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**THE COMPARISON OF THE PRONUNCIATION OF THE  
ARABIC ORIGIN WORDS, WHICH ARE DRAWN ON THE  
NABI'S DIVAN, AND THEIR PRONUNCIATION IN MODERN  
TURKISH**

*NÂBÎ DÎVÂNINDA GEÇEN ARAP KÖKENLİ SÖZLERİN TELAFFUZU İLE  
GÜNÜMÜZ TÜRKİYE TÜRKÇESİNDEKİ TELAFFUZLARININ  
KARŞILAŞTIRILMASI*

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**Abstract**

When we analyze languages which are spoken in different parts of the world, we realize that they have received thousands of words from other languages. Since some words got transferred to other languages from Turkish, Turkish received some from them as well. Arabic is the most important among those languages.

As soon as Turks got acquainted with Arabs and accepted Islam as their official religion, the introduction of some Arabic words to Turkish was set to start. As a matter of course, due to the differences in phonetic systems between Turkish and Arabic, the borrowed words got optimized in time.

We can easily notice that mostly transferred words to Turkish stemmed from Arabic. Beside their literal meaning, those words also got different meanings. For instance, while the word "jilve (coquetry)" in Arabic literally

means “ first meeting of bride with groom and giving present for seeing her face”, in modern Turkish language it is used as meaning of “coquetry to get attraction”.

Poets of Divan literature mostly used Arabic and Persian words and compounds in their works. 17th century poet of Divan Literature, Nabi who mastered Arabic, Persian, and Turkish, used thousands of Arabic words in his Turkish Divan. Some of these words are still used in our language. However, in due course those words and compounds have got different meanings and been exposed to changes in the meaning.

Nabi was one of the 17<sup>th</sup> century Divan Literature poets. More than half of the used words in Nabi’s Divan were of Arabic origin. Taking into consideration the fact that Arabic alphabet was in use during the mentioned time, we tried to demonstrate the alterations based on some examples with respect to their present pronunciation.

**Key Words:** Arabic, Turkish, Phonetic, Nabi, Divan

### Öz

Dünyanın değişik coğrafyalarındaki konuşulan birçok dili incelediğimizde başka dillerden binlerce kelime aldığına şahit olmaktayız. Türkçeden başka dillere kelime geçtiği gibi Türkçeye de birçok farklı dilden kelime gelmiştir. Bunlardan en önemlisi Arapçadır.

Bir dil esas yapısını koruyabilmesi için başka dillerden almış olduğu kelimeleri kendi ses ve gramer yapısına uygunlaştırması gerekmektedir.

Türklerin Araplarla tanışmaları ve İslâmiyeti kabul etmeleriyle birlikte Arapçadan Türkçeye kelimeler girmeye başlamıştır. Tabi Türkçenin ses yapısı ile Arapçanın ses yapısı farklı olduğundan alınan kelimeler zamanla Türkçeye uygunlaştırılmıştır.

Türkçeye giren yabancı kelimelere baktığımızda en fazla Arapça kelimelerin olduğunu görmekteyiz. Kelimeler asıl anlamlarının yanında zaman içinde farklı anlamlar da kazanmışlardır. Meselâ “cılve” kelimesi Arapçada “gelinin damada ilk görünmesi ve damadın geline yüz görünümü vermesi” anlamında kullanılırken günümüz Türkiye Türkçesinde “ilgi çekmek maksadıyla takınılan tavır, edalı davranış, naz, işve” anlamlarında kullanılmaktadır.

Dîvân edebiyatı şairleri eserlerinde Arapça, Farsça kelime ve terkipleri çok fazla kullanmışlardır. Arapçayı, Farsçayı ve Türkçeyi çok iyi bilen on yedinci yüzyıl Dîvân edebiyatı şairi Nâbî’nin Türkçe Dîvânında da binlerce Arapça kelime geçmektedir. Bu kelimelerin bir kısmı günümüzde de kullanılmaktadır. Fakat zaman içinde farklı anlamlar kazanmışlar ve anlam değişikliğine uğramışlardır.

XVII. yüzyıl Dîvân Edebiyatı şairlerinden Nâbî’nin Dîvânında geçen yabancı kelimelerden yarıdan fazlası Arap kökenli kelimelerdir. O dönemde Arap alfabesi kullanıldığından yazıdan hareket ederek günümüzdeki söyleniş biçimlerine göre mevcut değişiklikleri örneklerle göstermeye çalıştık.

**Anahtar Kelimeler:** Arapça, Türkçe, ses, Nâbî, Dîvân

The very first relations between Turks and Muslim Arabs began in the period of Khalifa Osman. At first wars began in the form of confrontations, but eventually turned into a great fellowship after Turks fought together in Talas with Abbasies against Chinese (in 751). As a result, after Turks' having gotten to know Arabs better and becoming muslims themselves, Arabic origin words, especially Islamic ones, started their transfer to Turkish language. Beginning from the 11<sup>th</sup> century, the gates of Anatolia were opened to Turks and it became a Turkish Habitation with the conquest of Istanbul in 1453.

It is essential to study written texts to be able to analyze certain phonetic alterations. Some of the linguistic historians accept the period from 6<sup>th</sup> to 11<sup>th</sup> centuries as the Old Turkish Age, while others believe it to be related to the era of 6<sup>th</sup> to 13<sup>th</sup> centuries which is the Pre-Islamic period. Muharrem Ergin states that the Old Turkish Age starts from the very early centuries of the Gregorian calendar and continues till the 13<sup>th</sup> century, and he adds that this written form was the first written language for all Turkic Nations. [5,58] During this period two different alphabets, Kokturk and Uygur ones, were used for the written work. Middle Turkish Age is best symbolized by Harezmi Turkish. Zeynep Korkmaz expresses that Middle Turkish was the connecting language for the Written Turkish during shift in time from the Old Turkish to new written languages and dialects, and it was symbolized by Harezmi Turkish. [7,67]

The written language period after Middle Turkish Age is called Old Anatolian Turkish or Old Turkey Turkish and continues from 13<sup>th</sup> through 15<sup>th</sup> century. This period's language was categorized as Seljukian Age Turkish, Beylics Age Turkish, and the Passage to Ottoman Turkish. [7,93] In the Seljukian State, the official language was Persian, but it was deeply affected by Arabic as well. That's why Turkish was fighting to survive and to accomplish successfully the passage period from spoken language to the written one. During this period spoken language of public was Turkish. With the collapse of the Anatolian Seljukian State, in the second half of the 13<sup>th</sup> century Beylics Age started, and Old Anatolian Turkish emerged independently as a language of writing. During this period hundreds of pieces were written and Turkish Language recovered its reputation which was lost for a while.

This period, called as Ottomani or Ottoman Turkish, was accepted as the second term of Western Turkish and continued from the 16<sup>th</sup> century through 20<sup>th</sup> century. Not many Arabic or Persian words took their place in Old Anatolian Turkish until the 15<sup>th</sup> century. However, with the conquest of Istanbul, beginning from the second half of the 15<sup>th</sup> century, Arabic and Persian words and phrases started to enter into Turkish rapidly. No doubt, the major reason for this, as Istanbul became an

academic center, was that Divan Literature improved and the authors and poets gathered in Istanbul. This language, known as Ottoman Turkish, was the mixture of Turkish, Arabic, and Persian used as the writing language for five centuries. Divan Literature experienced its most brilliant time in 16<sup>th</sup> and 17<sup>th</sup> centuries. Veysi and Nergisi were prozers who used Arabic and Persian words the most excessively. [6,47]

When the pieces of 17<sup>th</sup> and 19<sup>th</sup> centuries' writers and poets are analyzed, it can be seen that there are some differences between the languages they used. It is possible to come across with some divans that include Arabic and Persian words and phrases which are written in a figurative, flowery and ornate way. On the other hand, you can see some plain and fluent pieces such as Evliya Celebi's "Seyahatname" (travel book) so that people could understand it easily. Even some authors and poets wrote some of their pieces figuratively and artfully, and the other works in a plain language.

When we study Nabi's Divan, who was one of the renowned poets of the 17<sup>th</sup> century's Divan Literature, we see that more than half of the used vocabulary is comprised by Arabic origin words. One of the reasons of this was that Arabic and Persian words could be applied to "aruz" (prosody written according to the rules of classical Ottoman poetry) easily. Of course, the written and spoken languages were different from each other in that time. People used a plain and fluent Turkish. However, the language used in the pieces of art was extremely figurative, flowery and ornate that even people of that period had difficulties in understanding them. We understand the pronunciation of the words which were used that time from the written works. As a result of used alphabet was Arabic alphabet, naturally, there were not equivalent letters for every Turkish sound. With the existing available sources, we compared the pronunciation of the Arabic words in Nabi's Divan with their pronunciation in Modern Turkish.

Many of the words which were seen in Nabi's Divan and are used in Turkish today didn't have phonetic changes. The alphabet of Turkish in Nabi's period was Arabic alphabet. Therefore, some signs (such as elif (ل), ye (ي) and vav (و)) were used in order to demonstrate the long vowel sounds in Arabic origin words. For instance, the sound /a/ in the word (عادت) must be pronounced longer. Because there was no sign that could produce this sound, the correction symbol (^) was used over letters a, ı, and u (â, î, û) to demonstrate the significance of the se sounds. Likewise, in Turkish, letter "k" is used to demonstrate the equivalent of Arabic letters kaf (ق) and kef (ك). The word "pen" (kalem) is written with the letter kaf (ق) (قلم) in Arabic, and the word "perfect" (kâmil) is written with the letter "kef" (ك) (كامل). In Turkish "a" and "â" vowels are used in order to demonstrate this phonetic difference. According to M. Ergin this correction symbol (^) must be used when it is important to read correctly and to dispel any confusion. [5,178] T.N. Gencan indicates that this correction symbol must be used in three positions; to difer the foreign words from the long pronounced words, to pronounce sounds /a/ and /u/ finely which comes after the sounds /k/ and /g/, and to demonstrate relativeness i (î). [6,623] The necessity of usage of this

correction symbol is also emphasized in the "Spelling Dictionary" at the official site of Turkish Language Corporation. [9]

In Modern Turkish if ignoring the correction symbol does not cause any meaning confusion, it is not used in written language. But when the word is pronounced, it is pronounced as if it has the correction symbol; For instance, "adet" (amount) "âdet" (tradition, custom). In this case it must be demonstrated both when it is written and pronounced. But because the words "silah, mübarek, mazi, razı" do not have any homonymics, and will not cause any meaning confusion when it is ignored, it is unnecessary to use correction symbol in written language. It is pronounced as if it has the correction symbol.

### Arabic Origin Words in Nabi's Divan Which Must Get the Correction Symbol Today

âdem ( 1. human being, 2. first human being) – adem ( absence, nonexistence);

âdet ( tradition, custom) – adet (number, amount);

âlem ( 1. universe, 2. everybody) - alem ( 1. banner, flag 2. sign, symbol);

âşık ( in love with, fond of) – aşık ( in Old Turkish "aşuk". Ankle bone and the game which is played with this bone)

Zihî Râzık ki enbân-ı *ademden* itmede ihsân

Hezârân tûşe-i şîrîn hezârân ni'meti ahlâ [3,12]

Ne bu tertîb-i hikem cümle benî *âdem* iken

Birisi hâne yapar birisi olmuş ırgâd [3,12]

Ol saf-der-i yegâne üç dört *adet* hıdemle

Bî-bâk oldu şem-i cem-i miyân-ı urban [3,269]

Bir tabak mîve gelürse meclise *âdet* budur

Olur elbette anun ba'zısı puhte ba'zı hâm [3,451]

### Arabic Origin Words in Nabi's Divan That Haven't Experienced Any Phonetic Change, and Thus, Do Not Need Any Correction Symbol

âbide, acabâ, acem, âciz, adn, âfet, âfiyet, âhiret, ahkâm, ahlâk, ahmak, alâm, âmil, arş, asâlet, asker, azrâil, beden, belde, beşer, câhil, câiz, cârî, cefâ, cehennem, celâl, cennet, cevher, cezb, cilve, dâimâ, dâir, defter, devlet, devre, dikkat, dirhem, diyanet, duâ, ecel, elem, emel, Enver, eser, evvel, ezel, fakat, fark, farz, felek, ferş, Firdevs, gamze, gayb, gayret, gaye, gazel, hamd, harem, harf, hasret, hayret, hedef, heves, heybet, heykel, hukuk, huzur, iflâs, imkân, inkâr, islâm, istifa, kader, kalem, kamer, kasem, kefe, kerem, kıymet, kudret, kuvvet, lâzım, lezzet, mahrem, mahşer, masraf,

mâye, mâzî, menzil, meselâ, mesken, meslek, millet, mukaddes, mübârek, mülk, münevver, müstesna, nefes, nihayet, rağbet, rakam, raks, râzı, risâlet, rivayet, ruhsat, sâhil, sâlih, sâlim, secde, sefer, seher, selef, sevk, silâh, şeref, şey, tenezzül, unsur, vâlîde, vecd, zafer, zekât, zelzele, zirve, ziyâfet, ziyâret, zümre

During our research with more than five-thousand of these words, we determined differences on pronunciation of about two-hundred of these words. Finally, we tried to categorize these words according to the phonetic changes of their pronunciation.

### The Words That Underwent More Than One Change:

**Matbah > Mutfak:** (مطبخ) Ar. طبخ (to cook) “matbah > mutbah > mutbak”. It is used as “mutfak” with the meaning “place for cooking”. The part of house, hotel, restaurant, or work place which is used to cook, and furnished with the necessary tools and equipments. “... *ve mutfağa doğru şaşkın adımlarla yürüdü.*” (Peyami Safa). Likewise when we say “*Türk Mutfağı*” (Turkish Kitchen) we understand the art of cooking and food preparation. The phrase “matbah” is seen in 15 verses in Divan.

Veliyy-i ni'met-i âlem ki künc-i *matbah*mun

Kemîn piyâlesidür kâse-i ser-i Fağfûr [3,43]

**Tennur > Tandır:** (تنور) Ar. “tennûr” tendür > tandır. It is used as “tandır” today with the meaning of tandoori. The same word was transferred to Persian as “tenûr and tendûr”. It is used with various meanings in Modern Turkish. **1.** A small oven made by a mixture of soil, hay, and goat hair, and placed in a hole which was mined into the ground. **2.** A charcoal burner that used to warm hands and feet in winter. **3.** In cold places, in winter, people would dig a hole in the middle of the room, and they would burn some wood outside and place the ember of the fire in this hole. They would sit on some kind of high wooden seats around the hole and hang down their feet; would cover their knees with a blanket. Or they would place a charcoal burner under a table and cover it with a cage and cover the cage with a quilt or something thick like a felt, and get warm. [1,3022] The bread which is prepared in this called “tandır ekmeği” (tandoori bread), and the dish which is cooked in it with chopped meat and onion is called “tandır kebabı” (tandoori kebab). This word is also used in other Turkic dialects. [4,846] The word “Tennûr” is seen in 7 verses in Divan

Kimisi didi kurs-ı nândur bu

Oldı *tennûr*-ı çerhde peydâ [3,274]

### The Words That Underwent One Change:

**Monla > Molla:** Ar. “mevlâ” (master) it was derived from the word “master” *mûlâ* > *molla*. It is sometimes seen as “*monla*” in old texts. During the Ottoman Empire, the judges who were respectable in big cities such as Mecca, Medina, Bursa, Edirne, Plovdiv, or important and well known judges were called “molla”. On the other hand the word “monla” is used especially for Mevlana in the old Texts. [1,2093] The word

"Monla" is seen in 7 verses as "molla" in Divan and means "Great Judge". Today "molla" means religious scholar, hodja (teacher, professor), and the last letter's sound "a" is not stressed.

Bir hafta bina hadd-i tamâma irişince

Azm itmediler meskene Pâşâ ile *Monla* [3,307]

Tekbîr ile tehlîl ta'zîm ile yek-ser

Hem-dest olup eşrâfla *Monla* ile Pâşâ [3,308]

Sâbık u lâhık iki *mollâ* idi

İkisi de fâzıl ü dânâ idi [3,435]

**Müftî > Müftü:** (مفتى) Ar. "iftâ" means giving opinion (fetva) on a matter involving religious law. "Müftî" is the person who gives the opinion on a matter involving religious law. This word which was used as "müftî" in the past is used today as "müftü" as it was altered in time according to the phonetic coherency. Before the usage of the word "şeyhülislâm" (Sheikh ul-Islam, Shaikh al-Islam; the chief religious official in the Ottoman Empire) the word "müftî" was used for the person who gave fetva. Today; it is used to express who is authorized to give fetva as well as the head of the government officials like imam (prayer leader), hatip (orator), vâiz (preacher), and müezzin (caller of daily praying of Muslims) in cities and districts. It is seen in 10 verses in Divan

Yenişehir ol nev- arûs-1 köhne bünyâd-1 cihân

Mansıb-1 ahkâm-1 şer' oldukda **Müftî**-zâdeye [3,311]

Seyyîd Alî Efendi o *müftî-i* asr kim

Zeyn itdi zâtı sadr-1 refî'-i meşîhte [3,223]

**Mümkîn > Mümkün :** (ممکن) Ar. imkân > It was formed with the phonetic coherency from the word "mumkin", and means possible to happen and to come true, possible, or probable. As a philosophical and theoretical term; the one who can envisage both existence and absence, whose presence is not from him and in need somebody else. The word "mümkîn" is seen in 113 verses in Divan.

Zencîrlerle zabtolunur yohsa Nâbiyâ

*Mümkîn* degül mümâneat-1 mevc-cûy-1 zer [3,578]

"Kendi için yepyeni bir his olan bu sevinç içinde her şeyi mümkün görüyor." (Ahmet Hamdi Tanpınar)

**Müsâfir > Misafir:** (مسافر) Ar. sefer > musâferet > musâfir. A person who travels from one place to another, traveler, who comes from somewhere, passenger. It is

pronounced in Modern Turkish as “misafir” and had a new meaning as a person who comes to someone’s house or place and stays temporarily with the purpose of meeting or visiting. The synonym of this word “mihmân” which is Persian is used in Kazakh, Kirghiz, Uzbek, Turkmen, and Uighur; and “konak”, which is Turkish origin, is used in all dialects of Turkish. [4,596] The word “müsâfir” is seen in 5 verses in Divan

Sâha-i sîne bir endîşeden olmaz hâlî

Tekyedür tekyede elbette *müsâfir* bulunur. [3,511]

Çâpükter oldugın gam-ı nâ-geh-res-i heves

Sıklet-keş-i *müsâfir*-i bî-gâh olan bilür. [3,548]

**Sandûk > Sandık:** (صندوق) Ar. The word “sandûk” is written and pronounced as “sandık” in Modern Turkish. In course of time, alterations happened with its meaning, lost some of its former meanings, and obtained some new ones. In past times it meant the place where government agencies and companies kept money (as a safe); and a suction pump which the fire fighters carry on their shoulders placed on both sides of a long bar when they run to put out a fire. “Reise haber ver de sandık kaldıralım.” (Nâbîzâde Nâzım) It is also used to name a big, rectangular, wooden, valvate, box-shaped furniture which is used to hide something. Today the ballot boxes and the boxes which are used to pack and carry goods are also called “sandık”. It is only seen in one verse in Divan

Hele sîmîn-tenânun hüsni tamgâ-kerdedür *sanduk*

Olunsa her ne denlü ihtilâf esmer husûsunda [3,1042]

**Tekye > Tekke:** (تکيه) Ar. The word “tekye” was altered phonetically. It is used as “tekke” in Modern Turkish. It means dergah (dervish lodge); or the place where the dervishes stay as tariqah (in Sufism, the spiritual path toward direct knowledge of god) requires them to, in order to name, chant, and intone to praise Allah. “*Mescitlere, tekkelere tesâdüf edeceksin.*” ( R. Nûri Güntekin) The word “tekye” is seen in 14 verses in Nabi’s Divan.

Aceb mi Nâbiyâ feyzinden itmezse bizi mahrûm

Çün olduk *tekyesinde* mihmânı Şeyh Ebû-Bekrûn [3,158]

Üryânî Dede *tekyesidür* feyz-i müselsel

Agzı köpürür taşlarınun vecdi iyândur [3,616]

We can see that 19<sup>th</sup> century’s Divan poets used the word “tekye” as well. “*Hırka-pûş-i vaat etiz ol tekye-i hikmette kim / Mevc-i deryâ-yı havâdis çîn-i dâmandır bize* (Gâlib of Leskovac) *Tekyemiz dergâh-ı Hak matlûbumuz ey Şems Hak / Şer’i pâk-i Ahmedî âdâb u erkândır bize* (Osman Şems)

**Tevbe > Tövbe:** (توبه) Ar. Today the word “tevbe” is used as “tövbe”. To promise to not to repeat a committed sin or crime; or to express remorse and sorrow because of a



mistake, sin or crime, and decide not to repeat it. “Bana söylediği bu yalan için kim bilir şimdi kaç tövbe ve istiğfar çekecek. ( Yusuf Ziyâ Ortaç). Today it is also used in order to mean “I will never do again”. “Oldu bir kere, acemilik, bir daha mı? Tövbe!...” (Burhan Felek). “Âdem'in Hak tevbesin kıldı kabul” (Süleyman Çelebi; expresses with a plain language in his Mevlîd at the beginning of the 15<sup>th</sup> century). And “Tevbe yâ Rabbi hatâ râhına gittiklerime / Bilip ettiklerime, bilmeyip ettiklerime.”(Şeyh Gâlib; 18<sup>th</sup> century Divan poet). The word “tevbe” is seen in 27 verses in Nabi's Divan.

Cefâdan eyledi *tevbe* sipihr-i kîne-güzâr

Sitemden oldu peşîmân zamâne-i magrur [3,39]

Gitdi ol ahd-ı düşmen-i merdân

*Tevbe* itdi günâhına devrân [3,411]

**Tılsım > Tılsım:** (طلسم) Ar. It is indicated that the word “*tilism*” was derived from the Greek word “*telesmos*” (consecration, ritual). [1,3162] This word which was used as “*tılsım*” in the past in Turkish is spelled and pronounced as “*tılsım*” today. It is accepted as the power, magic, or sorcery which is believed that has an extraordinary impact. “Açılır genc-i cemâlinden *tılsım*-ı kâinât / Gûyiyâ efsûn olur urur sabâ pinhan ana” (Necâti Bey; 17<sup>th</sup> century Divan poet) “Ne var ki Kutlu Dağ Türkelî'nin *tılsım*ıymış, uğuruymuş, hem de kaderiymiş.”(M. Necati Sepetçioğlu; 20<sup>th</sup> century proser) “Saçlarındaydı bütün *tılsım*ı bin bir gecenin / Seher alnında, şafaklar gülüşündeydi senin.” (Faruk Nafiz Çamlıbel)

Dahme-i sulh senün nâmuna bağlanmışdur

Fethine kimdür iden böyle *tılsım*un ikdâm [3,94]

**Zanbak > Zambak:** (زنبق) Ar. The word “*zenbak*” which means a large, white, and flowery indoor plant altered and is now written and pronounced as “*zambak*” in Modern Turkish. According to T. Banguoglu, this alteration is called labialization. In this word's alteration a nasal-dental sound became a labial-dental sound. When the sound /n/ comes before bilabial /p,b/ in internal phoneme, it becomes /m/. The words transferred from foreign languages are gained as they adapted this rule or optimized as it is used in Turkish. [2,108] “Beni bir lahza müsait bulamaz ıdlâle

Ne beyaz bâkire *zambak* ne ateşten lâle.” (Yahya Kemal Beyatlı)

İtdi *zanbak* devâtını sîmîn

Pür-varak oldu kîse-i nesrin [3,426]

When a word enters a language from a foreign language, it undergoes some alterations according to the new language's phonetic structure. The words entered in Turkish were received as they underwent some alterations. [4,162]. For instance; Arabic word “*tecribe* > *tecrübe*”, Persian word “*bâğçe* > *bahçe*”, French word “*école* > *okul*”,

Italian word “bagno > banyo” etc. Even some words underwent some changes of their original meanings. For example; as the word “şefak” meant the redness in the sky after the sunset, in Modern Turkish it means dawn before the sunrise. Some words gained new meanings in Turkish. For instance; Persian word “pîşîn” means “before or prior” and as it is added Arabic plural suffix “-ât” at the end, became “peşinât” means now cash in advance in Turkish.

When the words with double consonant enter Turkish from Arabic, one of both double consonants at the beginning or at the end drops. Here below some alterations from Nabî’s Divan and their Modern Turkish equivalent forms; “enâiyyet > enaniyet”, “hammam > hamam”, “niyyet > niyet”, “sedd > set”, “şekk > şek”. But in Azerbaijani Turkish double consonants at the end of the words such as “sedd, şekk, hiss, zann”, were kept as their original forms.

Resm-i enâ’iyyeti olup hebâ  
 Buldı o bî-çâre bekâ der-fenâ [3,441]  
 Sahn-ı hammâmda ol şûh-ı dil-ârâmı group  
 Sarılıp şevk ile dellâk olacak yirlerdür [3,629]  
 Ol âfetün revîş-i nâzikânesin bilürüz  
 Cefâya niyyet idince bahânesin bilürüz [3,655]  
 O tûfân-ı hurûşânun misâl-i sedd-i İskender  
 Rehin sedd eyleyip itdi havâle sârim-i murhaf [3,354]  
 Hîç şekk itme ki eyyâm-ı şerîfünde olur  
 Cîb-i âfâk rehâ-yâfte-i dest-i dîjem [3,113]

When some words are optimized as they enter Turkish from Arabic, the vowels in the first syllable get expanded. For instance hisâb > hesap, kindîl > kandil, nutka > nokta, sufre > sofrâ, şihne > şahne etc. Majority of these words were written in the original Arabic form in Nabî’s Divan. The original Arabic form of the word “hisâb” (حساب) [8,301] is written in Modern Turkish now as “hesap”.

Hisâbgâh-ı kıyâmetde iltifâtundur  
 Temessük-i ümenâ yâ Muhammed-i Arabî [3,29]  
 Gönül müfârekâtı meclis-i şerîfinden  
 Cerîde-i niam-ı ömrden ider mi hisâb [3,70]  
 Her şeb pür olup subha degin sâha-i câmi’  
 Kindîl ile zeyn eylediler sakfı ser-â-pâ [3,307]  
 Sukâta-i niam-ı sufre-i ulûmundur  
 Merâki-i hükemâ yâ Muhammed-i Arabî [3,29]

Kazır hurşîd tashîh eyledükçe nüsha-i bâğı

Görüp harf-i gül üzre *nokta*-i sehv oldugın şebnem [3,837]

Bir kez açılmasun ser-i hum yohsa kim bakar

Fermân-ı aşka *şihne*-i sabrun yasagina [3,1016]

In Arabic there are two guttural vowels which are formed over vocal cords. These are ayın ( ع ) and hemze ( ء ). Turkish larynx can not pronounce these sounds. That's why Turkish eliminated these phonemes while pronouncing Arabic words. [5,164]. For example the word (عشق) "ışk" is used in Turkish as "aşk". Furthermore there is not any vowel in Arabic to match the Turkish phonemes /o/ and /ö/. While pronouncing the words which begin with an ayın ( ع ) in Arabic such as (عثمان), it is pronounced as "Usmân". However this word is optimized in Turkish and now it is pronounced as "Osman". Another Arabic word "şuhret" (شهرة) is pronounced in Turkish as "şöhret". Thousands of words were optimized according to Turkish phonetic structure while they were transferred from Arabic to Turkish. Perhaps, in 17<sup>th</sup> century when Nabi lived, this optimization existed in public language. But alphabet was inadequate to demonstrate this in written language. Besides, long syllable Arabic and Persian words were more used in versifications which were written in aruz to write figurative, flowery and ornate. Here below, some words were given which were transferred from Arabic to Turkish and also used in Nabi's Divan, and their usages in Modern Turkish. Some of these words underwent a sound depletion, and some of them underwent a sound thickening. Fırâk > firak, halvâ > helva, hecr > hicr, hıdmet > hizmet, kal'a > kale, ru'yâ > rüya, sadef > sedef, tecrîbe > tecrübe, tedârük > tedarik, hamîr > hamur, kâleb > kalıp, vekâr > vakar

Despite there is no /p/ or /ç/ sound in Arabic, Turkish added these sounds to the middle or to the end of the received words. When Turkish was written with Arabic alphabet, Turkish linguists put three dots under the letter "be" (ب) to indicate the sound "p" (پ). And they also added two more dots next to the existing one under the letter "cim" (ج) to indicate sound "ç" (ç). However, we can see in Nabi's Divan, Arabic words were written as their original Arabic form with no alteration. Today, these words were optimized to Turkish in respect of writing and pronunciation. Cebhe > cephe, mübhem > müphem, mübtedâ > müptedâ, şübhe > şüphe, mechûl > meçhul, mi'râc > miraç, cedvel > cetvel, idhâl > ithal, mikdâr > miktar

Hezârân cebhe bûs itmiş hezârân pâya hâk olmuş

Anunçün var yiri Nâbî dil-i a'lâ vü ednâda [3,1059]

Bizüm küfrânumuz lagv olduğında şübhe yok ancak

Anı sen cünbiş-i aklâm-ı gufrânunla kıl ilgâ [3,9]

Nigâh-ı germ ile nerm oldı kalbi bir mikdâr

Yakînüm oldı ki lutfâ nigâh olur bâis [3,481]

The sound /b/ at the end of the Arabic words turned into /p/ in nominative case in Modern Turkish. However, when it is added a suffix which begins with a consonant, it is pronounced with the sound /b/. For example; kitap > kitabı, kalp > kalbim, vb. Ahbâb > ahbap, cîb > cep, garîb > garip, gasb > gasp, harâb > harap, harb > harp, hitâb > hitap, îcab > icap, ihtisâb > ihtisap, intisâb > intisap, irtikâb > irtikap, kalb > kalp, kâtib > katip, kitâb > kitap, mahcûb > mahçup, mihrâb > mihrap, müstecâb > müstecap, müteâkip > müteakip, nasîb > nasip, neseb > nesep, nikâb > nikap, sâhib > sahip, sebeb > sebeb, serâb > serap, sevâb > sevap, şarâb > şarap, tahrîb > tahrip, taleb > talep, tâlib > talip, terkîb > terkip, tertîb > tertip

Yazık ki olmadadur zulm ü gaflet ile harâb

Nazar ki vakf-ı temâşâ-yı âferinişdür [3,530]

Sebeb-i râhat olur naks-ı hured ey Nâbî

Merdlerden gör e âsûde-i terkîb zenler [3,539]

Magz ehli olur pirehen esrarına tâlib

Kısr ehli gibi keş ile destâra yapışmaz [3,692]

The sound /c/ (/dj/) at the end of the Arabic words turns into /ç/ in Modern Turkish; and the sound /d/ turns into the sound /t/. For example; İhtiyâc > ihtiyaç, mi'râc > miraç, mes'ûd > mesut, muhtâc > muhtaç, münderic > münderiç, tâc > taç, evlâd > evlat, evrâd > evrat, ferd > fert, fesâd > fesat, îcâd > icat, ictihâd > içtihat, inâd > inat, irşâd > irşat, isnâd > isnat, istibdâd > istibdat, istidâd > istidat, istimdâd > istimdat, istinâd > istinat, itikâd > itikat, maksâd > maksat, mescîd > mescit, mes'ûd > mesut, mûcid > mucit, murâd > murat, mücerred > mücerret, müebbed > müebbet, müfred > müfret, münâsib > münasip, mürşîd > mürşit, müsned > müsnet, nikâd > nikat, rüşd > rüşd, tezâd > tezat

Sürer dîvân-ı haşre fasl olunmaz bunda da'vâsı

Bu köhne hâne kim evlâdına kalmışdur Âdemden [3,872]

Merdüm-i dîde-i cân ma'nî-i sırr-ı Kur'ân

Maksad-ı kevn ü mekân bâis-i nakş-ı îcâd [3,13]

Bulamaz kişt ü kâr vakt-i hasâd

İtmeyince hazân bahâra tezâd [3,1340]

Consonant drop happened in the middle or at the end of some words. For example; enâiyyet > enaniyet, hammâm > hamam, niyyet > niyet, zümürüd > zümüt, cedd > cet, sedd > set, şekk > şek, zıdd > zıt

Sahn-ı hammâmda ol şûh-ı dil-ârâmı group

Sarılp şevk ile dellâk olacak yirlerdür [3,629]

Buldı teşrifi ile sadr-ı refîü'l-kadre

Şeref-i tâze makâm-ı eb u cedd ü a'mâm [3,91]

Seyf ü kalemi be-hem ber-âver

Destinde dü zıdd olur ber-â-ber [3,376]

As some consonant drop happens, sometimes, a vowel is inserted between two consonant and vowel emerging occurs. For example; ayb > ayıp, cebr > cebir, devr > devir, emn > emin, emr > emir, fasl > fasıl, fehm > fehim, feth > fetih, fevz > feyiz, fikr > fikir, hasm > hasım, haşr > haşır, hatm > hatim, hayr > hayır, hazm > hazım, hükm > hüküm, hüseyin > Hüseyin, hüzn > hüznün, ilm > ilim, ism > isim, kabz > kabız, kasd > kasıt, katl > katil, kavm > kavim, keşf > keşif, keyf > keyif, küfr > küfür, meş'al > meşale, metn > metin, meyl > meyil, Mısr > Mısır, misl > misil, nakd > nakit, nakl > nakil, nasb > nasip, nazm > nazım, necm > necim, nefis > nefis, nefy > nefiy, nehr > nehir, nehy > nehiy, nesh > nesih, nesl > nesil, neşr > neşir, nutk > nutuk, ömr > ömür, özr > özür, resm > resim, satr > satır, sehv > sehv, seyl > seyil, sıfır > sıfır, sihr > sihir, şahs > şahıs, şî'r > şîir, şükr > şükür, tavf > tavaf, tavr > tavır, vahy > vahiy, vakt > vakit, vasf > vasıf, vehm > vehim, vezn > vezin, ye's > yeis, za'f > zaaf, zihn > zihin, zikr > zikir, zulm > zulüm

Hûbân ne kadar olsa da bâlâ-rev-i nahvet

Uşşâkdan ümmîd-i nazar ayb degüldür [3,551]

Yek-nesebdür renc ü râhat hüzn ü şâdî böyledür

Hâk-i âteş-hîz-i aşkun âb u bâdı böyledür [3,552]

Rûzenün vakt-ı şebângâhı olunmaz inkâr

Gerçi dest ü deheni rûzda imsak eyler [3,608]

In some words consonant emerging occurs. Unnâb > hünnap, zaîf > zayıf, zînet > ziyet

Ehl-i tab'un zaîf ü bî-tâbı

Bende-i haste Yûsuf-ı Nâbî [3,1247]

The letters ayın ( ع ) and hemze ( ء ) in Arabic words are indicated by an apostrophe ( ' ) in Turkish words. For example; meta', mi'mâr, mi'râc, mu'tâd, mu'teber, nâfi', ru'yâ, san'at, sa'y, ya'nî, ye's, za'f vb. However majority of these apostrophes are not used today. When it is needed to use, the previous vowel is stressed or a there is a

sound emerging instead. For example; şî'r > şiiir, ye's > yeis, ya'nî > yâni, da'vâ > dâvâ, va'de > vâde vb.

Evkâtumuz taâkub-ı ye's ü ümmîdden

Gûyâ ki rahne rahne-i dendân-ı erredür [3,559]

When we add suffix ( -ât ) at the end of the Arabic word ( حفر ) “ hafr”, which means “to dig the earth”, becomes “hafriyyât”. However today this word is mispronounced by public as “harfiyat” For instance; “Harfiyat kamyonu yolun kaygan olmasından dolayı duramayarak yolun kenarındaki bariyerlere çarptı”.

### CONCLUSION

Modern Turkish has received vocabulary from almost twenty different languages. Majority of these words are nouns. Every language has a specific alphabet and a grammar structure. If a language accepts the received words with their original forms without optimizing them, in a time, alterations will occur on the phonetic structure of the language and the alphabet will come up short to convert the sounds into the written form. That's why we should enrich our language by optimizing the received foreign words according to our language structure. For instance; as we changed the Italian word “scala” into “iskele”, the French word “station” into “istasyon” and the Persian word “şehr” into “şehir”.

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