

The Place of Religious Lexical Ones in Word-Building and in the Lexical-Semantic System of Native Language

Aynur Garayeva

Sumgayit State University, Republic of Azerbaijan

Abstract: *Religious terms are words and word groups that exist to express religious ideas in the language. The first and beginning word among the religious terms is the religion lexis. The word "religion" is the nucleus of a lexicology and terms.*

Keywords: religious, history, myth, feature, justice, expressing, ancient, believing, thought, language

1. Introduction

A word being a reflection of the integral and differential semantic indications is one of the main factors which established the history of the different peoples, nations and states. However, the most ancient religious book "Bible" begins with these sentences: "It has been a word before everything. And a word changed into a deed. In fact, the three "Thought-speech-language" is the main result of the mankind culture and progression phenomenon of the human civilization. Religion has a great role on the forming of the world outlook which maintains backbone of this or another culture in the existing societies. The Islam religion which has become the main part of Azerbaijan's cultural values directly impacts on art and culture of the nation, national-spiritual consciousness and our lifestyle.

The natural result of the exchange and interrelation of the culture with Islam has found its reflection on the lexical layer of a language. Teonyms, mythologies, at the same time, antroponyms which related with religion allow to investigate linguistics and extra-linguistics features of the Azerbaijani language.

The word "religion" is derived from the Arabian language and it means "obedience", "punishment and award". The terminological meaning of this word is so " A religion is belief on the Creator who made a person and the universe, at the same time it is a system which consists of orders and indicators in accordance with this belief" [1,12].

"A religion – a set of imagination, life outlooks which based on the belief to the existences and extraordinary powers" [2,25]

Atheist is a person who does not believe in the Creator, Allah and considers the occurrence of the Universe as the result of spontaneous events or coincident. Believer is a person whose ceremonies and religious faith are mixture of fanaticism, prejudice. In accordance with this basis it, occurred systems of justice and sin to distinguish religions existing in the world. The term "justice religion" means to express the faith which based on a divine moral, a real and correct thought.

The terms "The basic morals and the main orders of a religion" is used to express the same thought. Every religious idea demands a terminological definition. Teonyms are characterized as names of the divine existences. The special names having meanings in this group are distinguished with their nominative functions. The wide relation between names and things or a class of things which are called with the help of names is the basis of this function. However, we meet with a problem while we use the word "Allah" in either written or spoken speech: As only nominative function the names of divine existences are more than place boundaries.

On other words, a word not only equals to a concept, at the same time it awakes idea about concept in thinking as a complex mental. At this time it is demanded a cognitive approach to the problem. We think that the study of this problem can be appreciated as one of the important issues to investigate mental basis of nominative meaning. Because, this approach has might to find psycholinguistics features of the forming model of the nominative unique" [3,7]

Undoubtedly, all the teonyms have denotative meaning and this meaning is based on relation between a subject (existence or image) and lexis unique. Special names are exaggerated nominatives [4,60], it turns out that linguistics factors do not have less role than extra-linguistics ones in the activity of them.

It may occur different meanings (from its first meaning to a contextual meaning) of the teonyms in a context: 1) A Goddess is a feminine divine existence in antique mythology and some eastern beliefs (in this situation this teonym is used in its initial lexis meaning) 2) It is considered a lovely woman when we say "My goddess! My soul, my heart, where are you?" [3,7]

It is necessary to note that the term "teonym" was explained differently in its developing history. For instance, O.A.Cherepanova during characterizing teonyms, he wrote: The term "names with zero denotation" can be counted suitable in this case." [5,54] It will be mentioned that when it is said denotation it is considered the subject.

In this case it appears such a question: Unless subjects which named with these words can preserve their initial meanings, that is it preserved denotation in these words as an initial form?

N.I.Malsagova notes that denotation is not only subject which consisted on concrete matter, but also it is expressed with a word and the object of reality which exists outside of a language.[3,8] Denotation(in Latin it means the meaning "to be named" is a referent itself. It is the defining of the name of the object with a subject, explaining of meaning and thing meaning of a name or symbol.

Significant meaning is a specific appearance of a language reality. In this case a traditional lexical meaning is accepted as a special semantic meaning and it refers to extra-linguistic nature of a meaning. Usually, the significative meaning of the words is explained in the explanatory dictionaries.[3,8]

Structure meaning is connected with formal typical features of teonymic unique and their syntagmatic and paradigmatic peculiarities. Syntagmatic structure meaning of teonyms is characterized with following examples: noun+verb (to pray Allah), noun+noun (The Goddess of Love), adjective+noun (a divine power) and etc.

Paradigmatic structure meaning refers to every teonym in Azerbaijani language as being in the most of the world languages and it is not coincident. It appears different paradigms on the base of teonyms and these in their turn make a synonymous row, antonym pairs, lexical-semantic groups, semantic fields: Allah, Divine power, The Creator, The Doer, The Sultan of the sky, The Invisible and etc.

An emotive meaning has a emotional-expressive character and appears from the necessity of using teonyms in different contexts.

It would not be true to avoid speaking about designation while describing the lexical meaning of a teonym and its semantic structure.

The religious ideology means practical appearance of the religious ideas. From this point, the orders of Islam can be called Islam ideology.

The term "the sky religions" has the meaning "A belief to Allah only" in it.

The past and the anti-past conscious announce two types of knowing the Allah. The term "Past Conscious" has the meaning to understand, perceive and observe Allah with a soul path without using mental ideas. But the term " anti-past conscious" has the meaning to make an effort knowing Allah with creator, without any need, absolute scientist, absolute power and as these mental expressions. In the result of this It means to believe Allah, to perceive Allah with a past way after such philosophical consciousness.

The term "fitrek" is also interesting. We come across with such a thought in ideas of the ovliya, sages, and religious leaders: To recognize Allah is innate.

The "fitrek" is an Arabian word. This religious term means "a type of creation". Let's give attention to the meanings which this term means:

- 1) There are innate qualities concerning with every type of the creations in all the examples of this type.
- 2) Innate qualities have changed in all the stages and all the time of the history.
- 3) There is no role of certain trainings in getting of the innate qualities.

Innate qualities are divided into two parts in the sources of the religion science.

- 1) Innate conscious and knowledge having in each person beforehand
- 2) Internal inclination and instinct having in each person beforehand

Shown ones is the meaning of the term "fitrek".

The term "Vacibul-vucud" has a meaning to prove Allah only as "vacibul-vucud" , that is "without need from the creator and necessity of existence". The religious term "Mumkunul-vucud" expresses and forms the conception "body" which belong the other to exist in a language.

The religious term "Sidg" means if Allah's words are "to order" or "to make avoid", at this time being these words "true" or "lie" to define the aims of the people must not be a discussion object.

The religious term "Tovkhid" is used in the meanings "to consider one and unique". We see a lot of definitions of this term in philosophy, theology, morals and irfan science. In each meaning of this term it is stressed that Allah is alone.

The meanings of the religious term "tovphig" which spread widely are followings:

- a) Allah is alone. This is widely used meaning of this term. The shown relation is absolutely against polysemy.
- b) Allah is not complex, simple and complete. According to this meaning the faces of Allah is not independent than his kin
- c) Allah is completely independent

Religious terms are also words. That is why the lexical-semantic features concerning word which is considered as the most figurative unique and nucleus of a language are also related with religious terms.

The definition of every religious term rouses special interest. The work "The dictionary of the religious terms" by N.Seidaliyev consist of 1500 words. This work was made taking into account special interest and necessary need of the wide readers' groups.

This dictionary is an explanatory one. A clear explaining of every word and their semantic meanings draw attention. Besides Islam religion, the linguistic explanation and the meanings of the words related with other religions increase scientific value of it more.

Different types of Azerbaijan and Russian dictionaries, paid more attention to the explanation of words connect with other heaven religious except islam.

The words in “Religious terms dictionary”, more truly, religious names, explanation of terms, linguistically meanings were introduced alphabetically.

The explanation of religious names:

Allah (God) – creator of the world, heaven being, owner of skies and earth and creator of humankind.

Great scientist, akademik Ziya Bunyadov paid attention to these different thoughts. The word Allah comes from definite stem, some regard that, Allah originated from heaven. This word denotes the name of real being with the definite article “a”, other side əl-ilah: the meaning of əl-ilah is the same meaning of Allah, but “Lam-ı” is unit of this word and read as Allah.

Religious terms often used following samples: Oguznames, Kitabi-Dede-Gorgud, f.ex: muslim (who obey to islam), unbeliever (who doesn't obey to islam), iman (mental), seyid (child of paygambar), prohibited (haven't right) and etc.

If you meet heavy test, muslims will protect you; Gantural made salavat for Muhammed; grandchildrens of paygambar were killed by yezids. (Kitabi-Dede-Gorgud) [6, 54].

Mythological type of intellect connect with ritualism of society. Magical think is the main component of mythological type. Firstly, the mythological type of intellect had been formed real fiction in the history of humankind that, passed long historical way and come today... Then, mythological intellect began to develop, formed compound type. Although, mythological intellect has been existing yet. [7, 14]

Expressing with other words, understanding so: myth turns to the religion if becomes mass believing object. Myth is compound phenomenon in the moral life of society differing from religious myth. Images of Allah in religion organise unit system and having social institutes. (church, madrasa, monastr etc). [7, 15].

2. Result

All languages features reflect in their folklor samples and expressing simply. Religious lexica may introduce as two forms semantically. Firstly, applying in by heart pray born from condition.

The role of extralinguistics factors is more important in forming of any languages lexica. Religion influences to enlarging of Azerbaijan language vocabulary system with religion idioms, phraseological units. Religious expressions use as lexical stylistic expressing means by their emotional, metaphoric features.

References

- [1] Allahmanlı Mahmud. Religion, sect and ashug. Bakı: Şur, 1999, 172 s.
- [2] Dictionary of Arabian words used in Azerbaijan language. Bakı: Azerbaijan, 2003, 82 p.
- [3] Мальсагова М.И. Теонимическая лексика как система (на материале художественных текстов). Назрань: ООО «Пилигрим», 2011, 144 с.

- [4] Реформатский А.А. Введение в языковедение / Под ред. В.А.Виноградова. Москва: Аспект Пресс, 2001, 536 с.
- [5] Черепанова О.А. Мифологическая лексика русского Севера. Ленинград, 1983, 122 с.
- [6] Asgarov A.M Language of “Oğuzname”. Bakı: Təhsil NPM, 2011, 207p.
- [7] Орлов В.В. История человеческого интеллекта. ч.1, 2. Пермь: Издательство Пермского университета, 1998, 188 с.

Author Profile



Aynur V. Garayeva is a ph.d student of Sumgayit State University. She is working at the Sumgayit State Technical Collage. Her specialization is linguistics, and her research focuses on Religious and mythological lexica in Azerbaijan language.