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RESEARCH ARTICLE

NAMES OF PEOPLE ASSOCIATED WITH RELIGIOUS CONCEPTS

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ABSTRACT

A religious name is a type of given name bestowed for a religious purpose, and which is generally used in religious contexts. Different types of religious names may be in use among clergy of a religion, as well in some cases among the laity. Now consider the language picture of the world in general human cognition in the unity of the world model, and with the same conceptual view of the world is a philosophical and philological concept. The study "Language world" and "Conceptual picture of the world" in the trinity "Language-thought-world" is one of the urgent problems of modern linguistics. Language world - a specific method for the language of reflection and representation of reality in language forms and structures in its relation with the person who is the central figure of the language.

INTRODUCTION

In studying religion, sociologists distinguish between what they term the experience, beliefs, and rituals of a religion. Religious experience refers to the conviction or sensation that one is connected to "the divine." This type of communion might be experienced when people are praying or meditating. Religious beliefs are specific ideas that members of a particular faith hold to be true, such as that Jesus Christ was the son of God, or believing in reincarnation. Another illustration of religious beliefs is that different religions adhere to certain stories of world creation. Religious rituals are behaviors or practices that are either required or expected of the members of a particular group, such as bar mitzvah or confession (Barkan and Greenwood 2003). In certain respects, scholars of various fields have investigated Middle East environments and societies for some time. For decades, prehistorians have reconstructed natural and anthropogenic changes in the landscape through sediment and pollen analysis (Oxford: Blackwell, 1989), and classical archaeologists have reconstructed elements of population and settlement, agriculture and erosion through excavations and field surveys (John Bintliff, 2002).

Anthropologists and historians since Herodotus have also looked at the influence of key geographic features such as the Nile and Mesopotamian river valleys and the unique ecology of the region's pastoral nomads. Furthermore, starting in the 1970s, historians under the influence of the Annals school began to look more closely into issues of demography, disease, and land use (See Halil İnalçık, 1978). Nevertheless, only recently has such research come together into an integrated body of study that might be called Middle East environmental history. In the wider arena of historical geography or environmental history, analysis of the Middle East *per se* was often neglected (The Middle East is not covered, 2003) or edged out by studies encompassing the Mediterranean, usually written by scholars focused on Europe and unfamiliar with Middle Eastern languages (Such as Arnold Grove and Oliver Rackham, 2001). Historians trained in modern Arabic, Turkish, or Persian tended to focus on national and political issues in the modern era, while scholars of earlier periods faced considerable obstacles from scarce and difficult source materials. Pioneering works of Middle East environmental history bridged these difficulties through imaginative use of sources, interdisciplinary approaches, and wide chronological or comparative perspectives. For instance, Richard Bulliet's classic.

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The Camel and the Wheel analyzed the rise of Bedouin power through evolving technologies of camel saddles, using a range of classical and early Arabic material (Richard Bulliet, 1990). Likewise, Peter Christensen's important study of the rise and fall of irrigation systems in western Persia and Mesopotamia, *The Decline of Iranshahr*, analyzed patterns over several centuries, drawing on archaeological and literary sources (Peter Christensen, 1993). More recently, Stuart Borsch has illustrated the tremendous ecological and economic impact of the Black Death in Egypt through comparison with medieval England (Stuart Borsch, 2005); and Diana Davis has demonstrated the self-serving nature of French imperial claims about environmental degradation in North Africa by comparing evidence from pollen samples and ancient geographers with reports in French archives (Diana Davis, 2007). The current burst of studies on Middle East environmental history has continued this interdisciplinary approach and has also benefited from ongoing archival research, especially in Ottoman imperial records. The past couple of years have produced, for instance, three new dissertations on epidemics in the Ottoman Empire (Birsan Bulmuş, 2008) and one on Ottoman forestry (Selçuk Dursun, 2007), with more in progress; new studies on Ottoman famines (Mehmet Erler, 2010); monographs on the environmental history of Ottoman Egypt (Alan Mikhail, 2011) and the Little Ice Age in the Ottoman Empire (Sam White, 2011); and even an edited volume on Ottoman animals (Suraiya Faruqi, 2010). As a sign of wider interest in the field, a recent edited volume on world environmental history has been co-edited by a Middle East specialist, Edmund Burke (Burke, 2009); the *International Journal of Middle East Studies* has published an issue devoted to environmental history (*International Journal of Middle East Studies*, 2010); and Ohio University Press and Oxford University Press have forthcoming edited volumes on Middle East environmental histories (Diana Davis and Edmund Burke). These new studies encompass an ever wider range of viewpoints and issues, some now informed by environmental concerns within the region itself, repeating a pattern seen in other areas of environmental history. The following sections draw out some of the key themes from this still emerging field of study.

Currently consideration of the language picture of the world in general human cognition in the unity of the world model, and with the same conceptual view of the world is a philosophical and philological concept. The study of "Language world" and "Linguistic Map of the World" in the trinity "Language-thought-world" is one of the urgent problems of modern linguistics. Language world - a specific method for the language of reflection and representation of reality in language forms and structures in its relation with the person who is the central figure of the language. From this point of view, we will consider the totemic and animist beliefs into anthroponymic worldview. Anthroponimics (from the Greek. Anthropos - man, onyma - name). Section onomastics that studies proper names: patronymics, names, aliases, cryptonyms etc. Anthroponimics English study of personal names, Fr. anthroponymie, It. Anthroponymie, Sp. antro-ponimia. Section lexicology that studies the proper names of people. Totemism and animism are religious forms peculiar to smaller societies. A totem is a species of plants or animals thought to possess supernatural powers. Each group within the society may have its own totem, including associated ceremonies. Totemic beliefs may not be as foreign to the Western mind as first expected; many Westerners have totems.

School mascots, symbols, and emblems all constitute totems. Animism is a belief that spirits, apparitions, angels, or demons inhabit the earth. Either good or bad, these spirits interact with and/or influence humans in a variety of ways. For example, animists believe that malevolent spirits cause demonic possession, insanity, and disapproved behavior. From the animistic perspective, treating unsanctioned actions and attitudes requires praying to good forces and exorcising evil ones. Animism is not limited to small, simple, pre-industrial societies; various Americans in the 1990s believed in the existence of supernatural entities that influence humans. Not only names in the Kazakh language, but anthroponomy, borrowed from the Arabic make the share of the cult lexemes in the fond of the anthroponomy. Names of «the Lord» unite within the limits of cult lexemes «Kudai», «Alla», «Tangeri». «Alla» is borrowed from the Arabian language, «Kudai – from the Persian, «Tangeri» – from the ancient Turkic. «Zhasagan», «Zharatushy» – are the synonyms in the Kazakh language.

Muslims believe there is the one almighty God, named Allah, who is infinitely superior to and transcendent from humankind. Allah is viewed as the creator of the universe and the source of all good and all evil. Everything that happens is Allah's will. He is a powerful and strict judge, who will be merciful toward followers depending on the sufficiency of their life's good works and religious devotion. The central place of the ancient beliefs of all Turkic people (Kazakhs and Turki-Tatar) before the Islam acceptance was occupied by a cult of Tengri, which was the Supreme deity. Words «Kudai», «Alla», «Taneri» among the Turkic people are synonymous cult words. The majority of them has male names on the basis of these roots. They are explained as follows: *Allabergen, Tangirbergen, Kudaibergen, Zhasaganbergen, Allaberd, Kudaiberdi, Tangerberdi*. The basis of these names are such words as «Alla», «Tanger», «Kudai», «Zhasagan», «Zhappar» and they are adjoined by verbs «berdi», «bergen», «given» in the above-named difficult names. Though by the external form these names are different, but by the maintenance and value they are uniform in the Kazakh language. The sign concept «God-given» lies in the meaning of these cult words. In consequence of such conception as that the child is given by god, he is named like this: *Allaberdi, Kudaiberdi, Tangerberdi*. They meet in written sources of the 17-18 centuries. In spite of the fact that naming a child by names with the above-named components is not observed today, national memory keeps the religious-mythological views of ancestors. Caring the child, they quite often name him as «God-given, the son supreme».

Before the word «Allah» and nice names words as «abd» or «pende», «kul» are put sometimes after the word Allah, «abd» or «pende», «kul» are put and people names are given. «Abd» stands at the beginning of the word and from it names as «Abdulla», «Abdurrahman», «Abdurrahim» were made up at the end of word names are connected by word «kul» and people are given names such as «Kudaikul», «Zhapparkul», «Tangirkul», when our prophet was asked about giving name to children, he said: the best of the names to including word «Abd» to the Allah's nice names and to these give names. In the depth of the names the cognitive one is observed as it was said with the purpose of «*Allabergen, Tangirbergen, Zhasaganbergen, Kudaibergen*» and the same to names «*Tilepbergen*», «*Tileybergen*», «*Tilegen*», «*Tileukabyl*» and the meanings of this people's name are – «*Alladan tilep zhurip*

korgen» and «*Alladan tilegeni kabył boluy*». There are word making meanings in words «bergen», «kabył», abd, kul, pende. It is exactly that similarities are met in Turkic speaking nations. Because of that the researcher the explorer of Tatar anthroponymy G.R.Galiullina says that names as «*Allabirde, Allabirgen, Allagol, Hodaybirde, Kudaibakty, Tangrebirgan, Tangrebirde, Tangrekol, Tangrebirdiev, Tangrebirdin, Tangregulov*» are given (Galiullina, 2009). The explorer of Kirgiz anthroponymy Zh.Osmonkulov says that in Kirgiz the names as, Aldaberdi, Tenirberdi, Kudayberdi are communicated by the God power are given, for example, in the story titled «Tengizbai zhurtu jonundo» there is an example «Birok baldaryn kudulai bashtaganda Tengizbai Suumurunda barat». «Maga tektuu zherden zhubai taap beriniz?» – deidy. Suumurun karyndashyn kuiogo berip, kolyn alyp koigonduktan oz kyzyn beruuny makul kored. Andan *Aldaberdi, Tagnirberdi, Kudaiberdi* degen uulduu bolat. Oshentinip alty uultan koboiyp ozuncho el bolat (Zh.Osmonkulov). The explorer of Uzbek anthroponymy E.Begmetov «The people's names are communicated with the sky, the sun and the moon cults»: Names as *Tangribergen, Tangriberdi, Tangrikul, Kuanyshbek, Oizada, Oikon* are communicated with cults of sky, sun and moon, are bright evidence of worship and people respect these celestial and surface «goddesses» – he writes (20). Now we see in these examples, in Kazakh, Kirgiz, Uzbek, Tatar languages that the meanings of given names purpose and world views. Even if they have phonetic alteration, their semantic meanings are the same.

Allah has 99 «Nice names». In Arab language the meaning of «Asmaul-Husna» means «the best name» or «Nice name». Arab scientists distinguished the quality of nature and its essence. The main – twenty, in these seven «kauniya» – the qualities of essence (Abdul Salam Muhammad, 1998). The «Nice names» are the names of those essences. In Quran all these names are not met in one place. In suras names as Ar-Rahman, Ar-Rahim, Al-Malik, Al-Kuddus, As-Sallam, Al-Mumin, Al-Muhaimin, Al-Aziz, Al-Shappar, Al-Mutakabbir, Al-Halik, Al-Bari, Al-Musauir, Al-Gaffar, AL-Kahhar, Al-Uahhab. Al-Razzan, Al-Fattah, Al-Alliim, Al-Kabiz, Al-Basyt, Al-Hafiz, Al-Rafih, Al-Muguzzeu, Al-Muzillyu, As-Samih, Al-Basir, Al-Hakam, Al-Adl, Al-Latif, Al-Habik, Al-Halim, Al-Azim, Al-Gafur, Al-Shakur, Al-Ali, Al-Kabir, Al-Hafiz, Al-Mukit, Al-Hasib, Al-Zhalil, Al-Kazim, Ar-Rakib, Al-Muzhib, Al-Uasih, Al-Hakim etc. are said. We don't draw more attention to what we use the Allah's names, «nice names». Among 99 names of Allah the most respected names are –ar-Rahman, ar-Rakhimu. If Rakhman means the endless kindness and radiant, Rakhim means: helpness and shows benevolence; for example: al-Rakhman – kind, Rakhman/Rakym, Rakymzhan, Rakhankul, Al-Rakhim – benevolence; Rakym/Rakhym, Abdirakhum/ Rakhima (woman's name); al-Malik – the owner of all alives; Malik; Malikbay; al-Halyk creator; Halyk, Halykbergen, Abdihalyk, al-Kadyr – almighty; Kadyr, Abdikadyr, Kadyrzhan, Kadyrbek, Kadyrkul, al-Hafiz – custodian of all; Hafiz/Kapir, Hafiza/Kapiza; al-Mukit – creative and owner of all materials and spiritual gifts. Mukit/Muhit; al-Zhalil – power and force; owner of these qualities: Zhalel; al-Karim the person who makes a present to all people and who makes a pleasure even without request: Karim, Zhomart; al-Hakim – owner of all who makes the verdicts, these: Hakim, Akimzhan. The synonym of the word «Kudai» is the word «ak». In some Turkish languages the word «ak» designates «god». In old religious concepts the word «ak» has such meaning as a «holy».

The polysemy of an analyzed adjective has been fixed in ancient Turkish language. V.V.Radlov specifies that the Turkish people had used the word «ak» in several meanings: 1. White, 2. Pure, unmixed, 3. Good-natured, frank, innocent (Radlov, 1963). As a result of various associations they were used for a designation of different indications and were a symbol of the Supreme God. Names with the component «AK» reflect ancient views of people, their conception of the world, which correlate with the mythological period of life of an ancient society, where the associative perception of the world was dominated. White color is inherent in an epithet of gods, expresses divinity, sanctity, wisdom, experience, accessories to the higher social class. Word «Alla», «God» to meet in cult lexemes and figure of words of people names: Zhabar, Izat, Satar, Samad, Gafar, Gafur etc. For it the reseacher of ancient onomastics S.K.Imanberdieva describes the world that «Greater» has meaning of helpness of comparative words. «The one who enters into the way of Islam' religion to use the comparative words too». For example: Gafar, Zhabar, Iazdan, Izat, Lamakan, Uakhab, Paruardigar, Satar, Samad, Haii. Here Gafar – (arab) epithet of God: Zhabar - (Arab) Description of God, Iazdan – (persian); name of God, it has the meaning the of «God of windness». Izat (arab). «creator, owner»; Lamakan - (arab) «homeless, who has no place» comparative of God, creator of God; Uahhab – (arab) «generous, noble minded» comparative of God; Satar-(arab) comparative of God «creator, thoughtful», Samad – (arab) «forever, eternally not extinguished Allah, creator», Haii – (arab) «alive, lardy, forever alive; immortal», comparative of God (Imanberdieva, 2010).

In «Quran Karim» has 25 names of prophets. They are: first prophets, Adam (Alayhissalyam), Ydyrys, Nuh, Hud, Salih, Lut, Ibrahim, Ismail, Yskak, Yakub, Yusuf, Zulkifil, Shugayib, Harun, Musa, Dauit, Suleymen, Aiub, Yunus, Il'yas, Aliasag, Zakaria, Yakhia, Isa latest Muhammed (sallallahu aleihi wa Sallyam) The names of prophets in Kazakh people; Isa, Yoluruz, Kadyr, Il'yas, Mukhammed, Dauit, Musa, Suleimen, Adam, Ibrahim, Yskak, Yaha, Giza, Amina, Hadisha, Fatima etc. In Turkish and Tatar people: Gabdulla, Ibrahim, Karim, Amir, Mokhammad, Ramazan, Gomar, Islam, Ahmat, Karima, Amina, Hadicha, Fatyima and etc. In people names often meet angels and halifes: Abubakir, Omar, Ospan, Ali and Kozha Akhmet Yassau, Baba Tukty Shashty Aziz, Kazykurt, Konyrak, Korak, Karamurt, Bektau, Bekish, Shakpak, Koshkar, Tekturmys, Koylybay, Shaih-Borh turmas diyana, Akshora, Kara, Aziret Sultan, Baba Ata or Yskak baba, Ibragym Ata, Ak baba, Aulye Ata, Ykash Ata, Bybi Fatima, Umay ana, Karabura, Kiz ana and others. Since they had religion brought about the fairy maiden and the saint's names and saint's name, such religion's name are more seldom utilized, because nowadays these names are considered as old names. Some religion and saint people have two, three, even far more names: Kozha Ahmet Yassay – Kul Kozha Ahmet – Aziret Sultan; Baba Tukty Shashty Aziz, Tukty Babay Aziz shash; Yskak bab – Baba Ata; Bibi Fatima – Bibi Zuhra, etc.

Conclusion

In conclusion sphere of linguist cultures discovered anthropological Kazakh-Turkish languages give information from ethic history cultural and social phenomenon. In this range seems family of historical groups and geography movement of ethnic groups. One of the language branch of development seems public like such treasure and national

existence. National word conception «zharatushy» and «kushter» define from synonym's with unit «Kudai», «Alla», ««Taniri made analyze from connected with traditions which formed with vocabulary, in sphere of Turkish languages give particularly meaning cultural words such «Kudai», «Alla», «Tanir». They represented by mythical units.

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