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Türkçede Ödünçlenen Arapça Kökenli kelimelerin Anlam Değişimi Üzerine**

On Semantic Change of Copied Arabic Origin Words In Turkish

ÖZ


Diğer dünya diller gibi yenilik, değişim, zenginleşme ve gelişim, Türk dilinin kendi bünyesinde; iç dinamiklerinde olduğu gibi diğer dünya diller ile de kurduğu ilişki ve ödünçlemeler ile süre gelmiştir. İslamiyet'i kabul edip Batı'ya on birinci yüzyılda yönelen Oğuz Türklerinin yazılı bir dili olmadığı bilinmektedir. Yerleşik hayata geçmeleri ile on üçüncü yüzyıldan itibaren yazı dili oluşmaya başladı. Oğuz Türklerinin tanıştıkları ve benimsedikleri İslamiyet'in kutsal kitabının Arapça olması ve peygamberinin de Arapça konuşması, bu dile olan saygınlığı ve kutsiyet inancını beraberinde getirdi. Dünyanın köklü ve eski milletlerinden biri olan Araplar ve onların sahip oldukları dilleri Arapça, dünyanın en eski ve ilginç dillerinden birisidir. Yapılan ödünçlemelerde bazı sözcüklerde anlamsal pek çok eşdeğerlik problemleri görülebilmektedir. Lars Johanson'un Dillerin İlişkisi ve Etkinin Açıklanması Modeli yani Kod Kopyalama Modeli bu çalışmaya uygulanmıştır. Bu modele göre sosyal açıdan baskın dil (B) Arapçadır, sosyal açıdan zayıf dil (A) Türkçedir. Çalışmada; X'in Y'ye verdiği alıntılardaki anlam sapmaları, Arapçadan Türkçeye geçen alıntılar üzerine inceleme yapılmıştır. Bu çalışmada Türkçenin ödünçlediği sözcüklerin semantik (anlamını aynen koruma, yan anlam kazanma, anlamından saparak yeni bir anlam kazanma) değişimi irdelenmektedir.

Anahtar Kelimeler: Türkçe, Arapça, ödünçleme, semantik değişim, anlamsal sapma

ABSTRACT

The Turkish language's relationship with other world languages, as well as the borrowing system it has established, as well as its internal dynamics, have all seen innovation, change, enrichment, and progress. The Oghuz Turks, who joined Islam and converted to Christianity in the eleventh century, were reported to lack a written language. In the thirteenth century, the written language began to emerge as a result of its establishment. The fact that the scripture of Islam, which the Oghuz Turks met and adopted, was in Arabic and that the prophet spoke Arabic, brought with it the dignity and the belief of holiness in this language. Arabs, one of the long-established and ancient nations of the world whose language is Many semantic equivalence concerns can be noticed in some of these borrowings. Lars Johanson's the Relationship of Languages and Explanation of Effect Model so the Code coping model was applied to this study. According to this model, the socially dominant language is Arabic (B), the socially weak language is Turkish (A). In this study; the semantic deviations in quotations given from B to A, an examination was made on the quotations from Arabic to Turkish. The semantic modification of terms adopted from Turkish is investigated in this study (to keep their meaning, gain connotation, and get a new meaning by departing from their meaning).

Keywords: Turkish, Arabic, borrowing, semantic change, semantic deviation

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Introduction

Language elements which borrowed or copied from another language need a process to adapt them to the receiving language system. This adaptation process, in the transmitting language but grammatical features that seem unnecessary in the receiving language: sound, form, throw away like syntax, namely, it emerges in the form of making the necessary additions and adaptation to adopt it to the receiving language. As a result, borrowing is adapted to the from received language. Borrowing in receptive language can range from close resemblance to oration to significant stylistic and semantic changes and semantic deviations. Thus borrowing, ceases to belong to the transmitting language and is not seen as semantically, formally and phonologically. That is borrowing, become distant from the system of the receiving language. Thus, between borrowing and original differences accept as natural.

Lars Johanson's the Relationship of Languages and Explanation of Effect Model so the Code copying model was applied to this study. According to this model, the socially dominant language is Arabic (B), the socially weak language is Turkish (A). In this study; the semantic deviations in quotations given from B to A, an examination was made on the quotations from Arabic to Turkish. The semantic modification of terms adopted from Turkish is investigated in this study (to keep their meaning, gain connotation, and get a new meaning by departing from their meaning).

Languages develop from two main factors: The first is the intralingual development factor. The intralinguistic development factor is the linguistic and homogeneous development of the vocabulary units needed in a language, the various words appearing in that language, and the reasons for using other languages, together with the internal thinking of the language. The second is non-linguistic factors. Non-linguistic factors are that a language communicates with other languages and expressing new linguistic units by taking lexical units and patterns from those languages or separate existing concepts from each other and using the vocabulary of other languages to name, is the use of one language by taking basic and auxiliary morphemes from another (Kaşgarlı, 2019, s.184).

The Relationship of Languages and Explanation of Effect Model or the Code Copying Model developed by Johanson for language relationships, is a model that is considered an outline for a more appropriate depiction of the language relationship facts and a starting point in typological comparison (Johanson, 1999, s.88).

Our study will try to evaluate, examine and discuss the relationship between Arabic and Turkish in context of language relationships in example of quotations from Arabic to Turkish.

1. The Development of The Turkish Language

The Turkish language achieves its growth, evolution, and richness through adopting idea signs from other languages with which it shares facilities as well as historical, cultural, and religious relationships. Some concepts and phrases are adapted to the new language's characteristics and structure by changing or improving the sound and meaning in the language to which they belong in this connection. With this process, terminology, concepts, and words acquired from other languages (code-copying) are incorporated into the Turkish language's vocabulary. Languages, which are the most basic and important communication instruments in life, are

categorised in many ways according to their social importance. According to one of them, language is divided into two as written and verbal. Verbal language has existed with the speakers of that language. Naturally, oral Oghuz also has a advanced oral language and literature developed and renewed. This is due to the nature of Turkish and its accusative (akuzatif) language structure, as well as the way of life of Oghuz Turks who adopt nomadism, which is a vibrant and intense lifestyle. These two elements enable the linking of a advanced and colorful oral language and the construction of culture and literature.

When the Turks (Oghuzs) started to flock from Central Asia to the West (Anatolia), Oghuz was not yet able to complete the process of becoming a writing language. With the acceptance of Islam by the Oghuzs and the settled life that started in Anatolia, Oghuz Turkish began to become a written language. The period of principalities accelerated the process of Oghuz Turkish becoming a writing language and became one of its most important turning points.

Arabs, as one of the world's oldest and most ancient nations, speak Arabic, one of the world's oldest and most fascinating languages. The holy book of Islam, the Qur'an, is written in Arabic, and Muhammad (Peace be upon him) was born in Arabic geography and spoke Arabic, making Arabic the official language of Islam. As a consequence, Arabic spread to numerous non-Arabic geographies in tandem with the expansion of Islam and the growth of Islamic populations.

Anatolia, which has hosted many civilizations with the Turkization, Islamization and transition of Turks to settled life, has been translated from Arabic and Persian into Oghuz Turkish with many religious themed works with the influence of Islamic civilization and other languages it contains. With these translations, the words, expressions, concepts and terms belonging to many disciplines in the scope of Arabic have been transferred to Oghuz Turkish. Particularly in the period of the Principals, the Oghuz Turkish writing language began to reach certain standards. Moreover, the rapid growth and development of the Ottoman Empire with conquests and the acquisition of different geographies, along with the Arabic language, which is seen as the official language of Islam, and Persian, which is a kind of literary language, were matching with this development of the Ottoman state. The Oghuzs, who tried to build a written language with copyrighted works, not only used the method of semi-copyright semi-interpretation with the influence of and exposure to the extraordinary pressures of Arabic and Persian, but also went to the way of translation completely. So much so that this situation was effective not only in words but also in concept and term terminology in the works written in Old Anatolian-Rumelian Turkish of the period. Furthermore, new words, concepts and terms related to many disciplines such as faith, trade, history, geography, politics, law, psychology, anatomy, medicine, astronomy, biology and so on, which are needed by social life branches, have entered the vocabulary of Old Anatolian Turkish. Old Anatolian Turkish, whose construction progressed rapidly from the thirteenth century onwards, succeeded in becoming a moderate language whose standards were significantly formed in parallel with the development of the Ottoman Empire, which rose to the level of empire with the conquest of Istanbul. Old Anatolian Turkish succeeded in becoming a high standard world language defined as Modern Turkey Turkish together with the Ottoman Empire, which succeeded in becoming a world state. Since the sixteenth century, Turkish has reached an identity that can respond to all official and written forms that will meet the social and scientific needs of its speakers.

The written form of the renewed and developing Turkish language followed a rapid course of development, encompassing formal and literary comprehensive channels. It appeared as a poetry language with the works of Nâbi, Nef 'î, Nâilî, Şeyhül İslam Yahya, Nedim and also as a prose language with the successful works of writers such as Evliya Çelebi, Naima, Kâtip Çelebi, Riyâzî, Kaf-zâde Fâizî, Nev'i-zâde Atâ 'î Nergîsî, Veysî, Ankaravî İsmail Rûsûhî. Perhaps because the nomadic lifestyle does not have a written language, its greatest achievement is that it has a advanced and colorful oral literature and folklore. Oghuz Turks, who have a rooted nomadic lifestyle and philosophy, carried these ancient oral acquisition with them to Anatolia. Taking advantage of this advanced infrastructure, the verbal variant also activated its dynamics with a development similar to the written form. It is possible to see this advanced verbal language structure in the verses of Karacaoğlan, Kayıkçı Kul Mustafa, Ercişli Emrah, Aşık Ömer, Kul Nesim, who expressed it in the best way in the seventeenth century. It is phonology, morphology, pragmatics, lexicology, and syntax that comprises a language. All these elements of the language have been brought to life with the terms and concepts of grammar and vocabulary, the quality of life captured by the speakers, the ability of high-level contemplation and the manifestation of their culture. There was a large area of use to be built on these structures. The functional means of the use of language and the Turkish language, which embodies dynamism in its essence, have managed to reach a high level that can express the disciplines of the era with the contribution of borrowing.

When people or civilizations speaking different languages have to live together or communicate with one another for various reasons, interaction occurs in terms of language through exchanging words as well as organically interacting in terms of socio-cultural and socio-economic factors. There isn't a single pure language on the planet that hasn't been interacted with. Because language has impacted and been influenced by every culture and civilization. A language like this may be spoken by isolated tribes living in rainforests with no contact with any civilization or group. Otherwise, the language of each nation has borrowed or given hundreds, thousands of words by influencing or being influenced in proportion to its power. In linguistics, word taking process, which is defined by the concept of "borrowing", can occur in any language that is not introverted and extroverted. This phenomenon will continue as long as these language speakers exist.

Borrowing (citation, code-copying), "a language can make borrowing that can be seen at all levels of the language, from the level of vocabulary, to the levels of word, form and syntax, for reasons such as cultural, economic, political, social, trade, belief, etc. Words such as notebooks, pens, books, poems, couplets, madrasahs are just a few of the words borrowed from Arabic to Turkish. However, there may be semantic differences and word use differences in Turkish. Meaning narrowing, meaning expansion, meaning collapse, and other semantic distinctions can be observed in these semantic shifts and deviations. The equivalency difficulties in borrowed words could be caused by a variety of factors. One of them is that the borrowed word's multivocality in the target language is insufficient in the receiving language, or that the borrowed words have semantically diverse semantic subtleties, which can lead to a variety of semantic equivalence issues in borrowed words.

2. About The Arabic Language

Before Islam and in the early years of Islam, Arabic was an adequate language for their speakers to express themselves. With the conquests, spreading to wide geographies, the increasing number of Muslims, encountering new and various societies and cultures, and the inadequacy of Arabic to meet the needs in the age of growth were common processes. Initially, there were some difficulties in the manifestation of new phenomena, terms, concepts and ideas. The main reason for this was that the Arab nation did not use Arabic as a functional, due to the limited communication with various circles and introverted. The more the language is exposed to need, the more the renewal, change and production force it, and the more the language renews, develops and enriches itself. With the development and advancement of Islamic culture and civilization, Arabic has been able to respond to the needs by rapidly and functionally moving a significant distance from the activities of deriving new words, terms and concepts.

Word roots in the Hamis-Samis language family frequently have three consonants. In terms of linguistics, this combination is significant and intriguing. This is the basis structure of the Arabic language. By adopting this interesting trait, Arabic displays an aspect of itself that is very different from other languages. This circumstance also assures that the root structure of Arabic is preserved, and that newly derived words can be simply and effectively generated from the existing roots. Therefore, systematic word derivation with these root patterns is simple and ubiquitous utilizing multiple principles in Arabic.

Arabic, is one of the oldest and most interesting languages in the world. This language, which is advanced in grammar and vocabulary, has a rooted and perfect word derivation system, which has been borrowed from Arabic to Oghuz Turkish in many fields such as religion, worship, trade, economy, geography, history, health, social life and many more. Language has also been an integral part of the culture and civilization created by societies. All material (architecture, various structures, tools, materials) and spiritual (art, literature, beliefs, worships, spirituality) elements of a culture and civilization are woven with language. When The receiver language adapts it to its own structure by making changes in the borrowed language element. It alters the tone, meaning, and form of the word or sentence.

"The derivation of words is generally evaluated in two categories as names and verbs. Names are divided into two parts in terms of derivation. Those who are original in form, however cannot derive from any other word are called *cāmid*, those who are not original in form but derive from *another* word are called *müşṭāk*. (Yaşar, 1996, p. 57) "

"There are many types of word derivation such as *istikak*, *taşrīf*, *tawlīd*, *tawdrīb*, *kalb*, *naht*, *metaphor*, etc. Apart from rule-based derivations, there is also the case of deriving a word without a rule, called *semā'ī*. For this reason, the words whose derivation method is regular are called *ḳiyāṣī*; the ones without rules *are* called *semā'ī* (Özezen, 2015, p. 183). "

The Arabic language also appears with its different root structure of the language (جذر), which has another feature.

These elements enriching Arabic can be grouped under the headings of *Istikak* (lexicalise), *Metaphor*, *Teraduf* (synonymity), *Ezdat* (antonym), *Mukesser Cem'i* (Irregular/ Irregular Plural) (Yıldız, 2008, p. 3-7).

The quantity of words derived from the root كَتَبَ, in terms of showing the practicality, ease and productivity of root, sulasi (three-letter) word conjugation and word making in Arabic, has an astonishingly enormous multiplicity:

كُتِبَ (fa 'ale) Printed

كُتِبَ (fu 'âl) Authors

كَاتَبَ (fa'le) Author, texted

أَكْتَبَ (ef 'le) Taught writing

كُنَيْبَة (fe 'ile) Large groups of the army, plural كَتَائِب (fe 'ail) Large groups of the army

كِتَاب (fi 'al) Book

كُتُب (fu 'ul) Books

كِتَابَة (fi 'ale) Write

كُتَاب (fu 'al) A small place to teach young people, and the plural كُتَائِب (fe 'ail) Small places to teach young people

مَكْتَب (mef 'al) Writing place

مَكْتَبَة (mef 'ale) Library or stationery

اِكْتَبَ (ifte 'ale) S/he wrote to himself/herself

تَكَاتَبَ (tefa'ale) Two people texted

تَكْتَبَ (tefe 'ale) Gathered

اِسْتَكْتَبَ (istef'ale) Someone asked someone to write to him/her.

مُكَاتِب and مُكَاتَب Let's say that there is an agreement between two people, and person A asked person B to sign the agreement, and then person A is called مُكَاتِب, person B is called مُكَاتِب.

تَكْتِيب Print (tef 'il)

مُكَاتِبَة correspondence (mufaale)

اِكْتِنَاب acquiring shares from the established facility, membership, registration (iftial)

تَكَاتِب correspondence (tefa'ul)

اِسْتِكْتَاب dictation (istif'al)

مَكْتُوب written

3. Language contact between Turkish and Arabic

One of the results of interlingual communication is the *borrowed words* in the language. *Borrowed word* is generally defined as "a word that is transferred *from* one language to another directly, through translation or through concept adaptation". The terms *borrowing* and *code copying* are also used for this term. Many classifications have been made regarding *borrowing*, which have different types. When we evaluate the structures taken without any *change* from these classifications, the *loan word* (loanword), the structures that the receiving language has taken by making some changes on the item it has taken (loanblend), and the quotations made by taking the "*meaning*" *from another language in the form of a meaning quote* (loanshift, *calque*), we see that the quoted words are taken without any change or with some changes, or that the meaning is quoted, not the word. Among these types of loanings, a type of loan called doublet

emerges in *the process of entering the language* by making changes in the borrowed words. In the vocabulary of Turkish, there are many words taken in this way (Doğruer, 2018, p.147).

With the acceptance of Islam by the Turks, the receptive language in the language, which is the only means of communication between societies, began to *borrow words constantly quoting* the source language. For the borrowed word, the definition of "the word transferred directly from one language to another language, through translation or concept adaptation" is made (İmer, Kocaman, Özsoy, 2011, p. 199). The terms *borrowing* and *code copying* are also used for this term. Many classifications have been made regarding borrowing, which have different types. In this regard, E. Haugen's classification is as follows¹:

Loanword: *It is taken exactly without any change.* For example, words such as *abandonment, difference, etc. that Turkish takes from Arabic.*

Loanblend: *It is a kind of hybrid. Recipient language makes some changes on the item it receives.* English *television* > Turkish *television*, English *off side* > Turkish *offside* etc.

Loanshift, calque: Word is not taken, "meaning" is taken from another language. While meeting this meaning, language uses its own internal elements. It's also called a translation loan. English *see you* > *görüürüz* in Turkish, English *football* > German *fußball* etc. (Kerimoğlu, 2014, p. 285).

When we look at this classification, we see that the citation words are taken without any change to the language or by undergoing some changes, and in addition to taking words, taking meaning is also included in the types of borrowings.

In the type of adaptation/*substitution, which can be called an outline*, the receiving language adapts the foreign word it receives to its own rules (Shukula, Linton, 2006, p. 294).

Borrowing is the placement of a word from the donor language to the receptive language with all its linguistic features without undergoing any linguistic change. The change (formal adaptation) is when the recipient language takes the word into its own body by adapting it to its own form in terms of form without touching the meaning of the word it is borrowed from. Loanshift, where the receptive language does not borrow a word directly from the vocabulary of the donor language, it is only borrowing the equivalence of meaning with a word or expression that will express the meaning of the word or expression in the target. Expansion in calque brings borrowing into the vocabulary by attributing a new meaning related to the meaning of the word to which the recipient language is borrowed from the target language. Meaning deviated calque (de-equivalence), the receptive language is borrowed only as a form, not as a meaning of the word it is borrowed from, but as a new meaning by diverting it from its original meaning. This can be attributed to the internal dynamics of the recipient language as well as to the fact that the recipient language is borrowed from the target language quite intensely.

The presence of Arabic words in a wide range of fields, from food and beverage names, military, commercial words, animal and plant names, vegetable and fruit names, kinship names, and words in the field of religion, religion, worship culture, and civilization, has revealed a wide and widespread effect on Turkish culture and civilization. This crisis had grown so far that it had infiltrated every aspect of social life. The quantitative content of words borrowed from

¹. Doğruer, same work mentioned

Arabic to Turkish is extremely high. The amount of Arabic terms borrowed has a quantitative advantage over fifty percent of the work in which it is written, especially in Turkish works published in the fifteenth, sixteenth, and seventeenth centuries.

This situation was so exaggerated that the Arabic syntax and grammatical rules were also borrowed.

4. Analysis of semantics of loan words

Many words borrowed from Arabic to Turkish were classified under Haugen's categorization in this study, which is one of the most often used borrowing methodologies. However, a circumstance not recognized in Haugen's classification was discovered in this investigation. Many words adopted from Arabic to Turkish were just morphologically translated into Turkish and given a new semantic significance. To put it another way, some Arabic words have semantically Turkish meanings. The Turkish spirit is blown into the Arab body by this semantic divergence. In many linguistic respects, a borrowed term from a foreign and distant language adapts readily to the phonetic and morphological structure of the receiving language. When a word is borrowed from German to English, there is little need for linguistic change or adaptation. Because it has the same structural features. However, if a word is borrowed from German to Chinese or Arabic to Turkish, these two languages, which belong to different language families and are borrowed from a very different linguistic (semantic and morphological) features, primarily need to adapt the word in terms of phonetics and morphology. Nevertheless, there is no change or deviation in the meaning of the word. In these borrowings made from Arabic to Turkish, many semantic equivalence and deviation problems can be seen in some words.

Many Arabic-origin words commonly used in Turkish have not been transferred to Turkish in their original sense. Several words borrowed from Arabic to Turkish, which underwent semantic changes in equivalence problems, were detected. Turkish, which is a type of *change/substitution borrowing*, which is called adaptation and substitution has adapted the Arabic word it receives completely to its own rules.

An example of B in full quotation as a whole namely the material, agglutination. As a set of structural features in terms of meaning and frequency A is copied into the base code sentence (Johanson, 2014,s.29).

The examples given in Table I are borrowings. In other words, it settles into the receptive language as a holistic linguistic structure, element (phonetic, morphological, semantic...) without any change of meaning and deviation. The purpose of this study is not to determine this situation, borrowings in Table I were given to compare with semantic changes and deviations in Table II and Table III. The appropriate borrowings for this situation are:

Turkish Phonetic and Morphological Structure	Arabic Phonetic and Morphological Structure	Turkish Meaning	Arabic Meaning
Belde	بلدة	Small settlement from the district, space and environment	Medium or small residential area

İlim	علم	Knowledge, science	Knowledge
İnkılap	انقلاب	Revolution, reform	Revolution, reform
Kitap	كتاب	Book	Book
Medrese	مدرسة	School	School
Muallim	معلم	Teacher	Teacher
Müderriş	مدرس	Professor	Professor
Müfettiş	مفتش	Inspector	Inspector
Seyahat	سياحة	Travel	Travel
Tetkik	تدقيق	Inspection, examination	Inspection

Table I, Borrowing

Rarely used A factor, can be so flimsy that especially in situations that require rapid linguistic expression difficult to remember by the talker. And thus, can be replaced by an actively used B equivalent (Johanson, 2014, s.50).

The word can gain connotations or metaphorical meanings as well as preserving the original meaning of the language in which it is borrowed. The words given in Table II exemplify the close or metaphorical meaning acquired by the borrowed word in the recipient language.

Turkish Phonetic and Morphological Structure	Arabic Phonetic and Morphological Structure	Turkish Meaning	Arabic Meaning
Bilad	بلاد	Region	Country
Ceza	جزاء	Disheartening, sad	Response (good/bad)
Cülus	جلوس	To ascend to the throne	To sit
Darbe	ضربة	Strike	Kicking
Ehliyet	أهلية	Driver's license	Competence, authority
Efkar	أفكار	Opinions, Metaphor: Affliction, sorrow	Contemplations, ideas, opinions, needs
Eşya	أشياء	Objects	Things
Evrak	أوراق	Document, page	Papers
Haz	حظ	Pleasure	Luck, fate
İçtima	اجتماع	Gathering of soldiers ready and armed	Meeting
İftar	إفطار	Fasting in Ramadan,	Breakfast, fasting in

		dinner	Ramadan, dinner
İktidar	اقتدار	Government, power	Power
İlaç	علاج	Medicine, cure	Treatment
Kıta	القارة	Land	Continent
Kürsi	كرسي	Oturak	Seat, chair
Mağrib	مغرب	Homes in the West	Evening prayer, where the sun sets
Makat	مقعد	Anus, seat	Seat, chair
Mefruşat	مفروشات	Furniture material	Furniture
Misafir	مُساویر	Guest	Traveler
Muhit	مُحیط	Environment, region	Ocean, environment
Mümessil	مُمَيِّل	Representative	1.Player, 2.Representative
Sakin	ساكن	Not moving	Resident
Sarraf	صراف	Goldsmith	Currency (Exchange)
Seccade	سجادة	Prayer rug, small carpet	Prayer rug, Carpet
Sulta	سلطة	Authority	Power, govertment
Tabur	طابور	Military unit	Sequence, group
Taklidi	تقليدي	Performed through imitation	Tradition
Teklif	تكليف	Asking someone to do something	Assigning, Giving Responsibility
Vasat	وسط	Worthless, insignificant	Medium
Vücut	وجود	Body, being	Existence

Table II, Expansion in Calque (Expansion in semantic borrowing)

When the language in which the word is borrowed becomes the recipient language, it loses its original meaning completely and maintains its relationship only with the language in which it is formally borrowed. In terms of meaning, it deviates from its original meaning and takes on a new and different meaning in the recipient language. The words given in Table III exemplify the words that are deviated from meaning.

Turkish Phonetic and Morphological Structure	Arabic Phonetic and Morphological Structure	Turkish Meaning	Arabic Meaning
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Aleyh	عليه	Be in front of anyone, anything	To him, upon him
Aptal	أبطال	Fool	Heroes
Bahar	بهار	Season	Some kind of spice
Bakla	بقلة	Bean plant	Semizotu
Cinsiyet	جنسيّة	Sex	Citizenship/ Nationality
Evliya	أولياء	Allah-friendly	Relatives, neighbors, helpers
Fakat	فقط	But, however	Just
Hıyanet,	خيانة	infidelity	betrayal
İhanet	إهانة	Treachery, deception	Insult
İşgal	أشغال, احتلال	Capture, distraction	Jobs
Kyif	كيف	Peace, health	How
Lisan	لسان	Language (Speaking language e.g. Turkish)	Tongue (Organ name)
Luğa	لغة	---	Language (singular)
Lügat	لغات	Word, dictionary	Languages
Mektep	مكتب	School	Office, study desk
Meşru	مشروع	Legal	Project / Legal
Mücadele	مجادلة	Tough effort, struggle	Discussion
Müçtehit	مُجتهد	Religious thinker	Hardworking
Müfredat	مُفردات	Details, curriculum	Words
Mühimmat	مهمات	Battle gear, ammunition	Tasks
Müsait	مساعد	Convenient	Assistant
Sakat	سقط	Disabled	Falling
Simit	سَمِيد	Sesame sprinkled doughnuts	Semolina
Suikast	القصد سوء	Killing someone important	Malicious intent
Şarap	شَراب	Alcoholic drink	Drink

Tahin	طحين	Ground sesame seeds	Flour
Talebe	طالبة	Student	Students
Unvan	عنوان	Title	Title (in post), address
Yekun	يكن	Total	To be

Table III, Meaning deviated excerpt (Devaluation equivalence),

There is a more unilateral effect than an interaction (except for the geographies such as Bilâd-ı Damascus and Egypt, the Turkish language did not have a significant effect on the Arabic language) due to the role of Arabic in the official language of the Islamic religion and the different and unusual interestingness in its structure. The most important reason why Arabic borrowing in Turkish is seen in all areas of life is that it is accepted as Islamic culture and civilization; the second reason is that it is related to the dominant structural superiority of Arabic. It has been determined that Arabic citations have become an integral part of the Turkish language and have been widely used especially since the thirteenth century by adapting to the sound, syntax and grammatical rules of Turkish. Arabic has played an active role for more than a thousand years as a donor language to all Islamic nations. This process, which started with the period of the Principals in Oghuz Turkish, constituted the most intense period with the Ottoman Empire. It has been determined that Arabic gives a great deal of attention to many Muslim social languages, especially Turkish, Persian, Kurdish, Bosnian, Macedonian, Albanian, Ulak, Pomak.

The influence of Arabic language, culture and belief domination on Turkish social life, language and literature and its traces began about a thousand years ago, and this effect effectively lasted uninterrupted until the nineteenth century. However, although this effect decreases with the proclamation of the Republic, it still continues today.

Conclusion:

With the embrace of Islam and the development of a world empire by the Turks, Oghuz Turkish acquired a high level of language. So much so that Oghuz Turkish has earned a place in these complex literary works, where it will be used to produce grammar, vocabulary, concepts, and terminology. New words, concepts, and terms pertaining to trade, politics, law, literature, philosophy, psychology, anatomy, medicine, astronomy, biology, and many other fields needed by Turkish social life branches have also been introduced to the Oghuz Turkish lexicon. Thousands of words borrowed from Arabic to Turkish were detected, but many words borrowed from Arabic to Turkish were only taken into Turkish in terms of morphological unlike the classifications of quotation, word, change, and calque while borrowing, and they were given a new semantic value. In these borrowings, many semantic equivalence problems and deviations were exemplified in some words. These examples were given comparatively in three tables. . . . From Arabic to Turkish, a quantitatively significant amount of meaning deviated words were detected.

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