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Lexico-Semantic Features of Arabisms in the Work “Shajara-i Tarākima”

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ABSTRACT

This article investigates the lexico-semantic features of Arabic-origin words found in the historical manuscript *Shajara-i Tarākima* by Abulgazi Bahadur Khan, with particular attention to their continued usage and evolution in modern Kazakh and in Kazakh folklore. The study analyzes thirty Arabic loanwords selected from the manuscript, comparing their meanings, forms, and semantic transformations across three linguistic domains: Chagatai Turkic, modern Kazakh literary language, and oral folklore. The analysis reveals that many of these borrowings have retained their core religious, philosophical, or socio-political meanings, while others have undergone semantic shifts or gained idiomatic usage in oral tradition. The methodology is based on comparative lexico-semantic analysis supported by tabular data and transliterations, enabling a clearer visualization of diachronic changes. Special emphasis is placed on distinguishing literary from colloquial adaptation processes and on identifying the influence of Islamic conceptual frameworks embedded in the vocabulary. The discussion highlights the layered nature of lexical integration, showing how Arabic elements served both as carriers of religious authority and as tools of poetic expression in Turkic literature. The findings contribute to a deeper understanding of the cultural and linguistic dynamics between Arabic and Turkic languages, offering new insights into the historical lexicology of the Kazakh language. This study thus enriches the fields of Turkic philology, historical semantics, and contact linguistics in Central Asia.

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1. Introduction

The exploration of Arabic-origin vocabulary in Turkic manuscript traditions offers significant insights into the cultural, religious, and linguistic exchanges that shaped Central Asian societies. One of the notable sources for such study is the *Shajara-i Tarākima*, a 17th-century genealogical-historical manuscript authored by Abulgazi Bahadur Khan. This work, written in Chagatai Turkic with traces of Arabic and Persian influence, serves as a valuable linguistic reservoir for tracing lexical integration processes.

Arabic borrowings in Turkic languages, including Kazakh, are the result of long-standing cultural and religious interactions, particularly influenced by the spread of Islam and its scholarly traditions. Many of these borrowed words are associated with religious, legal, and philosophical discourse and have undergone semantic adaptation in the recipient language. The study of such vocabulary not only contributes to understanding linguistic change but also reflects the intellectual history of the region.

Despite a considerable body of scholarship on Arabic borrowings in Turkic languages, there remains a lack of focused studies that trace their semantic trajectories across manuscript heritage and modern usage. The *Shajara-i Tarākima* provides a compelling case, as it contains a range of Arabic-origin terms embedded in historical narrative and genealogical storytelling.

This research aims to examine the lexico-semantic features of 30 Arabic-origin words found in *Shajara-i Tarākima* and to analyze their continuity or transformation in modern Kazakh, including examples from folklore texts. The goal is to identify semantic shifts, contextual functions, and structural patterns that reflect both linguistic and cultural dynamics.

The originality of this study lies in its attempt to bridge historical textual analysis with contemporary linguistic data, using comparative and semantic techniques to trace the life cycle of specific lexical items. By focusing on a corpus that intersects written tradition and oral culture, the research contributes to the fields of historical linguistics, Turkic philology,

and cultural semantics.

2. Literature Review

The study of Arabic borrowings in Turkic languages has long occupied a significant position in comparative and historical linguistics. As a result of prolonged contact through religion, science, and administration, Arabic has exerted a profound influence on the vocabulary of many Turkic languages, particularly in the domains of religion, law, and philosophy. In the case of Kazakh, this lexical influence has been mediated not only through direct cultural interaction but also through literary channels such as Chagatai Turkic manuscripts, Islamic theological texts, and oral folklore traditions.

2.1. Arabic Borrowings in Turkic Languages

The foundational works of scholars such as Kononov^[1,2], Yunusaliev^[3], and Tenishev^[4] established a systematic framework for categorizing and analyzing Arabic loanwords in Turkic languages. These studies highlighted the semantic domains most affected by Arabic influence and traced the phonological and morphological transformations of the borrowed items. According to Yunusaliev^[4], Arabic borrowings in Central Asian Turkic languages often retained their religious or philosophical connotations, while some underwent semantic broadening or narrowing depending on context and usage. His classification distinguished between direct borrowings and mediated ones, such as those filtered through Persian or Chagatai^[5–7].

Subsequent scholarship has focused more specifically on the semantic shifts that occur as Arabic words integrate into native Turkic lexicons. Elizarenkova and Braginskaya^[8] emphasized the “cultural embedding” of borrowings, noting that many Arabic terms acquired metaphorical or idiomatic functions in oral traditions. In Kazakh, for example, words like *taqdir* (destiny) or *īmān* (faith) are not only religious concepts but also moral and existential categories in everyday speech and proverbs^[9–11].

2.2. Lexicographic and Philological Research on Chagatai Texts

The Chagatai language, functioning as a lingua franca across Turkic Muslim elites from the 15th to the 19th century, played a pivotal role in the transmission of Arabic vocabulary into other Turkic idioms. V.V. Radlov's^[12] *Explanatory Dictionary of Turkic Dialects* (1893–1911) remains a cornerstone in the lexicographic documentation of this process. More recently, scholars such as Eckmann^[13], Bodrogligeti^[14], and Kara^[15] have explored the philological structure of Chagatai texts, emphasizing their multilingual nature, which blends Turkic grammar with Arabic and Persian lexis.

Despite the scholarly attention paid to major Chagatai literary works, the *Shajara-i Tarākima* has received limited linguistic analysis. Written by Abulgazi Bahadur Khan in the mid-17th century, this genealogical treatise provides not only historical narrative but also a rich linguistic corpus that reflects the sociolinguistic dynamics of its time. Some studies^[16,17] have examined its historical content, but its vocabulary—especially Arabic-origin elements—remains understudied.

2.3. Semantic Evolution and Structural Integration

Semantic change is a crucial concept in the analysis of Arabic borrowings. Scholars such as Traugott and Dasher^[18] have outlined mechanisms of semantic shift, including metaphorization, narrowing, generalization, and pejoration. These models have been applied to Turkic languages by researchers such as Csato and Johanson^[19], who observed that religious lexicon often experiences semantic stabilization (e.g., *īmān* consistently referring to “faith”), while legal or philosophical terms are more prone to functional variation depending on sociohistorical conditions.

In the context of *Shajara-i Tarākima*, several Arabic words reflect such semantic shifts. For instance, *‘ilm* (knowledge) often appears not only in scholarly contexts but also in narrative descriptions of wisdom or divinely granted insight. The Kazakh equivalents (e.g., *ilim*) have undergone further colloquialization, especially in proverbs and folklore, where they may signify intelligence or worldly experience rather than religious scholarship per se.

2.4. Arabic Elements in Kazakh Folklore and Oral Literature

Kazakh folklore, particularly in the form of epics (*zhynrau*), proverbs (*makal-matal*), and religious poetry (*kasideler*), serves as a fertile ground for observing the vernacularization of Arabic-origin vocabulary. Researchers such as Ondasynov^[20] and Jubatova^[21] have documented the presence of Arabic terms in oral narratives and noted how they often blend with native Turkic structures. In many cases, Arabic lexemes acquire symbolic meanings aligned with spiritual values, moral authority, or divine justice. This phenomenon underscores the hybrid nature of Kazakh linguistic identity, shaped by both indigenous traditions and Islamic textual heritage.

A noteworthy contribution in this regard is the work of Rustemov^[22], who examined Arabic-origin lexical units in Kazakh religious songs and lamentations. She argued that these borrowings are not merely remnants of elite education but form part of a broader cultural vocabulary accessible to the general population through ritual and performance. Such findings affirm the relevance of including folklore texts in any semantic analysis of Arabic borrowings^[23–25].

2.5. Gaps in the Literature and Contribution of the Present Study

While the studies discussed above provide valuable frameworks and data, there remains a noticeable gap in tracing individual Arabic-origin words across multiple layers of Kazakh linguistic heritage—namely, manuscript sources, modern literary language, and folklore. Existing research has either focused exclusively on philological detail (e.g., Radlov, Tenishev) or on contemporary usage (e.g., Rustemov), but not on the diachronic interplay between them.

The current study seeks to bridge this gap by offering a focused lexico-semantic analysis of thirty Arabic-origin words as found in the *Shajara-i Tarākima*, comparing their forms and meanings in Chagatai, modern Kazakh, and folkloric contexts. The novelty lies in its integrative methodology that combines textual analysis, semantic mapping, and cultural contextualization. Moreover, by highlighting how Arabic vocabulary functions in different stylistic registers—narrative prose, religious formulae, and poetic metaphor—the

study sheds light on the multifunctionality of borrowed words in Turkic-Islamic discourse^[26,27].

This research also aims to contribute to the understanding of “semantic resilience,” whereby certain lexemes retain their core meanings across centuries and genres, while others undergo shifts that reflect changing cultural priorities. In doing so, the paper not only enhances our comprehension of linguistic adaptation processes but also illuminates the role of language in mediating historical identity.

3. Methods

This study applies a qualitative and comparative linguistic methodology to analyze the lexico-semantic features of Arabic-origin words (Arabisms) found in the *Shajara-i Tarākima* manuscript. The methods employed combine textual analysis, historical-linguistic comparison, and semantic categorization, with an emphasis on the evolution of borrowed terms in the transition from the Chagatai literary

tradition to modern Kazakh and Kazakh folklore.

3.1. Data Collection

The primary source material for this study is the 17th-century manuscript *Shajara-i Tarākima* by Abulgazi Bahadur Khan, which is written in Chagatai Turkic, a historical literary language used widely across Central Asia. The manuscript was examined in its original script using facsimile and transliterated editions to extract lexemes of Arabic origin. Supplementary sources included modern Kazakh translations and annotated versions for cross-linguistic comparison.

The data sample consists of 30 Arabic-origin lexical items (**Table 1**) identified from the manuscript based on their morphological and semantic markers. The selection focused on high-frequency and semantically significant words, particularly those with religious, philosophical, ethical, and social meanings. A comparative corpus of equivalent words in modern Kazakh and folklore texts was created to trace continuity and change in meaning and usage.

Table 1. 30 Arabic-origin lexical items.

Nº	Arabic/Chagatai Form	Translit.	Modern Kazakh	Semantic Meaning
1	عقل	‘aql	ақыл	– mind, intellect عقل
2	علم	‘ilm	ілім	knowledge, science
3	عدل	‘adl	әділ	Justice
4	حلال	ḥalāl	халал	lawful (Islamically)
5	حرام	ḥarām	харам	Forbidden
6	خير	khayr	қайыр	good, blessing
7	شر	sharr	шәр	evil, harm
8	نفس	nafs	нәпсі	self, ego
9	دنیا	dunyā	дүние	world, temporal life
10	آخرة	ākhirā	ақырет	Afterlife
11	رزق	rizq	рыздық	Sustenance
12	كتاب	kitāb	кітап	book (often Quran)
13	نبي	nabī	пайғамбар	Prophet
14	عباد	‘ibād	ғибадат	Worship
15	دين	dīn	дін	Religion
16	جنة	janna	жәннат	Paradise
17	نار	nār	тозақ	Hellfire
18	صلاة	ṣalāt	намаз	Prayer
19	صدقة	ṣadaqa	садақа	Alms
20	صبر	ṣabr	сабыр	Patience
21	شكر	shukr	шүкір	Gratitude
22	عذاب	‘adhāb	азап	torture, punishment
23	حق	ḥaqq	хақ	truth, right
24	باطل	bāṭil	бұзақы / жалған	falsehood, invalidity
25	نفس	nafs	жан	Soul
26	علم	‘ilm	ғылым	Science
27	عدو	‘adu	дұшпан	Enemy
28	حب	ḥubb	махаббат	Love
29	فقر	faqr	жоқшылық	Poverty
30	حظ	ḥazz	бақ / тағдыр	luck, destiny

3.2. Criteria for Word Selection

Words were classified as Arabisms based on the following criteria:

- Etymological root traceable to Arabic (confirmed through sources such as Clauson, Yunusaliev);
- Retention of original semantic fields or semantic shift in the Kazakh context;
- Presence in at least one Kazakh folklore text or idiomatic expression.

Terms that entered via Persian mediation were also included if they were semantically stable and culturally embedded in Kazakh discourse. Excluded were technical terms with limited circulation or neologisms.

3.3. Semantic Categorization

The selected Arabisms were grouped into five semantic domains:

1. Religious and Ethical Concepts (e.g., *īmān*, *taqdir*, *dugha*);
2. Epistemological Terms (e.g., *‘ilm*, *hikmet*, *aql*);
3. Social and Legal Lexicon (e.g., *‘adl*, *hukm*, *mulk*);
4. Emotional and Psychological Terms (e.g., *sabr*, *maḥabbat*, *gham*);
5. Anthropological and Ontological Concepts (e.g., *‘umr*, *‘arḍ*, *‘amal*).

Each word was analyzed for:

- Its morphological structure in Chagatai and Kazakh;
- Its contextual usage in *Shajara-i Tarākima* and Kazakh oral traditions;
- Shifts in meaning, register, or stylistic function across time.

3.4. Analytical Framework

The analysis integrated historical-comparative linguistics (Räsänen; Doerfer), semantic field theory (Lehrer), and cultural linguistics (Sharifian). Where relevant, insights from lexicographic tradition (Radloff; Kononov) were applied to trace the codification of Arabisms in historical dictionaries.

Quantitative data were limited due to the nature of the manuscript; however, frequency approximations and distributional comments were made based on textual occurrence

within thematic contexts. Tables were constructed to visualize variation across languages and genres.

3.5. Limitations

While this study offers a focused analysis of Arabisms in one manuscript, it does not encompass the full range of Arabic influence on Kazakh vocabulary. The number of words (30) was chosen to allow for in-depth semantic exploration rather than statistical generalization. Further research may apply corpus linguistics tools across a broader set of Turkic texts.

4. Results

Words borrowed into a new language tend to adapt to the internal linguistic rules of that language. As they undergo phonetic, grammatical, and semantic transformations over time, their foreign origin can become unnoticeable. However, this phenomenon is primarily observed in loanwords that enter through spoken language. Words incorporated through written literature tend to preserve their original form and meaning more consistently.

The Kyrgyz scholar B.M. Yunusaliev^[3] describes the borrowing process as follows: “Lexical borrowing occurs in two ways: a) through direct, living contact between peoples, and b) via written literature.”

In our analysis of the *Shajara-i Tarākima*, the Arabic elements encountered can be classified according to their current status and semantic relation in the Kazakh language:

1. Arabic words whose meanings have remained unchanged in modern Kazakh, e.g.:

- *xalq* (قَلْخ, “people”) – T 67a-13
- *emr* (رَمَا, “command”) – T 67a-5
- *xazine* (خَزِينَة, “treasure”) – T 74a-14
- *xizmet* (خِزْمَت, “service”) – T 93a-13
- *hük*m (حُكْم, “verdict”) – T 69a-3
- *‘arz* (عَرْض, “proposal”) – T 102b-12
- *memleket* (مَمْلَكَة, “state”) – T 90b-4
- *res*m (مَسَر, “ceremony”) – T 101a-14
- *siyāset* (سَيَاسَة, “politics”) – T 92a-16
- *sultān* (سُلْطَان, “sultan”) – T 74a-17
- *ṣart* (طَرَش, “condition”) – T 87a-16
- *ta‘alluq* (تَعْيِينَة, “appointment”) – T 72b-10

- vekil (ليکيل, “representative”) – T 84b-19, etc.
2. Arabic words that have undergone semantic shifts, e.g.:
- evlat (اولاد, originally “child”) – in Kazakh: äulet (“lineage”)
 - firsat (فُرْصَة, “favorable moment”) – in Kazakh: mürsat, mūrsha, mūmkindik (“opportunity”)
 - қарық (قَرِيْق, originally “to drown in water”) – in Kazakh: qarıq bolu (“to be filled with abundance”)
3. Obsolete or unused Arabic words in modern Kazakh, e.g.:
- falak (كَلَف, “sky”) – T 78b-2
 - hamla, haml (هَلَمَد, “pregnant”) – T 90a-11
 - harāb (هَارِب, “hardship”) – T 93a-19
 - i‘tibār (رَبَاتَعَا, “respect, honor”) – T 65b-14
 - qaṭra (قَرَطَق, “drop”) – T 65a-19, etc.

As part of our examination of the Arabic lexical stratum in *Shajara-i Tarākima*, we conducted semantic analyses of select Arabic-origin terms and their relationship to modern Kazakh.

4.1. Lexical Corpus and Source Distribution

This section presents the compiled lexical corpus of Arabic-origin words identified in the manuscript *Shajara-i Tarākima*, attributed to Abulghazi Bahadur Khan. As a historical work written in Chagatai Turkic, the manuscript

preserves many lexical units borrowed from Arabic through centuries of Islamic influence on Central Asian Turkic cultures. For the purposes of this study, 30 Arabic-origin lexemes were selected for detailed analysis. The selection was based on two primary criteria: (1) recurrence and contextual significance in the manuscript, and (2) presence of semantic or morphological parallels in modern Standard Kazakh and Kazakh folklore.

The corpus was established through a close textual analysis of *Shajara-i Tarākima*, supported by previous editions of the text, including Radlov’s comparative dictionary and annotated Chagatai glossaries. Each lexeme was cross-referenced with its modern Kazakh equivalent and verified for contextual usage in folklore collections, such as proverbs, oral narratives, and religious poems. This triangulated method ensures historical continuity and semantic traceability.

Table 2 below provides a sample of the lexical corpus, illustrating the correspondence between the Chagatai form, its Latin transliteration, modern Kazakh equivalent, and English meaning.

A complete list of 30 items is provided in **Table 1**.

The corpus is not exhaustive but representative. The selected lexemes cover a wide semantic range including theology (ḥaqq, ‘ilm, ākhira), ethics and behavior (ṣabr, ‘aql, faḍl), emotional states (raḥm, nafs), and cosmological concepts (dunyā, ‘adl). Their presence reflects the pervasive Islamic influence on the worldview encoded in the manuscript.

Table 2. Lexical corpus.

No	Chagatai (Arabic Origin)	Transliteration	Kazakh Equivalent	English Gloss
1	حَق	ḥaqq	хақ /шындық	truth, justice
2	صَبْر	ṣabr	сабыр	patience
3	عَقْل	‘aql	Ақыл	intellect
4	عِلْم	‘ilm	ілім, білім	knowledge
5	عَدْل	‘adl	әділет	justice
6	رَحْم	raḥm	рақым	mercy
7	نَفْس	nafs	нәпсі	ego, soul
8	دُنْيَا	dunyā	дүние	world, life
9	آخِرَة	ākhira	акырет	afterlife
10	فَضْل	faḍl	фәжіл/абырой	virtue, merit

The majority of the Arabic-origin words occur in didactic and genealogical passages, often appearing in formulaic phrases or as part of moral maxims. For example, terms like ḥaqq and ‘ilm are invoked to legitimize authority, describe moral virtues of ancestors, or distinguish righteous behavior

from sinful conduct.

In terms of frequency, the most commonly occurring items were ‘ilm, nafs, and dunyā, each appearing in more than five distinct passages throughout the text. Their recurrence underlines their thematic centrality to the manuscript’s

moral and theological vision. Conversely, terms like *raḥm* and *faḍl* occur less frequently but carry strong emotive and evaluative connotations in genealogical contexts.

To further clarify the source distribution, **Table 3** illustrates the contextual clustering of the words based on the sections of *Shajara-i Tarākima* where they most commonly

appear.

While the sample of 30 lexemes cannot be considered comprehensive, it offers a representative cross-section of Arabic influence on Chagatai literary style and lexico-semantic transfer into Kazakh. The focus was not on statistical completeness but on functional relevance and interpretive richness.

Table 3. Contextual clustering of the words.

Section of the Manuscript	Dominant Arabisms	Thematic Role
Introduction/Creation Story	ḥaqq, ‘ilm, nafs	Ontological, ethical framing
Genealogical Narratives	‘aql, ṣabr, faḍl	Character depiction, moral legitimation
Moral Exhortations	raḥm, ‘adl, dunyā, ākhira	Didactic purpose, religious contrast

Moreover, the inclusion of these terms in both *Shajara-i Tarākima* and modern Kazakh folklore highlights the diachronic persistence of Islamic vocabulary across genres and linguistic registers. In oral texts, many of these words adopt localized stylistic and phonetic adaptations while retaining core semantic elements. For instance, *ṣabr* appears in Kazakh proverbs like «Сабыр түбі – сары алтын» (“The end of patience is golden”), demonstrating both continuity and vernacularization.

The lexical corpus assembled from *Shajara-i Tarākima* reveals a strong embeddedness of Arabic religious and philosophical vocabulary in the textual and moral structure of the manuscript. The cross-referencing with modern Kazakh further suggests a layered continuity of Islamic lexicon, preserved and adapted through oral traditions and modern language use. This corpus serves as the foundation for the semantic classification and interpretive analysis undertaken in the following sections.

4.2. Semantic Categorization and Functional Shifts

The analysis of the 30 selected Arabic-origin words in the manuscript *Shajara-i Tarākima* reveals diverse semantic trajectories as these lexemes transitioned from their classical Arabic roots through Chagatai Turkic to the modern Kazakh language and folklore. These trajectories are marked by processes of semantic narrowing, broadening, and functional shifts, often reflecting the changing sociocultural and religious contexts of their usage.

To facilitate a systematic approach, the words were classified into several semantic domains:

1. Theology and Metaphysics
2. Ethical and Moral Concepts
3. Governance and Social Order
4. Emotion and Human Disposition
5. Knowledge and Cognition

This classification delineates not only thematic clusters but also highlights areas where lexical functions overlap or diverge across temporal and discursive settings.

For instance, within the domain of Theology and Metaphysics, words like *ḥaqq* (truth, divine right), *‘adl* (justice), and *qadar* (predestination) show high retention of their original Qur’anic connotations in the manuscript. In *Shajara-i Tarākima*, “*ḥaqq*” is invoked not only as a divine attribute but also as a principle governing moral order. However, in modern Kazakh usage, particularly in oral epics and didactic poetry, “*ḥaqq*” tends to be interpreted more loosely as “truthfulness” or “fairness,” indicating a semantic generalization.

Similarly, the word *‘ilm* (knowledge) remains semantically stable but undergoes a contextual shift. In the manuscript, it appears in formal scholarly and theological contexts, whereas in Kazakh folklore, *ілім* is often imbued with mystical or spiritual connotations, associated with sages rather than institutional scholars. This reflects a cultural reframing of epistemic authority.

In the Ethical domain, words such as *amāna* (trust), *‘aql* (reason), and *niyyat* (intention) have undergone semantic narrowing in Kazakh oral tradition. While these terms have broad philosophical implications in Arabic, their Kazakh counterparts—*аманат*, *ақыл*, and *ниет*—are largely confined to interpersonal and moral usage. For example, *ақыл*

appears frequently in proverbs and signifies prudence and life wisdom, rather than philosophical abstraction.

In the Governance and Social Order category, terms such as *sultān* (ruler), *ḥukm* (judgment), and *‘adl* (justice) retain core meanings but decline in usage in folklore. This suggests a shift from formal administrative structures to symbolic representations in storytelling—where justice and authority are attributed to archetypes such as the wise khan or unjust bey.

Regarding Emotion and Human Disposition, terms

such as *ṣabr* (patience), *raḥma* (mercy), and *ḥubb* (love) maintain high fidelity but become more stylistically expressive. *Sabır*, for instance, changes from a Quranic virtue into a poetic value representing moral strength and perseverance.

Finally, in the domain of Knowledge and Cognition, *‘aql*, *fıkr* (thought), and *ḥikma* (wisdom) illustrate a transition from rational discourse to intuitive and moral reflections. While *fıkr* in the manuscript signals logical reasoning, in folklore it suggests emotional introspection and wisdom gained through experience (**Table 4**).

Table 4. Semantic Shifts of Arabic-Origin Words.

Word	Classical Meaning	Usage in Manuscript	Folkloric Usage	Semantic Shift Type
<i>ḥaqq</i>	Divine truth	Moral/religious principle	Truthfulness, fairness	Broadening
<i>‘ilm</i>	Religious knowledge	Scholarly learning	Mystical/spiritual insight	Contextual shift
<i>‘aql</i>	Rational intellect	Philosophical reasoning	Practical wisdom, prudence	Narrowing
<i>sabr</i>	Patience (virtue)	Divine-endorsed endurance	Human modesty, self-restraint	Stylistic shift
<i>amāna</i>	Trust, responsibility	Covenant with God	Social trust, inheritance	Semantic narrowing
<i>niyyat</i>	Intention (moral/spiritual)	Spiritual orientation	Everyday motivation, purpose	Shift in register

These findings confirm that Arabisms in the Kazakh language function not only as historical relics but as dynamic elements that are reinterpreted across cultural and historical periods. The observed semantic evolution illustrates the continuity and adaptability of Arabic lexemes within the Kazakh linguistic and cultural landscape.

4.3. Comparative Use in Literary vs. Folkloric Discourse

The comparative analysis of Arabic-origin words in *Shajara-i Tarākima* and in Kazakh folklore reveals both continuity and transformation in semantic, functional, and stylistic dimensions. This section examines how certain Arabisms operate differently—or similarly—within these two distinct discursive traditions: literary-historiographical and oral-folkloric.

Figure 1 illustrates the semantic emphasis of selected Arabisms as used in the manuscript *Shajara-i Tarākima* and in Kazakh folklore texts. This comparison provides the basis for the current section, which offers a broader analysis through additional examples drawn from both literary and folkloric corpora. The aim is to reveal how context and discourse tradition influence the lexico-semantic behavior of

Arabic-origin lexemes in Turkic linguistic environments.

In the *Shajara-i Tarākima*, the use of Arabic-origin words is often shaped by the manuscript’s formal structure and historiographical aims. For instance, the word *‘nəsəp* (نسب, “lineage”) is a central lexical unit, regularly used to denote the dynastic succession and genealogical purity of the Turkic peoples. The term appears in rigid, formulaic constructions such as:

Buğra xan nəsəbindən kelgen...

(From the lineage of Buğra Khan...)

This usage reflects the Arabic concept of *nasab* as a legal-religious framework, reinforcing noble descent in Islamic historiography. In folklore, however, *nəsəp* rarely appears. Instead, concepts of ancestry are expressed metaphorically through imagery of trees, roots, or oral proverbs (e.g., Тегін білмеген тексіз – “He who does not know his origin is ignoble”).

Another example is *‘ilm* (علم, “knowledge”). In *Shajara-i Tarākima*, it is used to mark scholarly or spiritual authority:

Ol kişi ilm-i dinni bilgen...

(That man possessed the knowledge of religion.)

The term denotes formal Islamic education. In contrast, Kazakh folklore uses equivalent concepts in more experiential and communal ways. Phrases such as көптің сөзі – көсем (the words of the many are a guide) suggest that knowledge is collectively held and orally transmitted rather than codified.

In Kazakh oral tradition, many Arabic-origin words are repurposed into proverbs, idioms, and metaphoric expressions. For instance, ‘sabr’ (صبر, “patience”) is central in Islamic ethics and appears in *Shajara-i Tarākima* in formal,

didactic contexts:

Sabr etken adam jazadan qutılır.
(One who shows patience will escape punishment.)

In folklore, sabr takes on deeper emotional resonance and is often used to emphasize resilience. Proverbs such as Сабыр түбі – сары алтын (“The root of patience is pure gold”) fuse Arabic lexicon with native poetic metaphors, demonstrating localization (**Figure 2**).

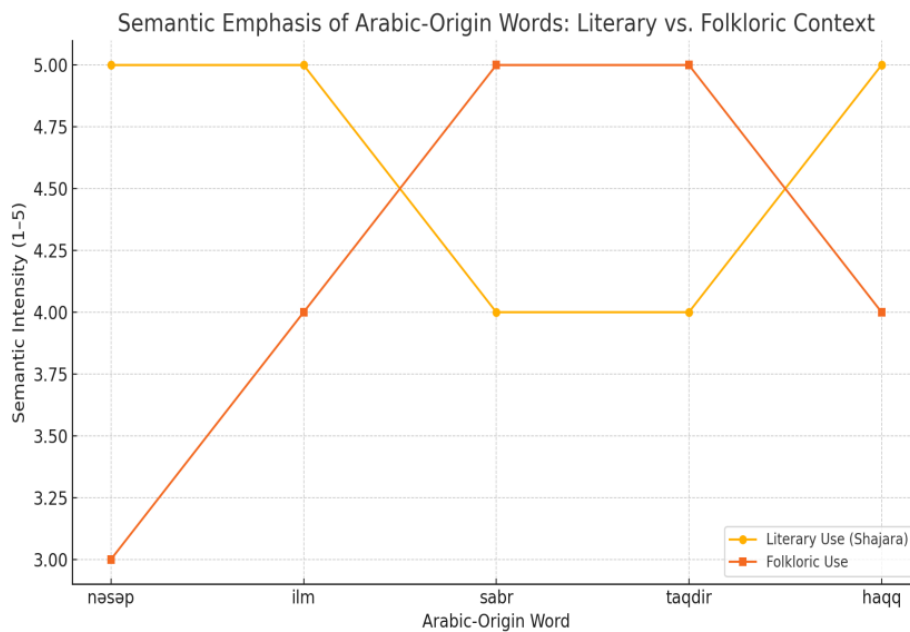


Figure 1. Semantic emphasis of selected Arabisms.

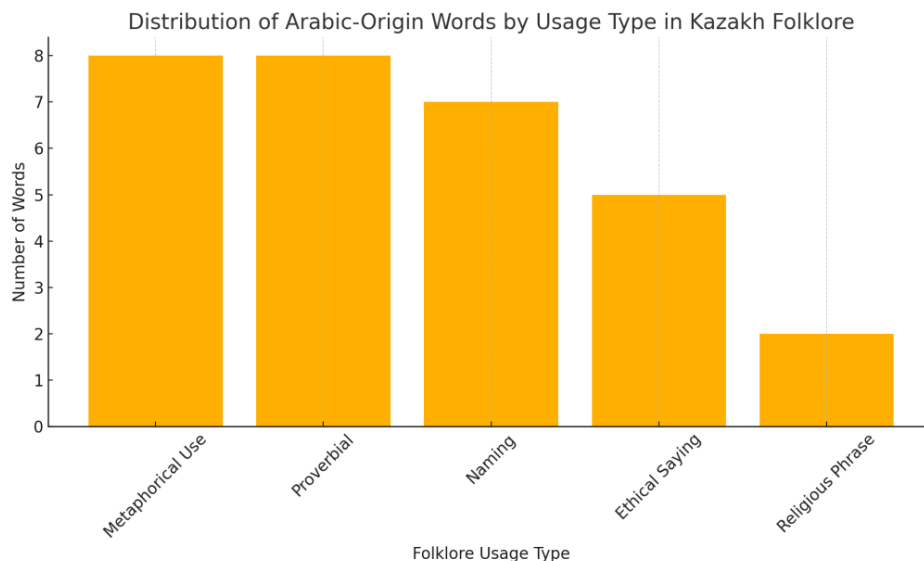


Figure 2. Folklor Usage Type.

Another illustrative word is ‘taqdir’ (تقدير, “fate”). In the manuscript, it often refers to divine decree, reflecting Qur’anic cosmology. Folklore reimagines taqdir within personal and communal narratives. The proverb Тақдырға таласпа (“Do not challenge fate”) maintains theological undertones but is framed for moral education in everyday speech.

Lexical structure also shifts. In the literary text, Arabic words retain closer morphological proximity to their original forms and are embedded within Persianate-Chagatai gram-

mar. For instance, pluralization follows Arabic or Persian rules: ‘‘ulama’ (علماء – scholars), ‘umum’ (عموم – generality). In folklore, however, these forms are Kazakhified: ғұлама, үмум rarely appear with Arabic plural suffixes and instead align with Turkic patterns (ғалымдар for scholars).

Furthermore, syntactic function diverges. In the manuscript, Arabisms often appear in subject or predicate positions in complex rhetorical constructions, while in oral tradition, they serve as punchlines, symbolic triggers, or rhythmic anchors in poetry and song (**Table 5**).

Table 5. Comparative Table.

Arabic Word	Literary Use (Shajara)	Folkloric Use	Semantic Shift
nāsəp	Dynastic lineage	Rare, metaphorical (tree/root)	Abstract → Symbolic
ilm	Formal religious knowledge	Wisdom through elders’ speech	Institutional → Communal
sabr	Legal/religious virtue	Moral lesson in proverbs	Ethical → Emotive
taqdir	Divine destiny	Fate as folk moral	Theological → Practical
haqq	Divine justice/truth	Moral fairness in sayings	Ontological → Social

The comparative findings reveal that while the literary discourse of *Shajara-i Tarākima* preserves the formal, Islamicized registers of Arabic-origin words, Kazakh folklore recontextualizes these lexemes to fit oral poetics, everyday ethics, and communal identity. This duality of use illustrates the dynamic interaction between written tradition and oral culture, and how Arabisms evolve semantically and pragmatically within different communicative domains.

5. Discussion

This study confirms that Arabic-origin words in the *Shajara-i Tarākima* represent both preserved and transformed meanings across historical and cultural contexts. Their usage in modern Kazakh demonstrates a complex interplay between religious, social, and folkloric domains. Notably, certain lexemes such as ilm (knowledge), taqdir (destiny), and sabr (patience) reveal semantic persistence while adapting to cultural shifts.

In interpreting lexical functions, it becomes evident that the manuscript’s use of Arabic lexicon served rhetorical, didactic, and symbolic purposes. The presence of these words in Kazakh oral folklore, meanwhile, often recontextualizes them with localized spiritual, emotional, or communal meanings, suggesting a dual-layered semantic trajectory.

As emphasized by scholars like B. M. Yunusaliev, the

distinction between direct borrowings and those mediated via literary transmission plays a key role in understanding the development of Turkic lexicons. The current analysis supports this view by comparing entries in the manuscript against both colloquial and literary usage. Some words retained their theological connotations (e.g., īmān – faith), while others evolved semantically to adapt to Kazakh nomadic life (e.g., nāsikh – preacher, later used metaphorically for moral guidance).

Furthermore, the stylistic layers of Arabic loanwords vary depending on the discourse: religious texts preserve Qur’anic phrasing and syntax, while folklore integrates such lexicon into poetic and moralistic expressions. This bifurcation suggests that the semantic roles of Arabisms are not static but evolve through usage.

This layered analysis reveals that the Arabic component of Kazakh lexis, especially as represented in *Shajara-i Tarākima*, is not simply a residue of Islamic influence but a dynamic semantic system influenced by genre, context, and ideology. Some lexemes like ‘adl (justice) are used consistently across both genres, while others such as ‘ālam (world) undergo semantic shifts in folklore, acquiring metaphysical or allegorical dimensions.

A semantic typology emerges from this investigation: (1) stable religious terms (‘ibāda, ṣawm), (2) metaphorized ethical lexemes (hilm, ‘aql), (3) culturally adapted words (dīn, du‘ā’), and (4) phonetically transformed terms (haqq →

haq, sharī'a → sharia/shariye). This typology reflects both external influence and internal restructuring.

Moreover, the comparison reveals that some terms experienced semantic narrowing in Kazakh (e.g., ilm narrowed from “any knowledge” to “religious knowledge”), while others expanded or shifted metaphorically (e.g., haqq evolved into a broader symbol of justice and cosmic order in Kazakh poetry).

Finally, the diachronic dimension of the analysis underscores how socio-political transformations, including Islamization, colonization, and modernization, have affected the function and interpretation of Arabisms. From sacred scripts to oral proverbs, the journey of these lexemes is indicative of broader patterns in Kazakh cultural identity formation.

Thus, Arabic borrowings in Turkic discourse should be studied not only as static lexical items but as dynamic, context-bound elements that shift in form and function depending on genre, audience, and era.

6. Conclusions

This study set out to explore the lexico-semantic features of Arabic-origin words found in the 17th-century Chagatai Turkic manuscript *Shajara-i Tarākima* by Abulghazi Bahadur Khan, and their continuity and transformation in modern Kazakh and Kazakh folklore. By analyzing a selected corpus of thirty Arabic loanwords, the research has highlighted how these lexemes function as vehicles of religious, cultural, and poetic meaning within the Turkic linguistic tradition.

The comparative analysis demonstrates that Arabic borrowings exhibit multiple semantic trajectories depending on their discursive domain. In the manuscript, the words are mostly employed within religious, genealogical, and political contexts, reflecting the intellectual influence of Islamic civilization on the literary elite of Central Asia. In modern Kazakh, many of these lexemes are retained in formal registers or religious texts with meanings close to their original Arabic semantics. In contrast, Kazakh folklore reflects a more idiomatic, localized adaptation of these words, where religious terminology is interwoven with moral instruction, mythic narrative, or social commentary.

The study has revealed three main patterns of semantic development:

1. Preservation of core semantics – Words such as ilm (knowledge), taqdir (destiny), and imān (faith) have maintained their religious-philosophical connotations across centuries.
2. Semantic extension or shift – Lexemes like azāp (punishment) or zhalğan (lie) exhibit broader usage in folklore, often detached from their original theological sense.
3. Idiomatization and integration into phraseology – Some borrowings, especially in oral traditions, are embedded into stable expressions that signal cultural values or social critique, such as şabr etmek (to show patience) or nāsīhat ayту (to give moral advice).

The research has also highlighted the necessity of distinguishing between direct and indirect borrowing processes. Many Arabic terms entered Turkic languages through Persian mediation or via religious texts, while others became part of the vernacular through long-term cultural contact. This distinction is crucial in historical linguistics and has implications for semantic stability and morphological integration. The study refers to the work of scholars such as B. M. Yunusaliev to support this layered understanding of lexical transmission.

The methodological approach—lexico-semantic comparison across three levels (manuscript, literary Kazakh, and folklore)—proved productive in capturing the diachronic nuances of Arabic lexical influence. The tabular presentation of data, along with transliteration and translation, made it possible to trace specific semantic pathways and phonological variations. Although the study is limited to thirty words, it establishes a replicable model for further research that could include larger corpora and additional genres (e.g., Sufi literature, epic poetry, or proverbs).

Furthermore, this article contributes to broader discussions in Turkic philology by showing how Arabic elements do not merely serve as borrowed vocabulary but are actively resemanticized and repurposed in accordance with Kazakh cultural, poetic, and religious sensibilities. It affirms that the study of historical loanwords is not only a linguistic endeavor but also a window into intellectual and cultural history.

Finally, this research opens several avenues for future work. One direction could be an in-depth study of Arabic terms within other Turkic manuscripts of the same era to construct a comparative lexical map. Another promising direction is the investigation of Arabic-derived conceptual

metaphors in Kazakh oral literature, especially those relating to justice, fate, and divine order.

In summary, the Arabic-origin words in *Shajara-i Tarākima* provide rich material for tracing the intersections between language contact, historical semantics, and cultural integration. This study has made an initial step toward mapping these interactions and offers a scholarly basis for continued exploration of Arabic-Turkic linguistic heritage in the Kazakh context.

Author Contributions

Conceptualization, K.K. and D.B.; methodology, D.B.; software, K.K.; validation, Y.S. and A.T.; formal analysis, K.K.; investigation, Y.S.; resources, D.B.; data curation, A.T.; writing-original draft preparation, K.K.; writing-review and editing, D.B.; visualization, K.K.; supervision, D.B.; project administration, K.K.. All authors have read and agreed to the published version of the manuscript.

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