

Review words and religious terms of Sufism in Kazakhstan in terms of Cultural linguistics

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Abstract

Ethnic Turks who lives in Middle Asia have different regulations, religious, traditional and sufi ceremonies. During ceremonies the Words and terms which used are different. In this article we trying to investigate concept, usage and the etymology of terms from Linguistic aspects and determine role of Persian Language in Central Asia at the current time.

Key word: Kazakh, religious terms, sufizm, cultural linguistics.

Turks communities in Central Asia, historically, had been in contact with different civilizations. During these contacts, they have been mixed with other culture, environment and areas where they were neighbors. Undoubtedly, this mixing has an impact on religious beliefs.

If we have look at the history of Central Asia, we'll see that, between civilizations and cultures that have been in contact with this area, Iran has had a major role. Of different religions in Iran, Zoroaster and Mani, were the first and the oldest religions which influenced in the zone, and the lives of the people of Central Asia has mixed and merged with that. The impact of ancient religions, reviews and studies of the history of religions in Turk races, is a subject that should be discussed separately. The history of relations between the Iranian and Turkic peoples, is not known precisely. But it is certain that these two people, during the centuries, had close ties with each other and lived together. In some historical sources it is said that, at the time of the Hun Empire, from the second century BC, cultural communication between two people increased, and in different cities of Central Asia, commercial and trade centers in Iran, making it easier and faster the nearby and cultural intercourse. As a result of rapprochement and cultural merging of Iranians and Turks, Iranian influence was increased especially in Western Gogh period (583-657 AD), and became the competitor of the influence of China and India. In the third century AD, religious Iranian origin, who emerged in Mesopotamia called Mani, in the course of the Uighurs, became a well-known official religion of the state and the role and the depth of Iranian influence in the region has increased. Many religion like other religions in Iran which is the official religion (Zoroastrianism) Sassanian and was not survived,

was developed in the East, with other elements of Iranian culture through Sogdian people of Iranian origin. [1] The monks of the religions, through the Silk Road, became able to promote and broaden the reach of their religious beliefs and their faith, between the various ethnic groups to leave the race, in Central Asia. So we can say that first and oldest Iranian religions, which influenced in the Turks races, were Mani and Zoroaster's religion. Here we are trying to examine the impact and the role of the old culture in the formation and current Sufi religious terminology, in the Central Asian Turkic peoples (Kazakhs), in terms of cultural linguistics.

As we know, language is a vehicle for dialogue, conversation, communication, and exchange of information between people. At the same time, this is a vehicle for the transmission of cultural heritage, both spiritual and material, of the ancestors to future generations. Language is a mirror in which it reflects traditions, customs, beliefs, scientific, artistic and social achievements. In shaping national identity, the language is one of the main factors. Apart from the language, religious beliefs factor also plays an important role in the formation and integration of national characteristics. Relying on the effect and cross-cultural relations between the ethnic groups and Turkic Central Asia (Kazakhs), the role of language and culture on the formation of religious and Sufi terminology, in the Kazakh language, can be shown by different examples. Many people living and Turkic people of Central Asia, including some Islamists research, believes that elements of the Iranian language and culture, the language and culture of the region, compiled by Islam. However, if you refer to historical sources carefully, we find that the effect of Iran's religious Turks, since time immemorial starts, and has deep roots in this region. Until now, the linguistic and cultural elements, lost their Iranian identity, over the centuries, and the culture and language of the region, integration and coordination has found. Kazakh people are one of the most oldest Turkic ethnic in Central Asia, which has long been under the influence of ethnic minorities. Today, elements of Persian language and customs of ancient Persia, in the Kazakh language and culture, needs to investigate and broad research. And maybe it was not because of lack of serious research and studies in the field, the unknown makes the relationship between these two old people for future generations. The fact that, in the modern Kazakh language, most of the so-called religious (Islamic), are in Persian, or Farsi is structure. Few publications in the Kazakh language, which was written about the cultural relations between Iran and the Kazakhs, has been written in recent years are limited to a few terms and common words such as: God, your prayer, prayer cross, prayer Next We try to make the show, the Iranian influence on the culture and language of the Cossacks, the older and more extensive than this amount. Words such as: Dos (friend), Jean (John), full (Perry), full (old), Adam (Adam), Scheldt (dog), Shara (choice), Bishara (poor) remain (chance), Baqt (fortune), Bdbaq (miserable), Keves (shoes),

Shalvar (pants), Beshbed (apron), Baghsha (garden), weekdays: Sinby (Saturday), Zheksinby (Sunday), Doisinby (Monday) ... vegetables and fruit: green (carrots), Qiar / discoloration (cucumber) ... Shabdaly (peach), Qarbz / Darbz (melon), Colors: Kolgoon (red), red indicates that Iranians and Cossacks, immemorial time have been merged.

If we investigate the customs and religious rituals in modern Cossacks customs, we will see the mating rituals of ancient Persia, the ancient religion of the Turks, the Tengri and Islam. Fire is sacred and helps the souls of the dead and ancestors, to be protected. Fire element that, in the past, are considered sacred and they worshiped it. Kazakh people, who for centuries were under the influence of Iranian costumes, and cultural fusion, knows fire as an important factor. Fire at Kazakh customs and religious and national traditions, still has a special place. It is important to be seen, in celebrations and rituals of everyday life Kazakhs. At the wedding, when the bride enters the house of the groom, great women of the family: grandmother, mother, wife, brother, uncle, husband and wife, are coal burning on the stove home, which is already present, and put it in a bowl, pour oil on it, and turn it around and away the bride. In doing this, said to be the name of God, and seek help from "Bibi Fatma", from Fatima, for the happiness of the bride. Also, Kazakhs believe that, if a baby is born in the family, a house, a car is bought, the small flame of the fire, the spirit of evil and the evil eye, clean and set one up. Said to be the Cossacks, "Alastave". For Kazakhs believe that with this method they protect the environment, objects and their relatives, the bad, and Fire / Flame keeps them clean. Only here to be reminded that, not fire, aim and elements of worship. Means to perform religious costumes. Fire and the fire, the hearth, is sacred for Kazakhs. They never, to put out the fire, do not put water directly on it. Burning stove, or left alone, to turn it off, or, wood stoves far. Because you believe, the fire must be respected. For the nomadic Kazakhs, fire place and stove in the tent, he felt, is a sacred place, where people gather around the family, talk, eat.... So, in the Kazakh language, the word «Aug bus" is the concept of the family.

If someone gets sick or feeling tired and illness, with the help of fire or smoke flame , they try to ward off disease and illness that repel person. During this ritual, the reading of verses, praising the name of God and devotion, NAS and dawn is performed. Still in different parts of Kazakhstan, ill treatment is done, with prayers and verses of the Holy Quran, and passed it to the sick, and by shamans and Bakhasi. Shamans and Bakhasi role in the culture and customs of the people of Central Asia, especially Kazakhstan, and is similar to the role of the priest and Clergymen of Zoroastrianism and Mani. They can see the movements of the stars and heavenly bodies, their bones predict with different equipment. In

their rituals, by reading the Word and prayer, with flame, they do treat sick. People still refer to them, for the good of the decision and the tasks ahead. Even the great and special people doing these things. The shamans and Bakhasi voted Tengri element of religion, the religion of ancient pre-Islamic Central Asia. The similarity of the importance of their position in society, rituals and tools they used, the customs, the social and political situation and Manny Zoroastrian priests and clerics, is indicative of the profound effects and interactions, ancient Iranians and people of the region . As, in Zoroastrianism, sacred spirit of forefathers, and has great significance, and even they are praying. Kazakh people, such beliefs are, still, along with Islamic values. In the beginning of his work, after praying to God and God help the spirits of ancestors and elders and seek their ancestors. Cossacks also believe that, if it is against the wishes of their fathers, and their fathers are causing the wrath of the Great Spirit. The word of God is one of the words, which the Kazakh language, is widely used, as far as, the Kazakh identity, and a Persian root of this word is surprised Cossacks. Meaning of the word of God, the Kazakh language has two meanings: 1. Producer and Creator, Allah, Tengri, virtual 2: someone who is strong, and the demands and decrees done indisputable. [2] The word of God, in the Kazakh language, pronounced as Qoday (God). With this term, made terms like: Qoday Saqdasin (God protect of evil and suffering). If Kazakhs discuss the accident or something bad and uncomfortable, to say the term. Qodaydan Qorqo, Qadaydan Qoroq, Qodaydan Qoroqbaidi (God fear / Do not be scared), Qodaydn Ledinda (in front of God, in the presence of God), Qodaydin Qolaghna Shalensin! (To hear God again!) It is said, to meet to pray, wish. Qdaygha Tapsr (to God). The use of many of the terms in the Kazakh language, that the word of God made, the same Iranian use them. It indicates that, the Persian language is mixed with the culture and mentality and customs of the Kazakh people. The Word of God, is synonymous with the term Tengri and God, means Producer and Creator. The word dervish, in the Kazakh language, is meant to 1. Sufi, hermit: Darwish lives, in the supervision and support of Sheikh - other wandering dervish that is life and virtual Hobo 2: poor and itinerant beggar. The Kazakhs, mostly, are also used Darwish words and crazy. If someone withdrawal from friends and family, or a time to be ignorant, he is said to have humor and jokes: "Whether you are a dervish and Sufi, who did little find and withdrawn?" Crazy word in the Kazakh language, Divana said. And means: 1 - who is his job, prayer and the Word. 2 - A person who is not established and whose work; people without confidence. Both Darwish and Divana, in terms of concept and meaning in both languages equal. [2] virtual means both words in Kazakh, is a broader application. The word of the Lord, is one of the words that, in the Kazakh language, is the concept of a creator, builder of the world, apart from oral and popular literature, seen in classic literature and philosophy, and is identical with

the meaning and application of the present Persian language, especially in terms of religion and religious costumes, such as: Sharaghshy (Chraghchy, who guard the religious places, religious figures guarding the Tomb.), filling (old, guardian or social worker), Darwish (Darwish), Divana (Crazy), Baghshdai / garden Yatoo (up).

Promote and influence of Islam in Central Asia and southern Kazakhstan today, ties closely and directly with Khoja Akhmet Yassawi. As we know, he is the founder of Islamic Sufism. Kazakhs do not see Islam separate from Sufis and Sufism, rather than the one they know and understand Islam, as the Sufism. [3] Because Khoja Akhmet Yassawi promote Islam, and understand between nomadic and semi-nomadic people of Central Asia, it was argued, on the basis of Sufism and Sufi views and comments. The Sufi interpretation of Islam, and its presentation, synchronized with the ideology and philosophy of life of local people, and caused widespread promotion and acceptance of Islam among the people. Especially in the interpretation and expression of the pillars of Islam conditions, and deliver it in the form of Sufism, Khoja Akhmet Yassawi relies on style language of common people, and chose the language of popular poetry. Because he himself is one of the common people, and knew the language and the problems and demands of the people as well. Nomadic peoples of Central Asia, (one of which are Cossacks), who have strong and long-standing oral literature, and every tribe and nation is different and has its own poet, who can discuss any matter, with a simple but powerful influence for people. Therefore, traditional poetic language is a tool for the promotion and circulation of Islam in the nomadic peoples, who have non-written literature, and has a strong oral literature. Khoja Akhmet Yassawi, local and simple language, the interpretation of the terms and conditions of the Muslim faith, are relying on divine love. So, in the poetry of Khwaja Ahmad Yasavi, we find elements of Persian rather than Arabic, most of the elements. It also shows is that, the Persian language has been used, before the Arabs and Islam, and why until now, the residents of South Kazakhstan region, at the began to pray praise in Persian, (I intend ...), or in the Kazakh language, word of prayer and prayer (Namaz oqoo), is called in Persian, not Arabic, is for the same reason. Prayers that are recited, for the soul of the deceased and the dead end Ruhina Baghishdadim find a word; I forgave to the spirit.

Among the Kazakh folk customs, reading the prayer on the dinner table, after every meal, is very important and necessary. After the meal, the oldest person, for blessed way and present health and happiness souls of the dead, pray in the Kazakh language. Then for the souls of the Prophet, called the Fatiha, and also for parents, elders, family members and relatives. Finally, all the participants, during prayer, sat with open hands, and pull their hand on their face, and say

Amen! And Allah is the greatest. This habit is done by all Kazakhs, everywhere and always; whether in the home, whether in formal or informal settings. The Kazakh youth, and even Russians living in Kazakhstan, has a habit that after eating snacks or tea at the buffet or cafe without having a table, pull their hand on face, at the way of prayer intentions, and at the same time, say Allahu Akbar; unaware of the origins and implications of this behavior and action.

Another tradition, which has a long rooted among the people of Kazakhstan, and with Islam, in the region became as the Islamic nature is cook seven shortcake, and distribute it among neighbors on Thursday and Friday. The seven bread baking in the hot oil, it is the beginning that the souls of the dead, and also the old religion of the people of Central Asia, the Tengri, the reward is hot oil, will be for the souls of the dead in the sky. The formation and occurrence of Sufism, in the spiritual life and the everyday life of Central Asian nations, created a significant development in the context of Central Asia, which can be found on the spiritual level, leaving the material and worldly values, that transient and are mortal, and to better understand the spiritual values. It is obvious that this way of thinking, speech and expression is reflected in the region [4]. Apart from the examples mentioned above, the other terms are proposed, such as:

Amodisiz devil! (Only evil in this world has no hope!), Because the devil is driven out from the court of God, and has lost hope of God's mercy. So people should not be disappointed of mercy and love of God. Bar Narseh Niyyat, that Baylansty! (Everything depends on the good faith and intention!), Adam Nitanan Tabadi! (Whatever that the person comes from man's intentions!) No matter how human behavior and action can be seen, the important is that, for what purpose this act is done. Because God is aware of everything, even of inner faith, and reward a man according to his intentions, not his actions. Connol Sisa Bari Sisay! (If this is place for the heart, then the room for everything would be found!) it is not serious worldly pain and grief issues. What matters is that, if the heart knows the human heart and desire, other problems will be solved. Aqsha Qildin Kerry (money and wealth is the dirt that is washed). The property and material of wealth are not permanent. It should not be related to transitory things, and not to become concerned about the sorrows of the world.

Yeshkim Acetan, Dastarkhannan Aolken Yemish! (Nothing is greater than food and table), AC or soup, means a gift of God, which is valuable, and should not be debased. In the mere use of God's blessings, we must be careful. Also, Dastarkhan word or dastarkhan for Kazakh people, is not the only means cloth, which is used as a table; Dastarkhan is a symbol of blessing and family integrity. Dastarkhan may be the byproducts of cheap or old, but there is a very high spiritual value because the blessing and sustenance of the family, has been put on

it, and called it the prayer table. Dastarkhan always kept, where in the upper-hand. If when food comes to the table, between Kazakhs used to that, every one should come to the table, the way to eat food, if a person refused, indicating that he does not respect Dastarkhan, and at this time to say that: "No one is greater from the food". He can not ignore it, and he should sit at the table quietly. The Cossacks did not rule out of the way and Dastarkhan. This is one of the behaviors that will not be forgiven for the Kazakhs. Orson Nan! (Nan Bezneh! By the bread), the bread term, is of Persian origin, and for the Kazakhs, is one of the most important and sacred. Bread for the Kazakhs, is the sacred and valuable enough that swear to it. The smallest particle is valued for respect and use. They never broke bread on the ground. If they see crumbs on the floor, every Kazakh, unconscious, removed it from the earth, and put it above the earth's level, which is not broken. During this operation, some put it on forehead and say Bismillah.

It should be noted at the end of our discussion that it is true that the people of Central Asia, in the early twentieth century, were nomadic and turned to urban settings too late, but this is not causal to underestimate their rich cultural heritage. Nomadic tribes of Central Asia (including Kazakhstan), have changed the nature of linguistic and cultural elements taken from the Iranians so that, according to their culture, it is difficult to discern their Iranian roots. By the way, they have helped to enrich Kazakh language and cultural progress, both the diversify and expand the use of Iranian culture. For example, the prefix "bi (less)", which conveys a sense of rejection and not to use, in the Kazakh language, and in some cases is different from its use in Persian: no official, no turns, no Namaz, no Maza.

Words such as Del, Didar, Shenar / plane, Parizad, Gaharaman / heroine, Shob / wood, green, Keves / shoes, Shirak / quarter, Khosh Bol! (Bye), ... these examples could be indicated.

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