**Commonly used words of Arabic and Persian origin in Azerbaijani and Turkish languages**

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**Summary**

As it has been argued, finding a language which has “pure” words, phrasal verbs and pure linguistic items which have not been borrowed is really difficult. Since language is a means of communication, being incorporated with other languages for one linguistic item is inevitable. As any other languages, Azerbaijani language also consists of several borrowed words. A borrowed word is a linguistic item that goes under a process by which a word from one language is adapted for use in another and it has an undeniable role in making the vocabulary to be sound rich. Azerbaijani language has been greatly affected by Arabic and Persian languages. In “Dictionary of Azerbaijani words of Arabic and Persian origin”, there are 5000 words and phrasal verbs which are borrowed from Arabic and Persian languages. Those are commonly used words, phrases, Islamic terms and Azerbaijani names of people. In the “Dictionary of Arabic words”, explanations of 500 Arabic originated names of people have been given. Dictionary consists of more than 250 phrases and 2000 words at once. 15% of Azerbaijani words are borrowed words and have been assimilated to the language for several reasons. There are have been numerous researches on loanwords in Azerbaijani language but the comparisons of them with other Turkish languages have not been done in a wider range. Majority of language items are Turkic origin in both Azerbaijani and Turkish languages. Although the majority of Turkish vocabulary stock consists of pure words of Turkic origin, words of Arabic and Persian origin can be easily found as well.

Paper explores the commonly used words of Arabic and Persian origin in both Azerbaijani and Turkish languages, as well as, defines their roles.

**KEY WORDS:** Azerbaijani language items, Turkish language, Words of Arabic and Persian origin.

**Conclusion**

As it is known, in the world it is impossible to find a language whose lexical structure is “pure”, only words, phrases and expressions specific to their language. Because language is a means of communication, it is important that each language group interacts with other systematic languages, the transfer of words from one language to another is also a result of need.

According to the results of the lexical-statistical method, it is noted that the lexical composition of languages changes 25 percent of the total number of words every thousand years. Now the predominance of Arabic, Persian and Slavic elements in the Western Hunnic group of Turkic languages, as well as the predominance of Mongolian, Tungusic, Manchu, Chinese, Sanskrit words in the East Hunnic languages should be explained in terms of their subordination with certain socio-political events and dominant position (Zeynalov F., 1981; 11).

There are three main sources of words in the vocabulary of our dialects and accents: 1) Arabic and Persian 2) Russian 3) Caucasian-Iberian languages. (Shiraliyev M., 2008; 342) Due to cultural and geographical proximity, more words from Arabic and Persian were added to Azerbaijani and Turkish languages:

**Avdal** **// Əbdal**. This word means “stupid, vagrant” in the dialects of the Azerbaijani language (Ganja, Sheki, Shamkir, Gakh). - *Avdalın biridi, u:n sözünə inanma* (Sheki); - *Özünü itirif, laf avdal kökünə düşüf* (Şəmkir); – *Allah vuran əbdaldı, xayrını zaralını bilmiy* (Gakh) (ADDL, 2007; 29,154).

The word **aptal** is used in the same sense in the Turkish literary language: *Aptal olduğu için askere almamışlardı* (Omer Seyfettin); *Halbuki şimdi ak saçlı, aptal tavırlı, kaba saba bir çiftçi oldum* (Reshat N.Guntekin) (Ayverdi İ.,2006; 150); Here, the word **aptallaşmak** means “to be foolish, to be overly surprised” (BTS, 1994; 60). In this sense, the word **aptal** can be found in the composition of words in the Turkish literary language: *O yol göstermeyince aptal aptal bakardı* (Sait Faik) (Ayverdi İ.,2006; 150). The word is of Arabic origin and in the terminology of Sufism means “the appointment of another person in the place of the owner of the position of abdal when he dies” (Al-Mocham Al-Wajiz, 41).

It can be concluded that the word **abdal**, which we encounter in the dialects of the Azerbaijani language and in the Turkish literary language, is not used in its true sense in both Turkic languages today.

**Budala**. It is used in the Zagatala dialect of the Azerbaijani language in the sense of “madness, insanity”.. - *Doğurdan da, budala adam ho işi görər* (ADDL, 2007; 65).

In the Turkish literary language, the meaning of “stupid, vagrant” is noted (BTS,1994; 164): *O budala bu sözdeki nükteyi asla kastetmemişti* (Tarık Buğra) (Ayverdi İ.,2006; 418). The word **budala** is a word of Arabic origin and is a plural form of the word **bədəl**: the word *bedel>abdal>budala* means “something that can replace something, badal” (Al-Mocham Al-Wajiz, 41). Those who reach the state of abdal can suddenly disappear and go very far. In this case, they appoint someone who is opposite to them in every way. This body, which is indistinguishable by condition and shape, is called “bədəl” and “bədil” (Uludağ S.,1995; 106).

Based on the fact of language, we come to the conclusion that the word **budala** has moved away from the meaning mentioned today.

**Əssah.** It means “accurate, correct” in the Aghbaba dialect of the Azerbaijani language – *Mən dünənki kimi əssah bilirəm*  (ADDL, 2007; 166).

**Essah** lexical unit means “exact, correct” in the vernacular of the Turkish language. For example, it means “true or false” in and around Kastamonu. The word essah is also found in the language of Samiha Ayverdi, who is Turkish writer of 20th century: *Doğru söylüyor, essahtan istiyordu. Hâlâ gözleri bağlı idi. Amma gönül gözü göreceğini görmüştü* (Sâmiha Ayverdi) (Ayverdi İ., 2006; 881). This word, which is commonly used in Azerbaijani dialects and Turkish literary language, is of Arabic origin and is derived from the root *sahha*: **assah (<sahih)** “accurate, sahih” (Al-Mocham Al-Wajiz, 360).

**Xınzır.** It means “irreligious” in the Gakh dialect of the Azerbaijani language (ADDL, 2007; 222).

In the Turkish literary language, the word hınzır is used both in the sense of “pig” and figuratively in the sense of “traitor, cruel, stubborn”: *Mutlaka hınzır herif çocuğun bir yerini kırdı* (Halide E.Adıvar); *Hınzır karının sözüne uydum. Hay uymaz olsaydım* (Fahri Celal) (Ayverdi İ., 2006; 1258).

The mentioned lexical unit is of Arabic origin and has developed in the form of **hinzir> hinzir** (pig, hard-hearted, insensitive, not open-hearted, confusing) (Eyuboölu İ.Z.,1998; 323). As we know, pork is considered haraam in Islam.

**Fasıx.** It is used in Azerbaijani dialects (Chanbarak, Caravanserai) in the sense of “cunning”. – *Ə:r düzünü xavar alırsansa, Noyruzdan fasıx adam yoxdu bu kətdə* (Karvansaray) (ADDL, 2007; 169).

The word *fasık* is of Arabic origin and means “one who disobeys the commands of God, is sinful, has a bad character, and is accustomed to doing evil” (Al-Mocham Al- Wajiz, 471).

**Nəfilə.** It is used in the Hamamli dialect of the Azerbaijani language in the sense of “wrong” (ADDL, 2007; 371).

In the Turkish literary language, the word **nafile** is “empty, useless, useless; in vain”: *Bu çocuk nāfile dedim, inşallah mesut olur. Fakat bu âhlak ile hiç ummuyorum* (Reshit N. Guntekin ); *Bu (...) gāliba nâfile bir hareket oldu* (Peyami Sâfa); *Nâfile zahmet etmeyin* (Ahmet Mithat Efendi); *Bey, kıza nâfile eziyet ediyorsunuz* (Huseyin R. Gürpınar); *Bir zevk aramak kaydına düşmekle zamanda / Her gün yorulup nâfile bin yıl yaşamış Nûh* (Yahyâ Kemal); *Nâfile yere kanınızı döktürmeyin* (Omer Seffettin) (Ayverdi İ., 2006; 2285). The word **nāfilə**, which is of Arabic origin, is derived from the root **nefl** (nəfələ; tənəffələ) and means “to do something more than necessary” (Baranov Kh.., 2001; 821). The other meanings mentioned later appeared in the Turkish language.

**Dilbaz.** This word means “eloquent” in the Salyan dialect of the Azerbaijani language: *Bı qız çox dilbaz qızdu; Dilbaz adam zirəy olar* (ADDL,2007; 134). In the classical literature, this word of Persian origin is “pleasing to the word, to the action; heart-wrenching” (KAL, 2005;123)

The situation of borrowed words in the dictionary of our dialects is often not the same as in the literary language. Derived words in the dictionary of dialects are more subject to change, both in form and content, according to the law of internal development of language, than in derived words in literary language. (Şirəliyev M., 2008; 342)

*Dilbaz* lexical unit is also used in Turkish literary language in the sense of “eloquent” (BTS,1994; 281): *Ne kadar düzenbaz, ne kadar dilbaz ve peren- debaz olursan o kadar diplomat oluyorsun* (Burhan Felek).

**Dilbəstə.** In the Tabriz dialect of the Azerbaijani language, it means “lovestruck”: *Mən indi də nəvələrimə dilbəstəyəm* (ADDL, 2007; 134). This word of Persian origin is also found in classical literature: dilbəstə “ürəyi bağlı; vurğun, aşiq” (KAL, 2005;123)

The word *dilbeste* is used in the Turkish literary language in the sense of “loving” (BTS, 1994; 281). The meaning of the word dilbeste in the Turkish literary language is “vurgun”: *Nedir ki şehvine dilbestedir belâgatlar* (Cenab Şehâbeddin) (Ayverdi İ.,2006; 707).

**Sahan.** This word is used in the dialects of the Azerbaijani language (Bashkechid, Imishli, Gazakh) to mean “deep copper pot”. – *Sahanda qatıx var* (Gazakh). It is used in the Borchali dialect in the form of **saxan** (ADDL, 2007; 415).

In the Turkish literary language, the word **sahan** means “a shallow copper vessel in which food is heated, eggs or other things are cooked”: *Mehmet’i et günü olmadığı halde bol bir sahan külbastıyı yerken yakaladı* (Omer Seyfeddin) (Ayverdi İ, 2006; 2636); The word **sahan**, commonly used in Azerbaijani dialects and Turkish literary language, is derived from the word **sahn** (ﺻﺣﻥ). In Arabic, this word means “big pot, sini” (Baranov KH., 2001; 430).

The word **yahni** (meat dish made with fried onions) in Turkish origin is of Persian origin and the word *yahne*, which is also found in Arabic, is believed to have passed from Persian (Eren H. 1999; 440). In the Baku, Ganja, Goychay, Guba, Nakhchivan, Ordubad and Zangibasar dialects of the Azerbaijani language, the correction of this lexical unit is in the word – close “empty pot”; It is found in the sense of “frying pans for meat and other”: *Yaxınkeşi yəti qartof qızardım* (Zangibasar); *Anam dünən üş dənə yaxınkeş aldı* (Nakhchivan); – *Yaxınkeş gətirin, pitini yiyəx’* (Ganja); – *Yaxınkeşdə qatıx var* (Goychay) (ADDL, 2007; 537).

**Çuvaldız.** This word is used in the dialect lexicon of the Azerbaijani language in the sense of “big needle, crooked” (Megri).: *Taxmişam, üde: çuvaldız cəcimin üstündədi* (ADDL, 2007; 108).

In the Turkish literary language, the lexical unit sack means “a large needle with a flat and curved tip used to sew sacks and other rough things” (BTS,1994; 240): *İğneyi kendine, çuvaldızı başkasına batır* (Ayverdi İ., 2006; 605). The mentioned proverb is also used in the Azerbaijani language: *İynəni özünə, çuvalduzu yoldaşına*. Andreas Tietze notes that the word *çuvaldız* is of Persian origin (cuvāl “sack” and salt “thorn”) (Tietze A., 2002; 540).

**Nərdivan.** It is used in the Borchali, Derbent, Fuzuli, Hamamli, Gazakh dialects of the Azerbaijani language in the sense of “stairs”: *Abdul əvçin yəxşi nərdivan düzəltdü (Dərbənd); Nərdivannan oxarı çıxer, aşağı tüşöllər* (Borchali) (ADDL, 2007; 373).

This word is used in the Turkish literary language in the same sense as a *merdiven*: *Eskilikten basamakları oynayan karanlık bir merdivenden çıktık* (Reshat N.Guntekin). Ilhan Ayverdi notes that the word merdivan used in Turkish is of Persian origin: nerdbān>nerdubān>nerduvān>merduvān>merdüven>merdiven (Ayverdi İ., 2006; 2012).

**Vərdənə.** It is used in the dialect lexicon of the Azerbaijani language (Aghbaba, Aghdam, Astara, Lerik, Nakhchivan, Ordubad, Shusha, Yerevan, Zanjan) in the sense of “dense rolling-pin”: *Xəmri kündəlirix, vərdəneynən vərdənəli: rıx, oxlovnan açırıx* (Ordubad); *Kündəi əvvəlcə vərdənəynən yayıllar, oxleynən də yuxa:çıllar<yuxa açırlar>*(Şuşa) (ADDL, 2007; 533).

In the Turkish literary language, *merdâne* means “a cylindrical tool used for different purposes in different places”: *matbaa merdânesi, hamur merdânesi, ziraat merdânesi* (BTS,1994; 759). Ilhan Ayverdi notes that the word comes from Persian: *verdene> verdāne*. “Yine merdâne geçirmiş gibi yatkın bir yüz/Ki hayâ nâmına tek ârıza bilmez dümdüz” (Mehmet Âkif) (Ayverdi İ., 2006; 2012).

**Dəv.** In the Gazakh dialect of the Azerbaijani language, it means “large, physically rough (man)” (ADDL,2007; 128).

In the Turkish literary language, the dev lexical unit is used in the figurative sense of “a man or an animal much larger than the norm” (BTS, 1994; 273): *Barbaros, Hayreddin, Sokullu Mehmed, Fuzûlî, Bâkî, Sinan!... Ordu, donanma, şiir ve mîmârî bu devler elinde yarış edercesine kemâle gidiyordu* (Rûshen E.Unaydın) (Ayverdi İ., 2006; 686).

I.Z. Eyuboghlu notes that the word *dev* is derived from the Persian word *dîv* (dev) (Eyuboğlu İ.Z., 1998;182).

**Dolab//Dolaf//Dolax//Dolav//Dollab.** It is used in Kurdamir, Shusha, Kalbajar, Derbent dialects of the Azerbaijani language in the sense of “cunning”: *Əlirza yaman dolabdı* (Kurdamir); *Dolav adama pul vermırıx* (Kalbajar). This word is used in some dialects (Kurdamir, Shusha, Agdam, Gazakh) in the sense of “trickery, deception, hypocrisy”: *Əhməd dolabdan başqa bir iş bilmir* (Shusha) (ADDL, 2007; 139, 140). The phraseological combination of the Azerbaijani language in the Aghdam dialect means “to deceive”: *Maηa dolaf gəlməx` isdiyirdi, yaxşı başa tüşdüm* (Aghdam) (ADDL, 2007; 139).

In the Turkish literary language, the expression “to be deceived” is used *dolaba gelmek* (Ayverdi İ., 2006; 738).

In the Turkish literary language, the word *dolap* has figurative meanings such as “game, trick, deception” (BTS,1994; 295): *Asistanlar deftere bir şeyler yazıyorlar, camlı dolapları karıştırıyorlar* (Peyami Safa); Karşılık olarak ben de sana /Mutfaktaki dolaptan aşırıp/Tereyağı veririm (Orhan V.Kanık) (Ayverdi İ., 2006; 738); *Çеvirdiğin dolapların hеpsini biliyorum* (Peyami S.,1993; 238); Here *dolap çevirmek* means “playing”.

The shape of *tolav* (dolab) was found in the monuments of the ancient Turkic language (YTS, 1983; 209).

The lexical unit *dolap* is derived from the Arabic word *dûlâb* and means “wardrobe” (Al-Mocham Al-Wajiz, 269).

**Conclusion**

The words of Arabic and Persian origin found in the dialects of the Azerbaijani language and the Turkish literary language have changed in accordance with the rules of the language in which they are included:*sahha>əssah,bedel>abdal>budala, nəfl>nafilə>nəfilə, sahn>sahan, dîv>dəv, dûlâb>dolab, verdene>verdāne> merdâne, nerdbān>nerdubān>nerduvān>merduvān>merdüven>merdiven>nərdivan*,cuvāl

>çuval and so on.

Turkish and Azerbaijani languages have a rich dialect vocabulary. This richness did not arise suddenly, but as a result of the long historical development of these languages. Changes in the life of the people are reflected in the lexicon of the dialect. In connection with the development of society and language, certain words enter the lexicon of the dialect, and then some of them remain functional, and some, in general, disappear from communication. Dialect lexicon is more conservative than the vocabulary of a literary language. Words from other languages are also more preserved in the vocabulary of dialects.

**Abbreviations:**

**ADDL -** Dialectological dictionary of the Azerbaijani language.

**BTS -** Grand Turkish Dictionary

**YTS -** New Search Dictionary

**KAL -** Dictionary of Arabic and Persian words used in classical Azerbaijani literature

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