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## USE OF TURKISMS IN THE REGISTER OF KHUTBAHS IN THE ALBANIAN LANGUAGE

### *Abstract*

The present research deals with an important part of the Albanian lexicon known as *Turkisms* which has been the subject of numerous studies of the Balkan languages. Namely, this research aims at analyzing the presence and status of Turkisms in *khutbahs* as a specific register of the spoken language. The analysis of the use of this part of the Albanian lexicon is done based on the theory of corpus linguistics, the theory of languages in contact and the sociolinguistic approach to language varieties. The study relies on the linguistic multifunctionality and pluralism, on the basis of which we claim that the use of Turkisms in different registers and styles disables their replacement with Albanian words. The study was conducted in search of the answer to the question: Have Turkisms shifted from formal to in-formal registers?

*Key words:* Turkisms, Orientalisms, language choices, style, register, khutbah, variation

### INTRODUCTION

The status of Turkisms in the Balkan languages has been the subject of numerous studies before, such as those of Reinkowski (2012), Kazazis (1965), Vajzović (1990), Krajni (1965), Mulaku (1977), Desnickaya (1963), Kostallari (1978), and others. The review of the studies shows that the findings regarding the use of Turkisms in different styles have been made with a special focus on the standard and literary language.

So, when it is said that they are good stylistic tools, it should be emphasized that only literary styles are researched as a language variety. What is missing from today's studies of the Albanian language is the research on the use of Turkisms in various registers of spoken Albanian. Such study would examine different language varieties depending on the purpose, situation, context and many other criteria by which the register and style are defined. Briefly speaking, they have not been studied as a mandatory or free language choices in registers where they can convey different messages depending on the purpose of the communication and the context.

The analysis of the use of this part of the Albanian lexicon is done based on the theory of corpus linguistics, the theory of languages in contact and the sociolinguistic approach to language registers. The study relies on linguistic multifunctionality and pluralism, on the basis of which the deliberate instrumentalization of Turkisms has been researched. This study was conducted in search of the answer to the questions: How much impact can spoken language have on written language? Have Turkisms shifted from high-level formality registers to those of low-level? To answer those questions, the Turkisms of the corpus collected from the texts of public speeches (khutbahs) of imams performing religious services in the mosques have been analyzed. These speeches are appropriate for our analysis for several reasons: 1. they belong to the variety of spoken language but at the same time are language choices of a speaker prepared in advance, which will give us data about the influence of formal and informal language (careful and casual speech); 2. historical developments and circumstances show that Islam is precisely the main factor in the penetration of Turkisms into this language. Therefore, by analyzing the religious speeches, we will see how much Turkism has remained in the public speeches of the Albanian imams and khatibs. We will try to find answers to the questions "How much does the level of formality of these speeches affect the presence of Turkisms?", "Are the eventual Turkisms of the khutbahs closely related to Islam and the traditions of the Muslims or are they just a language choices of a folk speech?"

## THEORETICAL BACKGROUND

The study of the use of Turkisms relies on the heterogeneity of language. The concept of varieties has been addressed along with other concepts such as language units, language communities in sociolinguistic studies. Linguistic variants have been approached in the context of various theories. Based on the findings that language is not a monolithic block, Shkurtaj defines language as “the set of linguistic varieties in which it appears to us” (Ismajli, 2019: 57). Varieties include different aspects of language. They can be classified according to different linguistic and non-linguistic criteria. In sociolinguistic studies there is often talk of more general varieties such as geographical or social dialect. The geographical dialect consists of a spoken community living in one place and has common linguistic features; sociolect consists of varieties of speakers belonging to the common demographic group.

Linguistic function has been discussed in most detail in Halliday’s writings (1978). He has theorised the multi-functionality of language through its macro-functions which were followed through from patterns of social organisation, with increasing detail and delicacy, until they explained speakers’ lexico-grammatical and other choices at the level of individual utterances. (Coupland, 2007:12). Coupland notices that Halliday sees the register as a language organisation in relation to “what use is being made of language”.

Current study will deal with functional varieties such as registers and styles that are not conventional like dialects. Rugova & Sejdiu-Rugova (2015: 76) also remind us that functional styles such as: scientific style, official style, publicistic style, journalistic style and artistic literature style have been used in Albanian linguistics. Lloshi, in the part of functional stylistics for which he says that the term register is also used, mentions the style of socio-political, religious, scientific and technical activity (Lloshi, 1999: 157), which means that the perspective of genre, registry and style are often used as the same.

Rugova & Sejdiu-Rugova (2015), define these two categories more precisely, focusing on the criteria of language choices and their functions. According to them, “style is a free choice between language units that give approximately the same content, but differ from the structure and/or language function, creating distinct linguistic expressions. They usually include notions such as language choices and the fact that they cannot be precisely defined. *Style* as an indefinable variant is classified

depending on the orientation” (Rugova & Sejdiu-Rugova, 2015:76). The division of styles is based on previous Werlich’s classification, which is based on two main criteria:

1. According to the level of formality
2. According to the language functions

Given that the variety may be subject to the “norm”, because the choice can be divided into free variants and mandatory variants, the authors note that a choice may be dependent on different linguistic circumstances and be determined by a text category or a certain communication function that constitutes the domain of communication on its own. As mandatory, these language choices constitute another category called register (Rugova & Sejdiu-Rugova, 2015: 76). The authors also acknowledge Werlich’s division of records, with the difference that, in them, the choice is determined by the degree of formality and the domain of use.

In addition, Leech (1981), in his work “Style in Fiction”, mentions three academic approaches to linguistic styles: *monoist*, *dualistic*, and *pluralistic*. While the dualist thinks that there are different ways of conveying meaning, the monist is of the opinion that this is a misconception, because each change of form brings a new meaning. According to pluralists language performs a number of different functions and each part of it is the result of selections made at different functional levels. Therefore, the pluralist is not satisfied with the dualistic division between “expression” and “content”, the meanings differ according to the functions and the language is essentially multifunctional. Every expression of thought (in words, sentences, phrases, etc.), even the simplest one, conveys more than one kind of meaning. Therefore, Leech (1981) thinks that the assumption that language serves to communicate thoughts and ideas is very simplified. Different language variants have different functions, such as reference functions (newspaper articles), leading or promotional function (advertisements), exciting or social functions (random conversations) (Leech, 1981: 24). Each function corresponds to an essential aspect of a discourse situation.

For most people, conversations are the most common types of spoken language. However, as we can see in the work of researchers of registers, varieties and styles, Biber and Conrad (2009), there are different types of spoken languages such as political speeches, television programs, advertisements, academic lectures, religious speeches (sermons), etc. More general registers can be divided into written and spoken registers.

Written registers are carefully prepared and have a definite purpose, while spoken registers are more spontaneous and often developed out of the speaker's control. However, some registers, such as public speeches, although belonging to the group of spoken registers usually, are prepared before the speech. This shows that the speaker makes the language choices in a deliberate way or with special care based on his intention, place and situation.

Turkisms are a special part of the lexicon of the Albanian language which has interested scholars especially in the context of language purification. During the formation of the standard variant of the Albanian language, efforts have been made to exclude them from the dictionary and they have been used less and less in the spoken and written version of the standard Albanian language. The dictionary of contemporary Albanian published in 1980 has deliberately excluded many Turkisms which were considered as intruders. Yet, later in the dictionary of 2006 published by ASHAK<sup>1</sup> some new Turkisms can be noticed.

Many scholars are of the opinion that the number of Turkisms is decreasing and that they are used as stylistic tools in the literary language. They also consider that they will still be present in the vernacular language (Reinkowski, 2012; Kazazis, 1969) and that their use in the spoken language register will increase (Reinkowski 2012; Friedman 2002). Thus it is not hard to believe that their presence is guaranteed even in the written language registers, because these two general registers are getting closer and closer to each other every day (Halliday and Hasan, 1989). Based on these findings and sociolinguistic studies of the varieties of a language, we assume that Turkisms will appear as mandatory and free language choices in the varieties of written and spoken language of the Albanian language. All Turkisms already registered in the lexicography of the Albanian language<sup>2</sup> can be treated as mandatory choices in different styles, because they are already accepted and registered. However, we are of the opinion that a considerable number of Turkisms have been moved from formal to informal styles of the Albanian language; as well as that Turkisms are functional language choices not only in the written language but also in the spoken language.

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<sup>1</sup> ASHAK – The Academy of Science of Albania.

<sup>2</sup> The following dictionaries of contemporary Albanian language have been used for this study: Dictionary of the Albanian Language (1981), Dictionary of the Albanian Language (2006); Etymological Dictionary of the Albanian Language (2017).

## ANALYSIS OF THE TEXTS OF ISLAMIC PUBLIC RELIGIOUS SPEECHES (*KHUTBAH*)

Religious speeches are the reflection of the planned monologue style. One of those speeches or sermons are *va'az* and *khutbah* which are held in mosques in front of the audience. As an important part of a religious ceremony in the mosque, these sermons are characterized as exhortatory and persuasive. The speaker tries to encourage the listeners to be pious and to practice religious rites and orders by giving them advice.

Before any analysis is conducted we consider it important to define the concept of *khutbah* based on the dictionaries of donor language (Turkish):

The word *Hutbe* (*khutbah*) in the Turkish language dictionary is defined as “a prayer and advice given in the pulpit on the day of *Jumu'ah* and in the Eid prayers.” (TDK 2020)

The word *Va'az* is defined as: “Religious speech with advisory characteristic which is held in the mosque and masjid by the *imams*. (TDK, 2020).

The contemporary dictionaries of Albanian language do not include these two words. Dizdari's (2005) definitions are compatible with Turkish dictionaries. The word *khutbah* is registered in two forms as *hytbe* and *hutbe*.

Since the communicative purposes of these two registers do not differ essentially, and the physical conditions of the speeches are identical, it can be said that this is a single specialized register as it is defined by Biber and Conrad. (Biber&Conrad, 2009: 32).

Our paper addresses this category of public discourse because social, cultural and religious circumstances were the primary motivation for borrowing Turkisms by Balkan languages. This type of register is limited to the topic and purpose: the topic is usually about religion, sacred text, and lifestyle, while the purpose is usually informative and/or persuasive (Biber, 2009: 35). We have already mentioned that these registers are monological in nature but they are not marked in the same way as the monologues at their level of generality. In monologues the speaker does not interact. They are not specified according to situational characteristics such as topic, purpose, etc. Therefore they represent a higher level of generality. Sermon is a more specific register and can be specified as a planned language, in the religious domain with religious themes with information and persuasion as primary goals. (Biber, 1994:

33) *Imams* and *khatibs* (its same with preachers of other religions) usually use persuasive and informative style. Consequently, their speeches are suitable texts for analyzing Turkisms in these styles and social contexts. This analysis is based on 5 sermons published on the television programs in Kosovo and Albania, which were retrieved via Youtube.

Table 1: Extra-linguistic data of analyzed khutbahs

Register	Theme	Duration	Dialect	Style	Speaker Location	Social Context
<b>Khutbah 1</b>	<i>Jashari family school</i>	21 min	Standard-Non-standard (tosk-ghëg)	Formal-informal	Enis Rama- A mosque in Mitrovica	Sermon in front of the audience and television cameras
<b>Khutbah 2</b>	<i>A good man is generous and prudent</i>	27 min	non-standard (ghëg)	Formal-informal	Enis Rama – A mosque in Mitrovica	Sermon in front of the audience (video recording)
<b>Khutbah 3</b>	<i>The Beloveds of Allah</i>	21 min	non-standard (ghëg)	Formal-informal	A mosque in Tirana	Sermon in front of the audience (video recording)
<b>Khutbah 4</b>	<i>Not having plentifulness</i>	22 min	non-standard (ghëg)	Formal-informal	A mosque in Tirana	Sermon in front of the audience (video recording)
<b>Khutbah 5</b>	<i>Faith and action</i>	26 min	Standard (toskë) Code-switching Albanian-Arabic	Formal-informal	Bujar Spahi-Xhami në Elbasan	Sermon in front of the audience (video recording)

a) Khutbah held at the Bajram Pasha Isa Beg Mosque in Mitrovica on 7 March 2020 (Kosovo)

The *khutbah* begins with prayers in Arabic, recitation of the Qur'an in Arabic during the speech accompanied by translation and commentary in Albanian. Speaker uses the code switching from Albanian to Arabic, expressing whole phrases and sentences in Arabic. The khutbah is performed in front of the cameras of the TV channels. The seriousness

of the topic that the speaker is dealing with, forces the speaker to use a careful style. So he uses both standard and non-standard dialect of Albanian.<sup>3</sup> The tone and the emphasis are always high which manifests the persuasive character of the delivered speech. Only 3 of the 13 Turkisms used are closely related to the religion and culture of Islam. They are phraseological expressions such as *alhamdulillah*, *inshallah* and the calque “Allah bereket, iyilik versin” (Eng. May Allah grant you prosperity and plentifulness).

Table 2: Use of Turkisms in context:

Albanian	English
okupatorit dhe <i>zullumqarit</i> (1)	to the occupier and the <i>oppressor</i>
angazhimet që bëhen <i>karshi</i> (2) <i>kësaj</i> ngjarje	commitments that are made <i>against</i> this occurrence
ngase e kan marr <i>dersin</i> e njejte, kanë nejt në (3) <i>sifrën</i> e njejt	because they have taken the same <i>lesson</i> , they sat at the same <i>table</i>
(4).. kurrë s'ka m'i humb <i>insha'allah</i>	he will never lose them <i>inshallah</i>
(5).. <i>All-llahu</i> na udhëzofit në rrugën e drejtë	may <i>Allah</i> guide us to the right path
(6).. e jo të shohim <i>inate</i> , t'mos kemi guxim me e kalu (7) <i>inatin</i> personal	..and not to <i>stubbornness</i> , not to have the courage to go through personal (7) <i>stubbornness</i>
(8) sot nuk kërkohet prej neve, <i>elhamdulillah</i> , me u vra për këtë punë, (9) <i>rahat</i> jemi s'po kërkohet	.. <i>alhamdulillah</i> today we're not asked to die for this work, we're <i>at ease</i> that we're not (asked to die for this work)
(10) as s'ki <i>inat</i> për vëllaun tend	...nor do you have resentment towards your brother
(11) <i>Allahu</i> na dhasht (12) <i>hair</i> dhe (13) <i>bereqet</i>	...may Allah grant us prosperity and plentifulness

#### b) Khutbah held at the “Bajram Pasha Isa Beg” Mosque in Mitrovica (Kosovo)

The khutbah begins with the prayer in Arabic. It is performed in front of the cameras and lasts 27 minutes. During the speech the preacher uses the code-switching from the standard variety (during the translation of the verses) to the non-standard and informal one. When he uses

<sup>3</sup> Albanian has two major dialects: Toskë and Gegh. The first is the southern group of varieties of Albanian. It is also the dialect of the standard Albanian. The later is used in mostly in Kosovo, North Macedonia, Serbia and Montenegro where Toskë is also used as a standard and formal variety.

the formal variety, Turkisms such as *Islam*, *namaz* (Eng. *salah*) and *haram* are seen. These Turkisms have a formal status in the dictionaries. Turkism *vasijet*, which is not recorded in Albanian lexicography, is used in a pleonastic expression, where the speaker adds the Albanian word *testamenti* (Eng. will). These Turkisms are also closely related to the Islamic religion and culture. More than 20 Turkisms were used. Another Turkism closely linked to Islamic culture is the word *ulema*, which is not recorded in the lexicography of today's Albanian language. Phraseological expressions typical for colloquial speech are also registered (18), (19). All other Turkisms are those of informal status.

Table 3: Use of Turkisms in context:

Albanian	English
(14) ata nuk teprojnë, ata <i>mastraf</i> nuk bojnë	they do not exaggerate, they don't <i>overspend</i> /they don't do <i>mastraf</i>
(15) <i>Islami</i> e ka rregulluar çështjen e shpenzimeve	The <i>Islam</i> has regulated the issue of expenses/spending
(16) Na pas <i>namazit</i> kur falemi çka themi: (17) <i>la ilahe...</i> –	..what do we say after we pray/after <i>namaz</i> : <i>la ilahe...</i> (phrase in Arabic)
(17) udhëheqës <i>musliman</i> u kon, por musliman ka pas her të mire her (17) <i>zullumqar</i> , (18) <i>turli far na</i> (19) <i>ka ra n'hise</i> edhe neve	..leader was a <i>muslim</i> , but the muslim was sometimes good and sometimes (17) <i>oppressor</i> , we had diverse ones in <i>our</i> (18) <i>share</i>
(20) fort e kish <i>merak</i> pushtetin (Tr. -ye merakim var)	he/she had a strong <i>interest</i> in power
(21) ..deri para <i>kijametit</i> atje dikun	..until before the <i>doomsday</i> sometime around that
(23) se osht <i>haram</i> ... a je hi ne bast ne komor? – <i>Haram!!</i> -	..because it's <i>haram</i> .. <i>did you bet in the chamber?</i> - <i>Haram!!</i>
(24) s'jam tu pi shumë <i>hoxhë</i> , ka gjys (25) <i>bardaku</i> .. s'matet me <i>bardak</i> kjo punë o vëlla -	I'm not drinking much <i>hoxhë</i> ( <i>imam</i> ), only half (25) a glass.. oh brother, this is not weighed with a (25) <i>glass</i>
(26) pa keq kuptime ... se nuk e di unë kush (27) bon <i>hise</i> këtu	no misunderstandings... because I do not know who has a (27) <i>share</i> here
(28) shumë nga <i>ulematë</i> kanë konsideru -	many of the scholars ( <i>ulama</i> ) have considered
(29) pasuri për <i>haram</i> nuk kanë ata -	their wealth is not for <i>haram</i> /they do not have/use their wealth for <i>haram</i>

Albanian	English
(30) ama jo, i ka lon njerz te shpia atje për gjëra t'caktume "hajt se e bojm diçka" e e çkep <i>hallkun</i> atje	but no, he left people at home there for certain things "worry not we'll do something about it", he pushes the <i>people</i> there
(31) me lon <i>vasijet</i> me lon testament -	to leave a <i>will</i> /to leave a testament
(32) me i lon duke trokit në dyert e <i>hallkut</i> nesër	to leave them knocking on the doors of the <i>people</i> tomorrow
(33) <i>vallahi billahi</i> s'kam, (34) "jo <i>tybe</i> e di që s'ki" –	I swear to God, I don't have.. (34) "[ <i>tewbe</i> expresses penitence] I know you don't"

c) Friday Prayer Khutbah – Peace TV Shqip – Khutbah held at the Mexhid Ali Kuka Mosque in Tufinë (Tirana)

The khutbah lasted 42 minutes. It elaborates on two topics: 1. "Beloved of Allah" and 2. "Not having plentifulness". Speaker uses the non-standard variety and the Gheg dialect. The sermon begins with the prayer in Arabic. A considerable number of Turkisms used in the khutbah are closely related to the religion of Islam and Islamic culture. Such as *emanet* (Eng. trusting something to someone), the collocation *Shejtani i mallkum* (Eng. damned satan), *ummah*, *namaz* (Eng. salah), *zakat*, *nafileh*, *fard*, *saf* (Eng. line), *xhami* (Eng. mosque), *sabah* (Eng. morning prayer/*fajr*) (ellipsis from the expression *sabah-namaz* which means morning prayer), *haram*, *tahnik* (Eng. an Islamic ceremony of touching the lips of a newborn baby with honey, sweet juice or pressed dates.), *ezan* (Eng. adhan: a call to prayer).

Albanian lexicography marks these words as Turkisms of formal status: *ezan*, *namaz*, *shejtan* and *xhami*. The Turkisms like *ummet*, *farz*, *nafile*, *zakat* and *saf* which are used often among the Muslim community, are not registered in the lexicography of contemporary Albanian language. Turkisms such as *emanet*, *haram*, *sabah* and *dynja* are registered as words of informal status. The turkism *tahnik* is not used often in Albanian language and can be characterized as an obsolete or a word of a special register. Actually, "*tahnik* (تَحْنِيك) is an Islamic ceremony of touching the lips of a newborn baby with pressed dates or some sweet matter like honey." (Güler, 2010: 416)

Table 4: Use of turkisms in the context:

Albanian	English
(35) Ka dërguar bartës të <i>amanetit</i> të t'madhit Zot -	has sent the bearers of Almighty God's amanat/ has sent the Almighty God's amanat bearers
(36) devijimet nga <i>shejtani</i> i mallkum -	deviations of <i>Satan the damned</i> / deviations of the damned Satan
(37) moralin e tij, njerzillllikun e tij -	his moral, his <i>humanity</i>
(38) .. dhe zgjidhi <i>ummetin</i> e tij -	and chose his <i>ummah</i>
(39) temat e <i>bereqetit</i> i cili mungon në mesin e muslimanëve veçanërisht	the theme of <i>bereqet</i> (plentifulness) which is especially missing among muslims
(40) <i>namazi</i> është për pes here në ditë, agjërimi është për çdo vit, (41) <i>zekati</i> është për çdo vit -	prayer is five times a day, fasting is for every year, (41) <i>zakat</i> is for every year
(42) drejt meje me gjëra <i>nafile</i>	towards me with <i>nafile</i> (supererogatory) things
(43) bënë <i>farze</i> të tia vetiake -	made their own <i>fards-obligations</i>
(44) sikurse drejtohem i për <i>namaz</i> , sepse <i>namazi</i> është një kultur...sikurse i plotësojmë ato (45) <i>boshllëqe</i> , ti kur je në <i>namaz</i> ...dikush ka dal nga drejtimi i (46) <i>safit</i> . -	as we turn to <i>namaz</i> , because <i>namaz</i> is a culture, as we fill in the (45) <i>boshllëqe</i> (gaps), when you are in <i>namaz</i> ... someone has deviated from the direction of the (46) <i>saf</i> (line).
(47) Shko tek <i>filani</i> që ishte llafazan që nuk mbante (48) <i>llafe</i>	go to the <i>filan</i> (some unparticular person) who was a babbler/ gossipmonger who did not keep his (48) <i>words</i>
(49) a nuk vjen Omeri në <i>xhami</i> , pra për (50) <i>sabah</i>	so, is Omer not coming to the <i>mosque</i> , for the <i>sabah</i> (morning prayer)
(51) të vjen <i>zor</i> nga gjithë shoqëria	you're having a <i>hard</i> time from the whole society
(52) dërgoi <i>selamet</i> e mia <i>filanit</i> dhe thuj	send my <i>regards</i> to the <i>filan</i> (some person) and say
(53) nga shikimi i <i>haramit</i>	from whatching the <i>haram</i>
(54) tifoçlliku në emër të këtyre njerëzve -	<i>fanaticism</i> in the name of these people
(55) çfarë ishte <i>tahniku</i> ? Merre një kokër gur marabije...	what is <i>tahnik</i> ? Take a pebble stone grain...
(56) që gjon fëmija në këtë <i>dynja</i> , (57) <i>ezani</i> , ... një tërmet në <i>dynja</i>	what a kid finds in this <i>dynja</i> (world), <i>adhan</i> ... and earthquake in the <i>dynja</i>

## d) Khutbah in King Mosque, Elbasan

The khutbah lasted 27 minutes. Speaker addresses the topic entitled “faith and work”. The speaker is the president of the Muslim Community of Albania. Speaker uses the standard variety, the tosk dialect. During the speech, code-switching from Albanian to Arabic is registered. Speaker uses a formal style. 9 out of the 13 Turkisms registered in this sermon are closely linked to the religion and culture of Islam (58), (59), (61), (62), (64), (65), (67), (69). Majority of them have a formal status. The words *salavat*, *shehadet* and *sahabe* are not registered in today’s Albanian language dictionary. The turkism *hak* and all other expressions where this Turkism has a cohesive role is as a word of colloquial speech. (71). Here we have a pleonastic use of the word *hair* (Eng. prosperity, goodness), the meaning of which is complemented by the Albanian word *mirësi* (goodness). Turkish “nefs” (Eng. *nafs* is an Arabic word occurring in the Quran, literally meaning “self”, and has been translated as “psyche”, “ego” or “soul”) is recorded in the dictionary with the form “neps” which is mostly used in the colloquial speech. A verb *ujdisem* (from Turkish *Uymak* -Eng. to abide) is marked as a word of informal status.

Table 5: The use of Turkisms in context:

Albanian	English
(58) <i>Xhuma</i> dita e mbledhjes	<i>Friday</i> the day of gathering
(59) ..të jetë faqebardh në <i>dynja</i> e në <i>ahiret</i>	to be <i>unblameable</i> on <i>dynja</i> ( <i>dunya</i> , earth) and <i>ahiret</i> ( <i>akhirah</i> , <i>afterlife</i> in Islam)
(60) ..ç’është ai <i>misri</i> , ç’është buka	what is <i>corn</i> , what is bread
(61) ..fjalën e zotit, <i>ajetet</i> e zotit	the word of God, the <i>ayah</i> (is a “verse” in the Quran) of God
(62) ..ky është <i>Kurani</i> , ky është Muhammedi a.s. -	this is <i>Quran</i> , this is Muhammad a.s.
(63) ..në <i>namaze</i> kur themi (64) <i>salavat</i> , kur jemi në (65) <i>shehadet</i> , pra në <i>rekat</i> in e dytë...-	.. in <i>namaz</i> when we say <i>salavat</i> , when we are in <i>shahadah</i> , so on the second <i>rakat</i> consists of the prescribed movements and words followed by Muslims while offering prayers to Allah
(66) kur ai i <i>ujdiset</i> dhe ndjek <i>nefsin</i> e tij ndjek egon e tij -	when he abides by and follows his <i>nafs</i> , he follows his ego

Albanian	English
(67) ata <i>sahabe</i> të pejgamberit a.s. ata shokët e tij	those <i>sahaba</i> (companions) of the prophet a.s those friends of his
(68) <i>i kemi hyr në hak</i> një feje shumë të pastër	we have <i>accroached</i> ourselves a very pure religion
(69) siç tha i nderuari në <i>vaz</i> -	as the venerable said in the <i>waz/wa'ad</i> (sermon)
(70) e ndërtojnë <i>dynjanë</i> e tyre në (71) <i>hajr</i> dhe mirësi, por ama kurr nuk harrojnë se do vdesin një ditë	they build their <i>dynja</i> in <i>hajr/prosperity and goodness</i> , but they never forget that they will die one day
(72) Allahu shoh si i kemi zemrat tona, me <i>nijet!</i>	Allah sees what's in our hearts with, what's our intention!

## CONCLUSION

*Khutbahs* are analyzed as complete texts which have the same fixed conventions for the beginnings and the endings. The complete duration of 5 sermons of 117 minutes. We have registered more than 70 Turkisms, both of formal and informal status. As for the analysis of religious speeches, they are of an exhortatory, informative, didactic and persuasive nature. Thus the speakers use persuasive, stimulatory and informative style. Turkisms also have an important role when employed in expressive function. (23) Code-switching occurs in all sermons. In fact, the speakers quote verses from the Qur'an in Arabic and then translate and comment on them in Albanian. This is seen not only by the criterion of linguistic choice, but also by behavior, tone and other non-linguistic criteria. In the first two examples we have addressed two khutbahs by the same speaker. Here we see a difference in the density of the use of Turkisms according to the theme and the level of formality. The first khutbah, which takes place in front of the cameras of the television program, includes less Turkism compared to the second one, which deals with a more general theme. The first is more like a pre-prepared lecture, and the change of style is not very common. In the second, the speaker changed his style from formal to informal and used more casual or folk speech. Sermons held in the mosques of the cities of Albania have almost the same number of Turkisms. As a result, we end up with Turkisms used in informative and formal functions such as: *Xhuma* (Eng. Friday-Friday prayer, Jumu'ah), *namaz* (Eng. salah, prayer), *Kuran* (Eng. Qur'an), *ezan* (Eng. call for prayer), *tahnik* etc.

The Turkisms *ezan* and *ajet* (adhan and ayah) are returned in the Albanian language lexicography. The 1980 dictionary does not include them, while the 2006 dictionary returns them with the formal status. The Turkisms *ummet*, *rekat*, *farz*, *nafile*, *zekat*, *saf*, *salavat*, *shehadet* remain unregistered in today's Albanian language dictionary but with a high density of use. These Turkisms have the characteristic of being technical terms which promises their standardization in the future.

All the other Turkisms illustrated with examples are the Turkisms used in the informal style. Even though they are marked as informal, public speakers use them in their formal speeches.

A significant number of registered Turkisms are closely related to the Islamic religion and culture.

Being employed in a specific register and styles shows that Turkisms are language means which characterize the identity of the speaker in the given social context.

## UPOTREBA TURCIZAMA U HUTBAMA NA ALBANSKOM JEZIKU

### *Sažetak*

Ovaj rad se bavi posebnim dijelom albanskog leksikona koji je u oblasti orijentalnih studija poznat po terminima *turcizmi* i *orijentalizmi*. *Turcizmi* su usvojenice albanskog, ali i drugih balkanskih jezika porijeklom iz turskog, arapskog i perzijskog jezika. Istraživanje ima za cilj da analizira prisustvo i status turcizama u *hutbama* kao specifičnom registru govornog jezika. Analiza upotrebe ovog dijela albanskog leksikona ostvarena je na osnovu teorije korpusne lingvistike, teorije jezika u kontaktu i sociolingvističkog pristupa jezičkim registrima. Studija se oslanja na lingvističku multifunkcionalnost i pluralizam, na temelju čega tvrdimo da upotreba turcizama u različitim registrima i stilovima onemogućava njihovu zamjenu s albanskim riječima. Rad je proveden u potrazi za odgovorom na pitanje: Da li je upotreba turcizama u albanskom jeziku prešla sa formalnih u neformalne registre?

*Ključne riječi:* turcizmi, orijentalizmi, hutba, jezični odabir, stil, registar, jezička varijacija

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