

# **Islamic Lexic And Terms In Bosnian Language**

**by Enver Ujkanović, PhD**

## **Abstract**

Islamic lexic in the Corps of Oriental vocabulary is not negligible. This breakthrough into the Bosnian language area is related to the penetration of Islam and his acceptance by the local population. The system of educational institutions that are formed within Islam, has implemented all aspects of the study of Islamic sciences, and opened the way processes in language interferences. Islam has given their faithful an appropriate characteristic that is reflected in various forms of cultural, public and private life. Subsequent to the conversion of the local population to Islam were extralinguistic factors that went in favor of linguistic interference, opening the way to intensive borrowing vocabulary from the religious sphere, but also in the lexic that follows the customs and daily life, the lexic of personal names.

Key words: islamic lexic, linguistic borrowing, language interferences, orientalism, phonetic adaptation, morphological adaptation.

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## Introduction<sup>1</sup>

It is known, the Turkish language, at the time of the centuries-long domination in the South-Slavic territories, leave visible traces on Bosnian language. These clues pointing to a Turkish source, first reflected in the dictionary Fund. All of these lexis applications are included in the category of words of Turkish origin, despite the fact that has been confirmed by numerous studies, that has a significant number of words of Arabic, Persian and other Oriental languages .

Teufik Muftić, saying the reasons for this phenomenon, according to the word of Oriental origin, called „turcizmi“, because they are foreign words of Arabic and Persian origin, and the entrance to Bosnian language adaptation of the last spelling and phonetics of the Turkish language. From a total of 6500 words included in the first edition of the Škaljić's Dictionary Turkish loanwords in Serbo-Croatian , Muftić found that about 3800 words originate from an Arab etymological source.

Milan Adamovi also writing about this issue highlights the limitations of the term "turcizmi" , which many interviewers gladly serve. It was, in his opinion, too narrow - since it only includes words that are etymologically bound to the Turkic language family, while the aforementioned Arabic and Persian based vocabulary is not covered.

Asim Peco regarding the time emphasized that "Words of oriental origin, which in various ways, and at different times, entered the lexical fund, here called the common name turcizmi , although it is clear that all those not belonging to the Turkish lexical fund, nor we all come from the Turkish mediation." (Peco, A:1971,201) With the arrival of the Turks and the spread of Islam in Balkan countries, except for breaking a large number of words of Turkish origin, who became part of the vocabulary of the Bosnian and other South Slavic languages, the Bosnian entered a special kind of vocabulary, that is etymologically almost entirely belongs to the Arabic language. It is the vocabulary of Islam or Islamic terminology, whose fate this research attempts to explain through their representation in printed periodicals of the Islamic community („Glasnik" IVZ1 , „El-Hidaja"<sup>2</sup>, „Preporod"<sup>3</sup> and „Islamska Misao"<sup>4</sup>), and indicate the existence of a specific process of adaptation and adjustment of this kind of vocabulary mores of the Bosnian language- the phonetic, morphological and semantic level. Islamic terminology in previous studies and scientific processing were located in the numerous studies Turkisms or oriental.<sup>5</sup>

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When the literature defines terminology in relation to other lexical systems, it is known that she is special lexicon or vocabulary layer, which is specifically used; she is the unmarked style, devoid of emotional and other connotations. However, outside of the context of the terminosystems, term takes the value of the style.

The formation of terminological systems have some influence external factors: socio-political, cultural, historical and religious. Without the influence of the unavoidable external factors, opportunities for optimal construction of certain terminosystems would be quite different, „because of the inherent nature of terminological systems is that they tend intellectual automatism, precision- strict semantic and functional uniformity. Relation fully inclusive rights and label them becomes more constant and almost always uniquely determined ( request for monosemantikom term ) and precisely defined." (Stančić, Lj:1982, 125).

It is known that, the term „terminology“ is a Latin - Greek compound. Latin terminus means end, border, boundary , and the Greek logos means word, science, wisdom, the cosmic law. So, the term is a lexical vessel, the border, the area in which it had put a higher conceptual content , and the terminology is the study of the process of making , meaning and use of the term".(Kalezić, D:1955,6) In this sense, the terminology system of Islam classifies the corpus of terms that refer to concepts that are related to the sphere of the religion of Islam. The basic characteristics of this lexical layer are isolation and the absence of any coordination in their quotation and classifying in a separate fund terminology. Islamic terms are a lexical layer of the Bosnian language, which has remained largely beyond the reach of lexicographical treatment , unlike oriental other lexical fields.

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“Glasnik "was first published in 1933, in Belgrade, that right after its launch headquarters of the Supreme seniority IVZ moved to Sarajevo.

Ilmije organization runs its list of the same name "El-Hidaje" whose first issue came out in December-January 1936/37. Since then, with short breaks (November in 1938. - April 1939), the newspaper was published until February in 1945. year.

"Preporod" information bulletin of the Islamic Community in Bosnia and Herzegovina, which is published by Rijaset, began dating in 1970. Published twice a month in Sarajevo, and is distributed throughout the territory of the Islamic community in Bosnia and Herzegovina and beyond.

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"Islamska misao", Journal of islamology, start with the release of December, 1979. The last issue of this journal was published in May in 1992. year.

The study of this topic is written and S. Petrović, History and the condition of the study of Turkish loanwords in Serbo-Croatian, Belgrade, in 1993.

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The reason for the absence of codification in the terminology of Islamic lexic lies in the fact that it, from the perspective of linguistic norms, was given little attention, because it was known to a narrow circle of users of the Bosnian language. It has found its place in our area, and also with other non-Arab peoples by Islam. In the text Pedagogical thought the Muslims of Bosnia and Herzegovina, published in the „Glasnik IVZ“, N. Šukrić highlights an opinion: “Arabic terms: te'ddub, terbijje, ta'lim- almost are synonymous with all Muslim nations, the process of education and good behavior. Their denial – džahil- ignorant (plural: džuhela), are known till today in the nation.“ (Šukrić, N:1990, 47)

In our linguistic literature, we have no lexical editions exclusively focused on the treatment of religious terminology of Islam. In addition Škaljić, which is the term turcizmi registered a significant number of lexemes, which belong to the sphere of Islamic terminology, there are several publications, that only slightly touching on this issue and only partially affecting Islamic religious terminology. (Nerkez Smailagić: Leksikon islama (Sarajevo 1990); Rade Božovic and Vojislav Simić: Pojmovnik islama (Beograd, 2003) ; Đakovac Aleksandar: Leksikon hrišćanstva, judaizma i islama, (Beograd,2006), Slobodan

Karanović: Pravoslavni, katolički,islamski,jevrejski i protestantski pojmovnik, (Beograd, 2003) .

Borrowing the vocabulary should be considered useful in the context of specific socio-historical and political circumstances. Interference of this kind of vocabulary, in this complex linguistic, has not flowed equally, which is closely related to earlier and later acceptance of Islam and the establishment of the educational system, which included the study of numerous Islamic disciplines, each of them with its own terminology instruments.

The period that this study covers is the time when stopped the direct and indirect contacts with the Turkish language, which is also the mediator of borrowing vocabulary of Arabic and Persian origin into the South Slavic languages.

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It is a period when the fate of the Bosnian language was set through new socio-political, cultural, historical and linguistic events, in the second half of the 19th century. Later, there was a shift of power between the two big empires (the Ottoman and Austro-Hungarian), followed by the arrival of a new Yugoslav system, which has caused the process of standardization of Serbo-Croatian language, to be standardized as common to the four distinct socio-cultural areas of the former Yugoslavia. Then, it was a period of political and ethnic turmoil and turbulence, when the Muslim intellectuals sought through the press and literature to preserve their cultural heritage and religion. Therefore, it is the period after the termination of direct contact between the Turkish and South Slavic languages in our region, and from this point of view, diachronic - synchronic point of view, an interesting fate of Islamic vocabulary, by Serbo-Croatian lexic, and its national variants are treated as a layer of lexical items characteristic to extract the third, "Muslim " (central) variants, in addition to the eastern (Serbian) and western (Croatia).

Muslims in Bosnia and Herzegovina and the Sandžak, through Islamic education and religious practice are the best to save and preserve this kind of an oriental vocabulary. While many word of Oriental origin, which refer to other aspects of life (administration, crafts, everyday life) have become extinct, missing from the use, religious vocabulary is held to the same extent in Bosnian language, motivated management members of the spirituality of Islam.

Vocabulary in this sphere is not so many compared to other vocabulary semantic fields, but, considering that the narrowed scope of its presence in the language user's knowledge of the Bosnian language, mostly present in publications and periodicals institutions of the Islamic community .

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Analyzing this kind of vocabulary, in the selected corpus, it is possible to note the following :

- The number of islamic vocabulary terms that are in corpus evident, is not negligible
- Its frequency and the presence of almost the same in all listed publications
- It is identical continuously repeats in each issue of media

Often Islamic vocabulary translations, and its source equivalent is written in parentheses, written in Latin alphabet, traditional, or transcribed (or in reverse order, the original equivalent, then the translation in brackets: "Today's teachers Hifzi at a madrassa (muhafiz) "(IM:1989,7)

The publication sometimes do not translate and interpret all the words that belong to the sphere of Islamic terminology, so it is written as a lexical unit adapted someone else's origin: "The destruction dzehalet must be the ultimate goal for us." (El-Hidaje:1936, 46)

The authors were guided by their own assessment and determined which of the words were less or more known, more in use. Probably, the authors of the texts in this way sought to introduce readers to the original name for the appointments that are important in the life of believers, or perhaps terms that they met in the religious literature. Additionally, it is not possible to determine the editorial policy which leaves no intention that the presence of more numerous vocabulary is paramount, but it is as if their place in them were an indispensable vocabulary of many of the texts.

Sometimes, the authors borrowed the words in brackets written in Arabic:"...it inherited, primarily, religious teachers ( ) (IM:1989, 26)

From these observations is not entirely possible to determine whether an editorial policy of newspapers existed with the intention of frequent useage of the lexicon. The lexicon has its place in them as an indispensable vocabulary bank of many of the texts of these publications, and is similar to the texts of hadith (Hadith - are taught the Prophet of Islam Muhammad), and less frequently the Qur'an. For Muslims, the Qur'an is the supreme revelation of God's word in writing that etymologically, the word Qur'an (al - Qur'an) - is the reading, recitation, use of authentic Qur'anic vocabulary natural discourse life in Islamic spirituality.

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Often, the Arabic text of the hadith, or sometimes the Qur'an itself, was written in Latin script, as in this example: " Ešrafu ummeti hameletul-Quran." (The best among my followers are those who memorize the Qur'an), or "Huden ve zikra il ulil-elbab." ( instructions and warnings for reasonable).(Pr: 1970, 13)

Islamic terminology recorded in Islamic editions that have entered the body of the Bosnian language, divided into three general groups :

## **1. Vocabulary which includes general Islamic terms:**

General Islamic concepts: islam, iman, šehadet, zekat, hadž, farz, vadžib, sunet...

Prayer: fedžr , zuhr , asr , magrib, vitr, nafila, džuma ...

Titles and occupations:halifa, sultan, muftija, imam, muezzin, muderris, mualim...

Islamic disciplines: akaid, kiraet, tedžvid, tefsir, hadis, sira ...

Religious buildings and their parts: Kaba, mesdžid, džamija, mihrab, munare...

## **2. Names of the Qur'anic sura and proper names :**

Fatiha, Bekare, Ali Imran, Nisa, Al – Maida, Abdullah, Adem, Ibrahim, Junus, Muhammed ...

Toponims: Mekka, Medina, Kuds , Bedr, Uhud ...

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Islamic terminology , as confirmed by its treatment, etymologically the most part of his corps, belonging to the Arabic language, which is, with the expansion of Islam, spreading its influence into other languages. Arabic language among the Muslim population used as the language of religious ritual and to write numerous works of theological science.

Writing in Arabic meant to fit into the mainstream of Islamic culture and civilization, the love of the language of the Qur'an and the Prophet Muhammad, his simple folk expression and preservation of traditions that were contrary to Islamic religious law.

Borrowing words from foreign languages can not just leave a mark on the lexical level, but those words pass process modifications, which is expressed primarily in the substitution of the phoneme, adjusting the category of grammatical gender and number, accepting extensions and similarly. Islamic religious vocabulary, as most of Orientalism, when entering Bosnian language has undergone certain phonetic and morphological adaptations.

The changes that are observed in process of adaptation Arab vocabulary used are highly expressed, which is understandable, considering regard to major structural, phonetic and other differences between the Arab or Bosnian language that served as a mediator integration of the lexicon of our language. But, the inconsistency of phonetic systems of Arabic and Bosnian language is reflected in the lack of equivalents in 13 Arab consonants, that are transcribed as follows :

t ġ ħ h d š đ ẓ ǧ q w

The analysis of transformation some examples comparing forms of the language: sender - transmitter - receiver , it is possible to discern the interference of Islamic vocabulary, mostly carried by bilingual speakers , who knew Turkish and Arabic, which contributed to the borrowed word is phonetic character closer to the model original languages (for example - Arabic: halal<tur. helal<ar. ħ alāl;ili:hatma<tur. hatim<ar.atma. Some words, or just some voices in them, could be transferred without significant changes in the Arabic language in Bosnian, due to his voice in a number of similarities with the consonants in our language: kitap<ar. kitāb; mesdžid<ar. mesğid;zekat<ar. zakāt; mektep<ar. maktab; fakih<ar.fāqih.

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In the analysis of phonetic, morphological appearance of the term adaptation, observed changes in the sphere of use of vocals, substitutions, insertions and loss of phonemes : - u>o: Omer< (ar. 'Umer); Osman< (ar. 'Uṭ mān); e>u: munara< (ar. menāre); e>i:

minare< (ar. menāre). - Sabur<ṣ abr,vakuf<waqf, sihir<siḥ r, kibur<kibr, kabur<qabr; zulum<z ulm. - 'Abdur-Rahmani > Abdurrahman, 'Abdusselami >

Recorded the occurrence of the loss of consonants, metathesis, addition and insertion of consonants: ḡāhilun>džahil, muderrisun>muderis, muftin>muftija; tawhīd>tehvid, -lawḥ a>lehva, marhūm>mehrum; du'ā >dova, - siḥ r>sihir, -saḡāde>serdžada.

Also , the voice of "h" is the linguistic expression of members of Islam preserved. The fate of the voice "h" in the speech of Muslims had a different course, which guided the process of Islamization and the influence of oriental languages. This voice is primarily stored in the linguistic expression of members of Islam the use of Arabic as the language of the Qur'an.<sup>6</sup>

Arabic language in his sound system has three types of voice, "h" and all the power voiceless consonants, but differ in place of articulation. All types of Arabic "h" in the Bosnian language transcribed as our "h" which is consistently reported in the Islamic edition, where he was on the etymology and place: hutba, merhum, tespih... In the lexicon of Islam we can observe a phenomena and the insertion loss of voice, "j" where it is not etymologically place: beitul-mal<ar. baytul-māl; šeih<ar. šayḥ , kadija<ar. qādi, šerijat<ar. šarī'a... Geminants consonants have distinctively function and are common in the Arabic language,<sup>7</sup> when Islam's terms with gemination are found in editions they show the tendency of transferring geminiranog forms of language resources: pokazuju težnju prenošenja geminiranog oblika iz jezika izvora:

„Upućivanje dozvoljenih molitvi i traženje dozvoljene pomoći čini se u ime Rabba, Gospodara svjetova.“ ( IM:1988,109)

-,...hadd, određena propisana šeriatska kazna...“(,El-Hidaje“:1941,8)

“Muslimani treba da se vrate Kur'anu i da se ugledaju na divne primjere iz slavne prošlosti kada su bili jedan saff...” (IM:1981, 26)

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Among the recorded vocabulary in the corpus we find compositions or so izafet, who is from the Arabic language into Bosnian language came through Persian and Turkish language: re'isu-l-ulema <ra'īsu al-'ulmā'i, lejletul-kadr <laylatual-qadri, šejhul-islam < šajh ual-islami;8

ehli-kitab < 'ahlual-kitāb, lejlei-miradž <laylatual-mi'rāğ, ilmi-kelam < 'ilmu al-kalām;9

„Danas proslavljamo Lejlei-miradž, noć kad je naš peygamber Muhamed (a. s.)

putovao na Nebo... „ („El-Hidaje”:1940, 35)

The rights of the Arab genitive connection unlike other term frequently is in own names ' 'Abdullah > Abdullah, 'Abdu-ssalām > Abdusselam, and the like.

In the Arabic language is an integral part of the word, and it presented morpheme "el" in broad phonetic transcription prevalent and in the corpus, and morpheme "al", in transcription, which is in the form of the written word prefix. In Islamic periodicals evident record of a the member. Also notable is his loss in compounds such as: meharidži-huruf <maḥ ariğū al- ḥ urūf, Kur'ani- kerim < al-Qur'anu al-karīm ...

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More about: A. Peco: Jedan aktuelan problem naše fonetike-izgovor i pisanje fonema h / u: „Naš jezik“

(Beograd). - XVIII (1971), 201-219.

More about it: R. Djordjevic: Još o geminacijama u srpskohrvatskom jeziku s posebnim osvrtom na stanje u Bosni i Hercegovini/ u: „Južnoslovenski filolog“ (Beograd). - LI, 95. Institut za srpski jezik SANU

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These structures came into our language from Persian, Turkish and through third aspect, which, unlike the Arabic language words are connected in reverse.

This is another form of construction, where the first word is added the suffix „i“ (Persian izafet).

Where lexemes close to the original language, orthography definite article is not always

Recorded as recommended checking.<sup>10</sup>

El-Mudessir<al-Mudassir, Ruhu-l-

emin<Ruḥ u al-amīn, lejletul-kadr < laylatu al-qadr,Bejtul-makdis< al-Baytu al-maqdis...

In the use of Islamic vocabulary, abbreviations are also present in the corpus, and in their use, are notable variations, which may be the impact of literature, translated, or in terms of the decision taken in other languages. Principles of shortening religious vocabulary is not unique, and why we find some examples of arbitrariness in their formation .

For these Islamic publications, the following abbreviations have been noted :

dž. š . - dželle šanuhu! - An exclamation that popraća excuse or mention of God's name („Let's glorious His Divine being!“). In the body of this acronym usually stands in front of the name of God, whether in or outside the parentheses : "This is from Allah ( swt ) revealed truths .(“To su od Allaha (dž.š.) objavljene istine.”), (IM:1989); and "“Istina je da se Allah dž.š. u biti ne može spoznati ...” and „Abduhu razmišlja o mutezilitskom učenju o spoznaji, zatim kur'anskim i hadiskim osnovama spoznaje Boga

dž. š...“11( IM:1981).

as - alejhisselam - epiteton that the Muslims say after the name of each

prophet . “Sa ovim istinama Musa (a. s.) odlazi Faraonu; “ (IM:1981).

(s.a.v.s. ) / s.a.v.s. - . – sallallahu alejhi ve sellem – „Neka je Božiji mir i spas na njega“; “Božji poslanik Muhammed (s.a.v.s.) je imao oko četrdeset popisivača vahja“ (IM:1988).

aš - azimuššan – Kur'ani azimuššan, u Kur'anu (a.š.).

“Interesantno je da Kur'an a.š. nigdje za riječ faraon nije upotrijebio množinu (faraine);” ( Glasnik VIS:1979).

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ef.- titles Muslim cleric or religious educated Muslims. The Corps is often encountered ;

Hfz . - Hafiz Qur'an - title of the person who was able to learn a whole Qur'an text by heart ;

h./H. – hidžret, hidžra - the beginning of the Muslim era of computing (Accessed 16 July . 622 no). The name came from the fact that Muhammad moved from Mecca to Medina. The body of this abbreviation is used in many ways - po h., po H., hidž., hidžret. godine, hidž. godine: “U stvari muslimani su nakon prvog stoljeća h. učinili svojstva Boga dž. š.problemom, nakon što su potpali pod uticaj neoplatonizma i hrišćanske filozofije trojstva” (1 IM:1981).

-(r. a.) / -r.a. – radijallahu anhu. As short a. s., r. a. can stand in parentheses or outside, but be sure to come to the name of the Prophet's Companions and direct descendants: „Lično je Omer r. a. spavao na goloj zemlji,..” ( Preporod”:1984).

The tradition of learning and study of the Arabic language in our country is long-term and continuous. Along with Islam and the Arabic language, the Arabic alphabet spread the dominance of the growing and increasingly diverse area of speech communication. Even the languages of Western Europe wear the tracing of his influence in a number of loan words, which is discussed by A. Wafi in his book Al -Luga wa-l-Muğtama'a (Language and Society), citing the example of Regis Basel from Rio de Janeiro, which is the Arabic loan words filled four cards, giving it a name Lexicon of Portuguese words taken from Arabic. Lexicon was published in Cairo scientific journal, „Al - Ahram", in 1944.

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More about: D. Tanasković: Pisanje arapskih reči u srpskohrvatskom jeziku/u: „Naš jezik“ (Beograd). - XXI, 4-5 (1975), 241-267. i S. Janković: Transkripcija i adaptacija imena iz orijentalnih jezika/u: „Radovi“ (Sarajevo). - IV, (1980), 9-95.

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His progression is based on the fact that the Qur'an as letter writing became Islam and Islamic culture and civilization. The most Islamic nations non-arabic origin adopted the Arabic alphabet, which belongs to the family of Semitic alphabetical scripts that are mostly consonants, but which, thanks to a variety of conditions and influences, relatively quickly developed into a final, which is familiar form today, and its spatial spread geographically is the second letter, which was assumed the Latin alphabet of the New World .(Muftić, T:1982,32)

Also is interesting the fate of the Arabic orthography expression in the Bosnian language , marked by the alhamijado literature. This name was first used by Dr. Fehim Bajraktarević, in his work Serbian song about birth of Muhammad . Aslhimijado is a

word of Arabic origin ( al-' ġ amijj - ). In today's phonetic character, modified through the Spanish language ( j = h ) aljamiado meaning: non-Arab, foreign.

In the process, they created a new graphic design – graphemes for phonemes that Arabic are not known, such as the existing Arabic letters mains supplied additional diacritics marks. Custom phonetic needs of the Bosnian language, this letter was used in Bosnia and Herzegovina and the Sandžak , called arebica.

The most successful, but also the last reform of arebica, made the exertion of Džemaludin ef . Čaušević, in the early 20th century, (he become the Reis-ul-Ulema after) He made the so-called matufovica, matufovača, which were made letters for printing books, and owing to the religious school classes, called the mektebica . This letter is use in the period 1907 to 1941 (when a Muslim cultural Sarajevo obtain the necessary letters to print this letter). For printed 40 works in total circulation of 520,000 copies, which explicitly refers to the frequency of use of arebica and emphasized the need for the existence of this letter, which is much more than formal ties of Muslims to the original Arabic.

Explanation of the presence of Islamic vocabulary in Bosnian and other South Slavic languages is found in the fact that linguistic borrowing (interference) characteristics of all languages. Islamic lexicon is given to its Arab origins, its place in the South Slavic languages found through the Turkish language and the spread of Islam. Because the only vocabulary in the field of religious and customary life of Muslims is less explored part of Oriental vocabulary, and this study is an

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attempt to partially in the first step, highlighted this lexical layer. The fact is, that the survival of Oriental lexicon in the South Slavic languages (Serbian, Croatian and Bosnian), caused by different sociological and historical circumstances.

Contemporary social developments have contributed to that in some language communities formed a negative attitude towards the achievements of oriental culture which, no doubt, were but the other, a relevant factor in the historical development of cultural and civilizacijskih determinants in the area of South Slavic languages. Despite the existence of such a tendency, many orientalisms and words of Turkish language, do not have an adequate replacement in the lexicon mentioned South Slavic languages, and therefore permanently remain part of their vocabulary .

In the context of emerging linguistic realities, after the breakdown of Yugoslavia, the future prospects of Islamic vocabulary is significantly changed. Its fate and future status of lexicographical works determine the processes of language engineering, because their terminological value, necessarily associated with Islam and Muslims life in South Slavic areas, primarily in Bosnia and Sandžak and are stable layer vocabulary of Bosnian language.

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