Semantic Change in Language Borrowing:
The Case of Arabic Borrowed Words in Urdu

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1. Introduction

Urdu, a member of the Indo Aryan language family, came into existence with the interaction of Muslim soldiers of different nations with the local people from Northwestern part of India. It was developed in 12th century AD. In Delhi, there was the Muslim rule, and most of the people migrated from Punjab and settled in and around Delhi. Later in 1193 AD, Delhi was made the capital of new Muslim empire. Though this was a political development, it also had a great impact on the sociocultural life of northern India. Along with the cultural mixture, the process of linguistic amalgamation also started. The mixture of words from different languages led to the formation of a new language which was known as mixed language by many scholars; later it was named as Urdu. With the spread of Islam in 711 AD to the 20th century, there were sociocultural and religious changes. Arabic words had made their way in Urdu language directly or through Persian. With the arrival of Muslim soldiers there was a mass conversion of the people to Islam and this was responsible for the rapid borrowing of Arabic words. Urdu borrowed much of its vocabulary from many foreign languages like Turkish, Persian and Arabic Katzner (2002) says that "Urdu is the official language of Pakistan and is also widely spoken in India. In Pakistan, it is the mother tongue of about 10 million people, but is spoken, fluently there as a second language by perhaps 100 million or more. In India, where it is spoken by some 50 million Muslims, it is one of the official languages recognized by the Constitution".

Key words: Urdu, Arabic words in Urdu, semantic changes, language borrowing

2. Purpose of the Study

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Purpose of this research paper is three-fold, firstly to understand about semantic change and borrowing, secondly to show the extent of Arabic borrowed words in Urdu, thirdly to analyze the types of semantic change that are taking place. Many studies have been conducted to show the Arabic-Urdu relationship, but there is no specific study on semantic change of Arabic words in Urdu. Urdu language has borrowed its vocabulary from Arabic in almost all domains. Most of the words are from the religious domain. This paper focuses on how meaning is changed when words are borrowed from Arabic to Urdu language and on the types of changes that occur.

3. 1. Semantic Change in Urdu: A Case Study of 'Mashkoor'

In this paper the researcher has tried to focus on the semantic change in Urdu Lexis with special reference to the word ''mashkoor'' (thanked). According to him, the user of a language has the authority to determine the correct forms in a language. He concludes with the basic knowledge of how the meaning of a word can change based on a different context.

Author has explained the factors of meaning change from different perspective in his book. The researcher gives the conceptual overview on change of meaning from his work.

4. Research Methodology

4.1. Method Of Collecting Data

Collection of proper data is the first step for any research. In this paper author has followed the descriptive-qualitative method. The data has been collected from different sources.

- Consulting Arabic-Urdu dictionaries
- Consulting print media .i.e. newspapers and magazines
- Collecting data from Arabic and Urdu speakers through the interview.

4.2. Method of Analysing Data

- Large number of Arabic borrowed words were collected in a present day Urdu vocabulary
- Observing data
- Looking for those words which have undergone some type of changes
- Categorizing the types of change according to types of semantic change

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5.   **The Linguistic Borrowing**

According to Routledge's Dictionary of Language and Linguistics (1996:55), the term "linguistic borrowing" may be broadly defined as 'the adoption of a linguistic expression from one language into another.' The language from which words are adopted is often referred to as the "source", "lending" or "donor" language while the language in which those words are adopted is labeled "recipient" or "receptor" language. This phenomenon is most common in the realm of vocabulary because 'words may come and disappear with little consequence for the rest of the grammar' (Malmkjr 2004: 38). Borrowing between languages serves the chief purpose of filling gaps in the lexicon of the recipient language as it lacks the means to designate the newly introduced products or notions. In discussing linguistic borrowing, reference is often made to the classic works of Uriel Weinreich (1953) and Einar Haugen (1950, 1953) which contributed significantly to the fields of bilingualism, language contact and borrowing. The chief factor, relevant to our study that may facilitate borrowing among languages is migration as returning migrants tend to transfer some words from the language of the host country to the language spoken in their homeland. A case in point is the spread of several words from the languages of South-East Asia to some dialects of Yemeni Arabic (al-Saqqaf 2006). Borrowed words could further spread, through internal migration, from one dialect to another. For example, Haugen (1950: 222) points out that the English loanwords from 'frame' and Peller 'peddler' have spread within American Norwegian dialects. **'**Borrowing is the process of incorporating into one language elements which originally belongs to another. It is common for one language to take words from another language and make them part of its own vocabulary; these are called loanwords and the process is called Linguistic borrowing'. (Campbell 1998). Language generally migrates from one place to another there are many situations which affect the linguistic achievement. In other words, it can be said that there are so many linguistic, social, cultural and political variables that are responsible for the process of linguistic borrowing. As mentioned Urdu language is originated from many foreign languages and hence, was named as a 'mixed language' later it was named as Urdu. There are many reasons associated with linguistic borrowing among them 'language contact' is considered as one of the

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main reason or cultural interaction in which people exchange their language their life aspect and their cultural phenomena.

Bilingualism can be considered as another important reason of 'linguistic borrowing'. India has always been a bilingual or polyglot Country. Muslims are supposed to learn the Arabic language for religious purpose, as a matter of some linguistic need, learner acquire Hindi or other local language and English is used as a lingua franca. In this paper author has tried to explore the Arabic borrowed words in Urdu and the type of semantic change that occurs in borrowing. Language borrowing is very closely related to cultural borrowing because language and culture are related to one another

6. Arabic Borrowed Words in Urdu

During the development of Urdu language, it has borrowed much of its vocabulary from many foreign language such as Persian, Turkish and Arabic. According to the article entitled *'Language: Urdu and the borrowed words'* published in the newspaper named *'Dawn'* in *Pakistan (Nov, 13' 2011) Prdil kattak* wrote '*Urdu aur Turki kay Mushtarik Alfaz* published by *Muqtedarah Qaumi Zuban (1987),* Islamabad. He had done a great job in collecting a data for borrowed words in Urdu from Turkish, Persian and Arabic. According to, *Purdil Khattak* there are 3, 00,000 words with the base of more than 80,000 lexemes (as contained in 21 volumes of Urdu Lughat Board Karachi). In the same list he has given 1,546 pure Arabic words most of them are Quranic words such as 'a:jət' (Quranic Verse), 'ʤənnət' (heaven), 'əmbija' (prophets), 'fatva:' (religious decree) and many more. Urdu language has borrowed Arabic words in their vocabulary in almost all domains. Borrowing takes place in the following two conditions.

a. Two language may have certain common features because these features are Universal in nature.

b. Two language may share the features because they have some common ancestor language or common culture

7. Semantic Change in Arabic Borrowed Words in Urdu

When language borrow words from other language they often change their meaning. Semantic change refers to semantic shift or semantic progression and involves changes in the usage

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of words to the point where its current meaning radically differs from its original meaning. Such changes take place over a period of time and this change can be differentiated on the basis of the use of words. Words frequently change their meanings over time, and pursue such change often illustrates cultural and historical shifts. Historical process of meaning change are of course intimately linked to the synchronic process of meaning extension. As for example English word 'expired' earlier it meant 'tickets and licenses with limited periods of validity, now this just meant 'die' sense is quite uncommon, and people will declare a metaphorical extension of the "cease to be valid". This example shows that how the synchronic meaning of word extension forms an essential part of diachronic change. In principle, the meaning of a word may change along any of the semantic dimension.

There are different types of semantic change discussed by different linguists. A widely accepted form of classification is given by 'Bloomfield' (1933) that involves widening, narrowing, metaphor, metonymy, synecdoche, hyperbole, meiosis, degeneration and elevation. Hallman (2009) gives another three type of classification of semantic change that categorizes amelioration and pejoration, broadening and narrowing, metaphor and Semantic shift. For my research paper I will stick to some major types of semantic change.

8. Finding and Discussion

8.1. Widening

Widening is the shift in the meaning where the words express a broader meaning or more general in its use than the original meaning. It is also known as generalization, widening or extension where the words increase its range of meaning over time. As for example 'bird' was used to indicate 'small fowl'. But in today English the word 'bird' refers to 'any winged creature, whether they can fly or not'.

Table 1

S.NO	WORDS	MEANING IN ARABIC	PRONOUNCIATION IN URDU (IF ANY)	MEANING IN URDU

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1	təhaffuz تَحفُّظ	Caution, precaution.		Security, precaution, safeguarding, preservation.
2	ʔila:qa: علاقة	Connection, relation	ʔila:qa: عِلاقة	Area, province
3	irʃa:d إرشَاد	Guidance, instruction, direction.		Saying, utterance, dictum, behest, ordinance, order, command, guidance, showing the right way.
4	əmi:r أَمير	Prince, ruler, having power		Having a lot of money or being rich, wealthy.
5	munʃi: مُنشى	Founder, establisher,		Writer, scribe, clerk, secretary.

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| | | creator, maker, originator | | |

8.2. Narrowing

Narrowing is the opposite of widening. It is also known as semantic restriction and refers to a situation where a term acquires a narrower meaning or the word become less general or less inclusive than before. In a word, it is the shift of meanings to more specific objects. As for example, in English the word 'meat' which was derived from Middle English word 'mete' which was referred to 'food' in general, but is now restricted to ' processed animal flesh'. Similarly the word 'flesh' has narrowed its meaning to 'human flesh' only.

Table 2

S.NO	WORDS	MEANING IN ARABIC	PRONOUNCIATION IN URDU	MEANING IN URDU
1	ʔa:lim عالِم	Learned, scholar, wise		A scholar who has enough knowledge in religion.
2	vəzi:fa: وَظِيفَة	Position, post, job, office work, employment, service		Scholarship, fellowship.

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3	dəftər دَفتر	Notebook, copy book, writing book		office
4	udʒra أجرَة	Hire, rent, price, rate, charge.	udʒrət أُجرَت	Wages, remuneration, fee, reward
5	səli:qa: سَلیقة	Dish made of grain cooked with sugar, cinnamon and fennel, inborn disposition, instinct	سَلیقہ	Taste, good, disposition, knack, house-keeping skill, dexterity, decorum, well mannered, skillful.
6	ixba:r إخبار	information, notification	axba:r أَخبار	news paper

8.3. Amelioration

Amelioration refers to the positive change of the meaning. In the process of change the words express improved prominent meaning to emphasis on an object in a ways that becomes more favorable than the original one. Katamba (2005) explains amelioration as saying that "it generally shows more positive meaning than the original things". As for example English word

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'knight' was referred to a 'boy', but now it only refers to 'man of honorable military rank conferred by the king or Queen'

Table 3

S.NO	WORDS	MEANING IN ARABIC	PRONOUNCIATION IN URDU	MEANING IN URDU
1	iʃra:f إِشراف	Superintendence, supervision, patronage		Nobles, gentlemen, aristocrat, honorable, men, men of Nobel birth
2	tæhvi:l تَحوِیل	Change, alteration, transformation, conversion		Care, custody, trust, charge, deposit, cash, capital, revenue-credit, passing of the sun, moon or a planet from one region to another.
3	ə:ra:m آرام	White antelopes		Rest, response, respite, sleep, relief, comfort.
4	iʃfa:q	pity, compassion,		kindness, affection, tenderness

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	اِشْفَاق	apprehension, care		
5	tarmi:m ترمِیم	repair, reparation		Change, modification, amendment, alteration, improvement.

8.4. Pejoration

Unlike amelioration pejoration indicate negativity in meaning. It is the process where a words indicate worse or degenerated meaning. It negates a word in a way to show less favorable condition of the word that it originally was. This process passes with the passing of time. For this reason in the past, some words were more important and favorable but recently these words have lost its importance and became less favorable. This change of the meaning of a word is called as pejoration when it shows the more negative meaning. As for example, English word 'villain' is used as negative word in present day, but earlier it was not used in a negative sense it was used for the 'person who have a doubtful character'.

Table 4

S.NO	WORDS	MEANING IN ARABIC	PRONOUNCIATION IN URDU	MEANING IN URDU
1	bədla: بَدلَة	Suit, costume, change		Revenge, exchange, alteration, lieu, stead, exchange, return, requital, redress, compensation, take

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				revenge, retaliate, settle accounts with.
2	raqi:b رَقِیب	Observer, vigilant, watchful, guardian		Rival or competitor especially in love, enemy, one who watches over, guardian, one who keep guards.
3	hərədʒ حَرج	Closeness, tightness, narrowness, Confinement, constriction, oppression, distress, difficulty, critical situation, interdiction.		Damage, harm, waste of time, collection of trees.
4	ɣəd̪əb غَضب	Anger, furious, raged, annoyed	ɣəzəb غَضب	It is used in both negative and positive sense... In negative sense it means 'anger, offensive. Woeful' whereas in positive sense it means 'too good, verifying, very

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S.NO	WORDS	MEANING IN ARABIC	PRONOUNCIATION IN URDU (IF ANY)	MEANING IN URDU
				beautiful, wonderful, extraordinary, unique'
5	fiṯna: فِتنه	temptation, trial, charm, enchantment, and disturbance		Mischief, evil, trial, calamity, riot, revolt, sin, revolt, discord, conflict.

8.5. Metaphor

Metaphoric change is considered as a major cause of semantic change. Traught (1988) considered it as a central factor of semantic change. Metaphor means change which occurs on similar nature or characteristics. This similarity may have similarity of shape, form, function, place and so on. As for example, broadcast originally meant "to cast seeds out"; with the advent of radio and television, the word was extended to indicate the transmission of audio and video signals. Outside of agricultural circles, very few use broadcast in the earlier senses. Urdu language has borrowed many metaphors from Arabic.

Table 5

S.NO	WORDS	MEANING IN ARABIC	PRONOUNCIATION IN URDU (IF ANY)	MEANING IN URDU
1	vəqt وَقت	Time, period of time.		Time, hour, season, hard time

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2	əʤəl	yes, certainly		Assigned time, at the time of death
	أَجَل			
3	ʃei:x	elderly, venerable gentleman, chief		Venerable old man, saint, preacher, a caste of Muslims, Chief of a tribe or village. Mostly used as a 'title as well as a second name or surname by Muslim families
	شِيخ			
4	ami:r	Prince, ruler, having power		Having a lot of money or being rich, wealthy.
	أَمِير			
5	sanam	idol, image		It is used in Urdu poetry `for 'beloved or the lover
	صَنَم			

8.6. Semantic Shift

This is a total shift of meaning and sometimes a shit to the opposite meaning. In this process, a word lose some aspect of its former meaning or take on a partially new, but related

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meaning. As for example, the English word 'immoral' initially refer to 'something not customary', but now it means 'unethical behavior'. This type of changes are also noticed in Arabic borrowed words in Urdu.

Table 6

S.NO	WORDS	MEANING IN ARABIC	PRONOUNCIATION IN URDU (IF ANY)	MEANING IN URDU
1	ɣəri:b غَریب	Strange, peculiar, curious, unusual		poor, needy
2	aslah أَصلَح	Bald headed		Superior, better, more virtuous, more pious
3	mədʒa:l مَجَال	Room, space, field, domain, sphere, scope, extent, reach, range, clearance.		Power, strength, authority, ability, opportunity.

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4	təhmi:d تَحميض	Souring, acidification, development	təhmi:d تَحميد	Praising God repeatedly, reciting.
5	həusla: حَوصلَة	Craw (of a bird), bladder, pelican.		Courage, spirit, brio, morale, resolution, ambition, desire, capacity, guts, gizzard.

9. Conclusion

According to the above data Author has tried to find out the extent of Arabic borrowed words in Urdu and the type of changes that are occurring in Urdu language and found a huge amount of vocabulary from Arabic to Urdu. We came to know that Urdu language has borrowed a wide range of Arabic vocabulary in almost all domains some words are used as it is but my area of interest was not of the same words but words which occurring with some semantic change and there are some semantic shift also.

The implication of semantic change is very significant in the society, it influences the social, cultural and linguistic life of people. It is an approach to analyze the semantic change of Arabic borrowed words in Urdu, within the context of widening, narrowing, amelioration, pejoration, metaphor and semantic shift. Hence we can conclude that Urdu has borrowed a huge number of lexicon from Arabic and they are so much nativized that it is difficult to understand that they are borrowed from Arabic.

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