etmək (to do), quramak (to set up), çağırmaq (to call).

The word **nazir** (minister) (نَاطِرٌ) is mainly derived from the verb “نَظَرَ” (nazara) which basically means “to look at” and unlike the Azerbaijani language, it is spoken in Arabic in the sense of “school director”.

In the Azerbaijani language, the word nazir has two meanings: 1. Member of the government leading the ministry. Minister of Finance. Minister of Education. - The Minister received them in his office. (S.Huseyn). 2. Supervisor, overseer, manager; inspector. .. One day, the school minister came in and told the children.. (J.Mammadguluzade). A new word has emerged from this word - ministry: 1. The central government body that manages any area of public administration, as well as the building where the department is located. Ministry of Education. Ministry of Internal Affairs. Working in the ministry. In Turkish, this word has several meanings, it is mainly used as an adjective, it is considered obsolete as a noun: 1. Looking, evil eye: Didem yüzüne nâzır nâzır yüzüne didem / Kiblem olalı kaşın kaşın olalı kiblem (Nazîm). Sürette gözü yerlere nâzır (Jenap Shahâbeddin). 2. The one which its direction is to one side: Dışarıda bahçeye nâzır, üstü örtülü bir tarasa (Ahmet Hâşim). Diğer güneşin battığı cihete nâzırdı (Jenap Shahâbeddin). Ev bu bahçeye ve bu tekke manzarasına nâzır (Refik H. Karay). 3. A person who is in charge of the management of a business: Efendisinin sâde vezîri değil bir nevi eğlence nâzırındı da (Ahmet H. Tanpınar). Yine ona göre câmiin nâzırını şeyhülislâmlar olmak haysiyetiyle dersîamı şeyhülislâmlardır (Ahmet H. Tanpınar). 4. Minister, deputy: Her kriz, her mâli buhran bir nâzırını iskemlesinden yere yıkıp bir başkasını oturtur (Every crisis, every financial crisis knocks a minister from her chair and makes another sit down)... (Ayverdi, 2017).

As can be seen, the meaning of this word has changed compared to modern Arabic, and a comparison of this word in Oghuz languages shows that although some of the meanings in Turkish are considered obsolete, the semantic capacity of this word is significantly wider. In other words, there was a semantic expansion of this word in Turkish. The words *mənzərə/manzara* (view); *nəzəriyyə/nazariye* (theory); *nəzarət/nezaret* (control); *nəzər/nazar* (evil eye); *sərf-nəzər/sarfinazar* (evil eye); *intizar/intizar* (expectation) are from the same root. (Big Turkish Dictionary TDK, 2021).

The word **istiḡamət** (direction) is the infinitive of the verb “**اِسْتَقَامَ**” (*istəqamə*) which is the X bab of the empty verb “**قَامَ**” (*qamə*) (“**اِسْتَقَامَةٌ**”). In modern Arabic, the word is used to mean “truthfulness, honesty, purity, sincerity”.

Ə'lənər-raisu butin ənnə rusiyə tərfulul-ḡarbə və ləkinnəhə təbqa tudəfi‘u ‘an məşalihihə və tuḡafizu ‘alə istiḡaməti mizənil-quva fil-‘aləmi) President Putin said that Russia refused to wage war, but at the same time, official Moscow will defend its interests and maintain the balance of power in the world (2015).

At the origin of the word is the root *ḡwm*, *ḡāma* is the (X) infinitive of the verb **قَامَ** “stopped” which is formed on the model *istif‘āla(t)*.

In the sense of “**اِسْتِقَامَةٌ**” (direction) The most commonly used word in the Arabic language is the noun “**اِتِّجَاهٌ**” (*itticəhun*), which is the infinitive of the verb “**اِتَّجَعَهُ**” (*ittacəhə*) of the X bab of the verb “**وَجَعَهُ**” (*vacuhə*) which is also belongs to the group of exemplary verbs of the three-axis extra-salim verbs.

The Turkish dictionary shows several meanings of this word: 1. direction, destination: *Şimdi istikāmet Değirmenler yolu...* (Now the direction is Mills road) (Reshat N. Guntekin). *Dünya fikir ve medeniyete yeni bir istikāmet çizmek istiyordu* (The world wanted to draw a new direction for ideas and civilization) (Sāmiha Ayverdi). 2. Truth, honesty: *Görünmez hāsılıll illā nedāmet / Yolumda yok benim bir istikāmet* (From Sinan Pasha). *İnhirāf etmiş tabiāt istikāmet kalmamış* (Leskofchali Gālib). *İtalya parlamentosundaki ekseriyetin istikāmet-i əmālini gösterir* (The direction of the majority in the Italian parliament shows the process) (Jenap Shahābeddin). 3. (As a mathematical term) Proof. 4. (Sufism) To act in the way commanded by Allah, to perform the acts of obedience and worship, and to abstain from what is forbidden, and to be steadfast: *Kuşeyrî, istikāmetten bahsederken Ebū Ali Cüzcānî'nin şöyle dediğini nakleder: “İstikāmet sâhibi ol, kerāmet sâhibi olma. Çünkü nefsin kerāmet iste diye seni tahrik etmekte, ulu ve yüce olan Rabb'in ise senden istikāmet istemektedir”* (Kuşeyrî relates that Abu Ali Juzcānî said while talking about the direction: “Have a direction, do not have a miracle. Because your soul provokes you to want miracles, and your Lord, who is great and exalted, wants direction from you”) (Suleyman Uludag). To take direction: Heading. To give direction: To propel in a certain direction: *Muhîtin ıztırapları ve sıkıntıları düşüncelerime renk ve istikāmet veriyordu* (The anguish and troubles of the environment gave colour and direction to my thoughts) (Hâlide E. Adıvar). *Sohbetinize ve işinizin arasına girer, hüyâlarınıza istikāmet verir* (It interferes with your conversation and your work, and gives direction to your dreams) (Ahmet H. Tanpınar). (Ayverdi Big Turkish Dictionary with examples, 2017).

The word **istiḡamət** also has several meanings in the Azerbaijani language: 1. The line of motion of something, the direction of movement, direction, side. *İnsanlar təbiəti istədikləri istiḡamətdə dəyişdiriblər. Adamlar müxtəlif istiḡamətlərə yollandılar.* (People have changed nature in the direction they want. People went in different direction). To get direction – to go in a certain direction, to turn away. *Bir göz qırpmında düşmən tankı artıq ön atəş xəttini keçmiş, .. batalyon komanda məntəqəsi yerləşən təpəyə doğru istiḡamət almışdı.* (In the blink of an eye, the enemy tank had already crossed the front line, and the battalion was headed for the hill where the command post was located). (A.Mamedkhanli). 2. (ellegoric) The development line of any activity, work, event, etc. Travel direction. The main direction of science. - *Respublikada neft axtarışının istiḡaməti haqqında qızgın mübahisələr gedirdi* (There was a heated debate about the direction of oil exploration in the republic). (M.Suleymanov). 3. Social, political, scientific, etc. current. *..Səlimi tamamilə başqa bir istiḡamətin adamı idi* (Selimi was a man of a completely different direction) (M.Ibrahimov). To give direction (show) – to direct, show the way. *Din düşüncəsi tarix boyu cəmiyyətin mənəvi inkişafına istiḡamət veribdir* (Throughout history, religious thought has guided the spiritual development of society). Words such as *İstiḡamətləndirici(lik)*, *istiḡamətləndirmə(k)*, *istiḡamətlənmə(k)*, *istiḡamətli(siz)*, *istiḡamətverici* are derived from this word. (ADİL İV. – 582) As it seems, one of the meanings of this word in Turkish is in accordance with the source language, and the semantic capacity as a whole is wider than in the Azerbaijani language. Thus, in Turkish, along with the meaning of “direction”, it also means “honesty” and is used as a mathematical and religious term. It is believed that the meaning of “direction” was created in Turkish in one of the etymological dictionaries of the Turkish language.

The words such as *iqamət / ikamet*; *müstəqim / mustakim*; *qəyyum / kayyum*; *qiyam / kıyam*; *qiyamət / kıyamət*; *qiymət / kıymet*; *müqavimət / mukavemet*; *təqvim \ takvim*; *kayme / qaimə*; *kıyam* come from the same root (Etymology of Contemporary Turkish, 2021). We did not come across this word in Turkmen and Gagauz languages. There are many such words in Oghuz languages.

The loss or obsolescence of the word in the language from which it was taken, its preservation in the language in which it is spoken.

The process of the invasion of Turkic-speaking people, as in other peoples, involves a long period, accompanied by numerous wars, victories and defeats. During this period, which lasted for centuries, the hegemon-influenced Arabic language itself underwent many changes, as it was able to change other languages. As a result of a process that is natural for the development of each language, as well as the Arabic language, certain changes have taken place in the lexicon of the Arabic language, and either the lexical-semantic capacity of many words has different features, or the word has become completely archaic and out of the working part of the literary language. To analyze the issue more clearly, let's look at the history of the formation of the Arabic literary language. The total area of Arabic-speaking countries is 12 million square meters, the total number of Arabic-speaking people is 300 million. The linguistic peculiarity of this area is that the language is spoken by people from more than 20 countries: Algeria, Bahrain, Egypt, Jordan, Iraq, Yemen, Qatar, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, the United Arab Emirates, Syria, Somalia, Sudan, Tunisia, etc. In general, the Arabic-speaking countries of Asia and Africa can be considered a very unique and complex linguistic research object, since this language is the official state language of 22 countries. The peculiarity of the terms of functionality of the Arabic literary language and dialects in each country or region leaves its own local and local imprint in this language, giving it regional features. Thus, territorial variability arises (Tunisia, Saudi Arabia, Egypt, etc.) which serves the population of each Arab country and is of a multimillion-dollar nature. Although they create local variations, they do not violate the norms of the Arabic literary language, but have their own characteristics that are different from other regions. (Блинов А.А. автореферат p.1) Almost all of these countries have their own language, ie a certain dialect of Arabic. These dialects differ in the extent to which language carriers do not understand each other. However, along with this, there is a single Arabic literary language for all these countries, which was formed on the basis of the Quraysh dialect. A.A.Blinov (2019), who studied the Arabic literary language on the basis of newspaper articles published in Tunisia, Saudi Arabia and Egypt classifies the Arabic language used in the Arab world in this way 1) classical Arabic literary language; 2) modern Arabic literary language; 3) territorial variants of the Arabic literary language; 4) oral-spoken forms of Arabic literary language; 5) household colloquial language; 6) dialects.

As can be seen, in addition to the fact that each of the various countries where the Arabic-speaking population now lives has its own language, there is also a common literary language on which we are based. In modern times, the press and virtual media in all Arab countries are conducted in this language. This language develops in accordance with the requirements of modern times and its lexical composition is rapidly changing. This is the language we refer to. That is, the lexical units we refer to today as archaic words may still exist in any dialect. However, as already mentioned, the criterion for us was the fact of existence in a common literary language.

It should be noted that many of these words can be found in the most widely used dictionaries of the Arabic language today. However, when referring to the language of the modern press, it becomes clear that another word is used in the same sense instead of this word. If we take into account that most of the dictionaries used today are dictionaries compiled by Baranov and Sharbatov, which are considered to be the most fundamental works in this field, the reason for the process becomes clear. It is known that the history of compiling these dictionaries dates back to the middle of the twentieth century. Of course, the lexicon of the language has changed considerably since then. This section examines some of these words, compares the meanings and developmental points of these words in Turkish, as well as what word to replace in modern Arabic literary language and its development point.

In the Azerbaijani language, the word *təəssürat* (impression) is used as a noun in the following sense: The imprint of objects and events in the external world on the human mind, their opposite, its effect on it. [Nadir bey:] İnsanlar arasında ülfət ziyadələşdikcə, şübhəsiz, könlüdəki təəssürat və məhəbbət də o nisbətdə artmağa başlar (As kindness grows among people, the impression and love in the heart will no doubt increase). (H.Javid). Axırda da Aslan öz təəssüratını nəql etdi (In the end, Aslan shared his impressions). (M.Ibrahimov). The fact that this word is only in the Azerbaijani language from the Oghuz languages makes it possible that it was transmitted to our language through the Persian language.

The word **müstəmləkə** (colony) was formed from X bab – the verb “اِسْتَمْلَكَ” (*istəmləkə*) which means “to master, to possess, to seize” of the verb “مَلَكَ” (*mələkə*) in Arabic. However, the mentioned word is not usually used in Arabic and instead, the noun “مُسْتَعْمَرَةٌ” (*mustə‘mərətun*) is used.

Mr.Kofi asked Annan James Baker to be his personal representative to help resolve the long-running conflict over the future of Western Sahara, a former Spanish colony on the west coast of Africa where nearly 20 years of guerrilla warfare have been going on. In turn, Alexey Bushkov, Chairman of the International Relations Committee of the Russian Duma (the lower house of parliament) expressed the view that in the event of signing the partnership agreement with the European Union, Ukraine was semi-colony (Turkish Dictionary with examples, 2018). States that this word is composed in Turkish: İstimplāk mustemlek from “mülk edinmek” “mülk edinilmiş” > müstemleke (Derived from Turkish) Aman küre-i kamerin kâbil-i iskân olduğunu İngiliz duymasın, derhal orada dahi bir müstemleke edinmeye kalkışır (Fâik Reshat). Vio posbıyık, derbeder, yaşlı bir müstemleke zâbitidir (Refik H. Karay).(Kubbealti) This note explains that the word is not in Arabic. The meaning of the word in the explanatory dictionary of the Azerbaijani language is as follows: A country that has

been forcibly seized and exploited by the imperialist state and has lost its political and economic independence. New words have been created from the word *müstəmləkə* in both Turkish and Azerbaijani: *müstəmləkəçi/müstəmləkəci* (colonial); *müstəmləkəçilik* (colonialism), *müstəmləkələşdirmə(k)* colonization etc. This word is not used in the Turkmen language, in the same sense the word *koloniya* (colony) obtained through the Russian language is used. We did not come across this word in the Gagauz language.

Results

1. In the Azerbaijani language, this word is used in the following meaning: Errors in writing, calculations, work etc. on solving a certain problem; defect, error. Spelling mistake. To act wrong. Make a mistake. –So Nigar realized her mistake and realized that the house could not live without a man (S. Hüseyn.) This word is also used in conjunction with verbs *etmək*, *eləmək*, *buraxmaq* (to make): *Birinci dəfə səhv eləmək* (To make a mistake for the first time); *Səhv buraxdığına görə töhmət aldı* (He received a reprimand for making a mistake) etc. Open the pages of history and if you see that once people made a mistake in a few things, you do not make that mistake (J. Məmmədğuluzadə). (Explanatory dictionary of the Azerbaijani language III v.) In the Turkmen language, this word is used in the same sense, in a slightly different phonetic variant - *səv*, in the sense of “incompatibility” as *Səv düşmək* expression, in the sense of “accidentally” as *səvlik*, with the prefix *səvlikdə* as “by chance”. (Turkish-Russian Dictionary, Moscow, 1977). In the modern Turkish language, this word is mostly in the form of *sehiv* that is, in dictionaries with an increase in volume. However, the word *hata*, which has the same root as the word used in the Arabic literary language in the same sense, is used more than this word. In both Turkish and Azerbaijani languages, an adverb *səhvən / sehven* is used. In the TDK dictionary, both words are marked as obsolete: *sehiv*, *-hvi sehiv obs.* (Turkish Big Dictionary TDK, 2019). It should be noted that in the examples shown in other dictionaries related to the Turkish language, the word is given a form closer to the variant in the etymological language. It turns out that the word was first developed in the form of **sehiv** and the word began to be written in the form of **sehiv** and then it got out of the active part of the language and became obsolete. This word was not found in the Gagauz language. The word *yannış* is used in the same sense. In the Oghuz languages there is a decent amount of words from this tribe: *matəm* (mourning), *müşayiət* (accompaniment), *müxbir* (correspondent), *ərəfə* (eve), *mübahisə* (argument), *müqavilə* (agreement) etc. are from such words.

Expansion or contraction change of the semantic capacity of the loanword.

One of the lexical changes in the language in which the loanword is derived is the expansion or contraction of its semantic capacity. The expansion of semantic capacity means that the word becomes active as it enters the lexical fund of the new language and acquires new meanings as it is developed. During a semantic contraction, on the other hand, the activity in the target language decreases and the word loses many of the meanings to which it belongs in the source language. In the Oghuz languages, words related to both cases are found. It should be noted that most of such words have changed not only in terms of semantic capacity, but also become obsolete for modern Arabic literary language. Let's look at some of them:

The word **həbs** (arrest) is derived from the Arabic verb “*حَبَسَ*” (*həbəsə*) and has the following meanings:

1) to arrest; 2) close, put (in a closed place); 3) to keep; to guard; 4) hold (breath); 5) choke (feelings); 6) close the entrance (path) (to someone, to something *عَنْ*); 7) bequeath.

Although the above-mentioned verb initially means “arrest”, it does not have the meaning mentioned in the examples of fiction, as well as in the texts in newspapers and magazines.

In the Azerbaijani language, there are only a few of the meanings of this word in the source language. 1. Imprisonment, deprivation of liberty. Prison sentence. - *Məhbəs də, qəfəs də, həbs də, qəsd də; İnsan mərd olanda həddini aşmır* (No prison, no cage, no arrest, no conspiracy; When a man is brave, does not go to extremes). (M.Araz). To be arrested, to be imprisoned. *..neçə dəfə həbsə düşüb çıxdı* (for many times he was arrested and released). (S.S.Akhundov). *Özü deməmişdi, bilirdim onu; Neçə il qabaq; Həbs əyləmişlər* (He didn't say it, I knew it; A few years ago; He was arrested). (B.Vahabzadə). To arrest - *İndi, buyur, məni aparsınlar, həbs etsinlər* (Now, let them take me and arrest me). (U.Hajibəyov). 2. right. Prohibition of the use of property, goods, etc. by judicial authorities. Together with the Persian word *khana*, the word *həbsxana* is used in the sense of “Place of detention, house, building; prison, execution, dungeon”.

Although the semantic capacity and operability of the word *hapis* in the modern Turkish language is much wider than in the Azerbaijani language, its meaning in the Arabic language is not reflected in this language: 1. To lock somewhere and not let go. 2. Y Punishment of a person who has been found guilty according to the law. 3. Place of confinement of convicted criminals, prison: “*Sadakatının mükəfatını hapiste aç kalmakla görür*” (He sees the reward of his loyalty by starving in prison). -B. Felek. 4. A kind of backgammon game based on not releasing the checkers, closing them. 5. sf. Prisoner: It was decided to run the prisons. to be imprisoned. **hapis kalmak** 1) to stay in prison as a prisoner; 2) to be unable to go anywhere other than where they are, to be unable to go: “*Bu köprünün yol vermeyişindən dolayı Haliç'te yıllar boyu hapis kalan gemiler oldu* (There were ships that were imprisoned in the Halich for years because this bridge did not give way). (A. Boysan); **hapis yatmak** to spend the time he is convicted in prison: “*Adamcağız hem hapis yatacak hem dayak yiyəcək* (Poor man will be

imprisoned and beaten)”. (A. Gunduz); **hapislerde çürümek** - to be imprisoned for a very long time: “İşinden atıldığını, hapislerde çürüdüğünü, çocuklarının perişanlığını gördü (He saw that he was fired, that he rotted in prisons, and that his children were miserable)”. **hapishane, hapis oyunu, hapsedilmek, hapsetmek, hapsettirmek, hapsolmak, ağır hapis cezası, göz hapsi, hafif hapis cezası, katıksız hapis, müebbet hapis, oda hapsi hapishane** - Hapishane: Ortada zaptiyesiyle, hapishanesiyle, hâkimleri, duruşmaları ile devlet kuvveti vardı, karşı durulamazdı (Prison: There was the power of the state with its arrest, its prison, its judges, its hearings, it cannot be resisted). (T. Bugra). Hapishane, hapis oyunu - Pulların zar atıldıkça yerleştirildiği bir tür tavla oyunu (Imprisonment, prison game - A type of backgammon game in which checkers are placed as the dice are rolled) (Turkish Big Dictionary TDK, 2021).

The word **mübahisə** (argument, dispute) serves as an infinitive of the III bab verb “تَبَاخَثَ” meaning “to discuss together” and “to negotiate” (“مُبَاهِئَةٌ”) and in Arabic dictionaries, its following meanings are given: 1) discussion 2) dispute 3) negotiations. However, in Arabic literature, texts and materials, the meaning of the name “dispute” is rare.

Among the Oghuz languages, only in the Azerbaijani language this word is used in the same phonetic structure. In Turkish and Gagauz, there are words with the same meaning, such as **bəhs** (az)/ **bahis** (tr) / **baas** (ga).

In the Azerbaijani language, this word is used in the sense of “a case, a discussion etc. a change that begins between those who defend their opinion when trying to prove an issue, trying to prove it”. Start an argument. Scientific debate. —Uzun mübahisədən sonra Şahmar bir tikə çörəkkəşib .. dirriyə enmişdi (After a long argument, Shahmar ate a piece of bread ... and fell into a kitchen garden). (B.Bayramov). Open an argument - 1) to start talking about a point, an issue, to start arguing. O zaman mən sizinlə bu barədə geniş mübahisə açmaq istəmədim (At that time, I did not want to start arguing with you about this). (M.S.Ordubadı); 2) to discuss a scientific or other matter. Oxuduqlarımızı da yoldaşlara başa salasınız, mübahisə açasınız (Explain what you read to your friends and open an argument). (M.S.Ordubadı). Making controversy - to negotiate between people who have different opinions about something, an issue or a point. Onların düşdü çün mübahisəsi; Ki, nədəndir zəmanə hadisəsi! (Their argument began; For some reason, this is a modern phenomenon!) (S.A.Shirvani). Uzun mübahisə və deyişmə düşdü (There was a long debate and arguing). (Mir Jalal). To argue - to protest, to argue, to make arguing, to come to terms, trying to prove something, an issue. Bir nəfər.. bir hampa kəndli ilə mübahisə eləyirdi (A man ... was arguing with an old village). A.Hagverdiyev. Initiate an argument - open an argument. [Nesir] hələ bəzi vaxt öz fikrinin üstündə duraraq böyük qardaşı ilə mübahisəyə də girişirdi (he sometimes argued with his older brother, standing on his own two feet). (S.Huseyn). As can be seen, the semantic capacity of the word is narrower than in Arabic.

The word **məzuniyyət** (vacancy) is from the same tribe, that is, there is a semantic narrowing in the language in which it is spoken, and it has lost its function in the source language. “مَأْذُونِيَّةٌ” (mə’zuniyyətun) – was formed from the verb “أَذِنَ” (əzinə) with hamza in Arabic (A.Mammadov. Arabic. Baku, 2013, p. 309) and the following meanings are given in Arabic dictionaries.

1)Permission; 2)Admissibility, possibility; probability; 3) District belonging to the scope of Gazi’s activity; 4) Freedom; 5) Vacation

Vacation in the Azerbaijani language – a certain time given to a working person for rest, treatment etc. ... bir aylıq məzuniyyətini böyük şəhərdə keçirmək niyyətində idi (he was going to spend a month’s vacation in the big city). (Chamanzaminli). Go on vacation-rest and so on. To be free from work for the specified period of time for the purpose. Zeynal on gün əvvəl məzuniyyətə çıxmış, .. mədən sularına getmişdi (Zeynal went on vacation ten days ago .. had gone to mineral waters). (S.Huseyn).

CONCLUSION

Loanwords are a global and dynamic element of modern language processes. The loanwords of Arabic in Turkic languages is the result of a long-term historical-linguistic process, which depends on the current political conditions and language policy for each period. Modern Turkic languages are difficult to imagine without Arabic loanwords. The main feature of arabisms is that they become a stable and integral part of the language passed by them. Arab loanwords are the result of a long-term policy of bilingualism and sometimes directly, sometimes indirectly, language and cultural relations.

The degree of assimilation of Arab loanwords allows you to come to many conclusions: 1) these loanwords have long been called the period of being an alien element; 2) the functional capabilities of the majority of Arabic loanwords are equal to the capabilities of the languages own words; 3) Arabic loanwords are widely available in all layers of the lexicon of Oghuz languages: philosophical, spiritual-ethical, religious, domestic, scientific, etc. 4) Arabic loanwords have an active place in the grammatical structure of the language in which they take place. Analysis of the semantic structure of Arabic loanwords shows that loanwords retain their semantic meanings in the following cases: a) words related to religion and religious rites; b) if the loanword signifies a concept or a specific item of public importance; c) if the word is first pronounced as a noun or adjective.

Arabic loanwords are an active part of the lexical-semantic layer of the language in Oghuz languages, as in all Turkic languages.

REFERENCES

1. Big Turkish Dictionary with examples, <https://context.reverso.net/translation/turkish-english/> 15.03.2021
2. BLĪNOV, A. Vladimirovich Implementation of the State Policy on the Management of Educational Institutions of the Ministry of Public Education in the Territory of Western Siberia (XIX - Early XX.) Moscow: Barnaul, 2019.
3. Explanatory Dictionary of the Azerbaijani Language / https://www.lexilogos.com/english/azeri_dictionary.htm, 10.03.2021.
4. Etymology of Contemporary Turkish. <https://www.nisanyansozluk.com/> 10.08.2021
5. HAUGEN, E. The-Analysis of Linguistic Borrowing, Language, Philadelphia: University of Pennsylvania Press. 1950.
6. KARAAGAÇ, G. Thoughts on loanwords, İstanbul: Kitabevi Press, 2008.
7. LEONTĪEV, A.A. Cultures and languages of the peoples of Russia, the CIS and Baltic countries: textbook. Allowance, Moscow: Flinta, 2004.
8. MAMMADOV, A.. Arabic language. Baku: Zardabi publishing house, 2013.
9. SAFA HALUSĪ, D. Journal of Al Arabs, № 228, London: Georgetown University, 1977.
10. Turkish Big Dictionary TDK / <https://sozluk.gov.tr/> 15.08.2021.
11. Turkish-Russian Dictionary, (By Baskakov, A. H., Golubeva, N. P. Et Al), Moscow: Ruski Yazik, 1977