







Religious anthroponyms in the works of Mashkhur Zhusup

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APA Citation:

Abisheva, G., Trushev, A., Zhussupov, N., & Karipzhanova, A. (2022). Religious anthroponyms in the works of Mashkhur Zhusup. *Journal of Language and Linguistic Studies*, 18(1), 372-385. Doi: 10.52462/jlls.188

Submission Date:04/06/2021

Acceptance Date:24/09/2021

Abstract

The article considers the role of religious anthroponyms in the service of the text of the works of Mashkhur Zhusup Kopeyevich. In Mashkhur's works, religious poetonymy is described, in particular, the elements of certain information, the names of the prophets, the image and actions of any epoch of their life, cognitive features are revealed. In this context, theoretical and literary works are analyzed and theoretical conclusions of scientists are given. Religious poetonyms are secret for various reasons. By looking at religious names from the works, we can determine the personal knowledge of the author of the work, the literary content of his thoughts, and make sure that these names are associated with the stories of the Quran. Anthroponyms such as Adam, Muhammad, Abu Jahl, Gabriel, Rasul, Michael, Israfil, John, Jacob, Jesus, David, Solomon, Idris, Moses are used in the saga. Focusing on each of them and describing their cognitive significance – defines the purpose of our article. Poetic and artistic understanding of various concepts of Islam requires the widespread use of Islamic anthroponyms. Religious onyms act not only as names of artistic images, but also as a bright tool of lexical and stylistic system of poetic work.

Keywords: onomastics; poetonym; anthroponym; work of fiction; religious anthroponym

1. Introduction

It is especially important to define the system of the anthroponyms from a linguistic and sociological point of view, as one of the spiritual and historical sources of information describing the historical ethnic process. This is not only a linguistic modernization, but also an expansion of the horizons of historical knowledge of ethnocultural nature. In this regard, in accordance with the national interests of modern Kazakh society, the main, source, variable, reflexive ethnocultural and social activities of the Kazakh language, the corresponding renewal of national consciousness at a new level, the dynamic activity of the Kazakh language should be the linguacultural system of the Kazakh language (Saifnazarov et al., 2020; Almukhanov et al., 2015).

Mashkhur Zhusup's (2007) poetry reflects some features of the style of poetic language of his time, the study of the language of his work plays an important role in determining the development of the Kazakh poetic language. The vocabulary of the poet's poetry is very rich and includes various groups

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of lexical units, including poetonyms and their artistic expressions. Onomastic vocabulary is one of the most important components of the vocabulary of Mashkhur Zhusup's (2007) poetry. Closely related to the content of poetic works, onomastics is used to express philosophical, mystical and religious concepts of religious doctrine and reflects the worldview of each author. The scope of application of poetic vocabulary in the poetry of Mashkhur Zhusup is very diverse, depending on the linguistic affiliation, the methods of creation and development of poetic onomastic vocabulary, its forms and purposes. Onomastic sources of poetonymy in the poetry of Mashkhur Zhusup are ancient Islamic and religious mythologies (Seitbekov, 2011; Ismagulova et al., 2016).

Religious onyms form the core of the onomasticon of Mashkhur Zhusup's (2008; 2005a) poetry. Poetic and artistic understanding of various concepts of Islam requires the widespread use of Islamic anthroponyms. The religious onomasticon of poetry is based mainly on the names of not only Islam, but also the names of specific figures of other religions, who formed the basis of Islam and its canonical rules. Religious onyms act not only as names of artistic images, but also as a bright tool of lexical and stylistic system of poetic work (Mashkhur, 2005b). One of the key questions of linguistics is the linguistic analysis of the onomastics of fiction as the main elements of the composition of the work. Therefore, this area is a very important factor in describing characters, depicting the appearance of events and the ideological content of works.

2. Materials and Methods

The theoretical and methodological foundations for the study of onomastics (people, land, water, clans, tribes, etc.) (their names) and the need to determine the national-ethnocultural, social nature in the relations of language are discussed in detail in the works of V.V. Radlov (1983); N. Katanov (1888); S.E. Malov (1951); N. A. Baskakov (1969); K. Zhubanov (1996); S. Amanzholov (2001); T. Zhanuzakov, (2003); T. Zhanuzakov and K. Rysbergenova (2004); A. Abdrakhmanov (1975); E. Zhanpeisov (1986); G. Madiyeva (2003); T.M. Abdrakhmanova (2007) and other scientists. As a theologian, Mashkhur Zhusup aimed to explain the stories of the Quran in the Kazakh steppes. It is known that most of the poet's plot poems are on religious themes. The plot line of the poems "God created the earth in seven days", "Adam and Satan", "Solomon and the Devil", "Abyraha and Mutilab", "Prophecy came to Muhammad", "Galy's intentions", "The Story of Zhappar" and many others related to the stories of the Quran (2019).

In addition, a significant part of the poetic heritage of Mashkhur Zhusup consists of epics (highly artistic poetic works), most of which are devoted to religious themes. In this regard, the poet's epics are similar to the works of oriental classics. In religious epics, the author raised the centuries-old tradition of folk tales to the level of fiction. Therefore, the works of Mashkhur Zhusup are a direct source of religious and philosophical ideas, including religious terminology. Their onyms do term-formation service within the ideological framework of the owner of the name. Each of these names in the works of Mashkhur seems to describe certain elements of information, images, actions of any era of their life. In this regard, it is very important to use religious poetry in the poetry of Mashkhur, and a special place in this group belongs to onyms – the names of the prophets. Especially a lot is said about them in the literature of Muslim countries and in the epic "Migragh" (Mi'raj) of the poet Mashkhur Zhusup (Figure 1), praising the journey of Migragh (night journey) (Mashkhur, 2007) of Muhammad.



Figure 1. Mashkhur Zhusup

Therefore, the name of the epic means a lot. Prophet Muhammad was granted the miracle of Migrazh. On the night of Migrazh, hazret the Prophet Muhammad makes Isra (the night journey is called Isra among the Arabs) from the al-Haram mosque in Mecca to the al-Aqsa mosque in Quddus (Jerusalem). From there he ascended to the seventh heaven, where he met all the dead prophets and saw the angels in constant humility. He sees various signs – the ayat-verses of our Almighty Creator and speaks to Him. This night, five times prayer is required (Meouak, 2018; Portnova, 2020).

Migrazh is one of the greatest miracles of the Prophet Muhammad (may Allah's blessings and peace be upon him). Mughzhiza (miracle) is an amazing phenomenon realized by the power of Allah, unique for people and prophets. Everyone who has the light of faith in his heart believes in the miracles of Allah (Seitbekov, 2011; Portnova, 2018). The epic "Migrazh", which has the same name as such a sacred phenomenon, is designed to describe the image of the Prophet Muhammad. It tells how the Prophet ascended to heaven. When he meets God, he first cares for the people on earth. This is the main idea of the saga. The story begins with God sending the angel Gabriel to Muhammad and giving him a crown and Buraq (a winged horse in the epic).

3. Results and Discussion

The foundation of millions of people on earth is one, all descended from Adam. Adam – Allah Almighty created first Adam (pbuh), and then his companion Eve (Hawwa). We know from the Quran that Adam was sent to earth. Thus began his life as the ancestor of all mankind and the first caliph of the earth. Therefore, when Muslims see other nations, they refer to the noble verses and hadiths (Table 1).

Table 1. Fragments and author`s comments

Comment	Fragment
We are all descended from Adam, and his origin is the earth (Seitbekov, 2011)	This life is fleeting. Adam was created first,
And the earth accepted him too, Mashkhur Zhusup (2008) mentions that Adam was the first to be created. From these passages it is clear that he was the first ancestor and first prophet of mankind and has a graceful	The first master of the soul is Adam, A mountain created from soil. At the same time there are lines: The first gates of heaven opened Adam stands waiting for respect. There I greeted Adam,

character.	It was a tall man; I saw his face. - Welcome, good luck, son! I kept walking without stopping (Mashkhur, 2005a).
Abu Jahl is the man who shot and betrayed Muhammad in the epic.	Abu Jahl fired angrily, Unbelievers offend Muhammad , First he met Abu Jahl, A brave man who offended many people (Mashkhur, 2007).

Abu Jahl's insidiousness towards Muhammad is mentioned in several poems (Table 2).

Table 2. Fragments and author`s comments

Comment	Fragment
It was Muhammad who turned the slanderer on the right path (Azzam and Gouverneur, 2016)	Endured the treacherous Abu Jahl – Muhammad.
In the following work, the poem Abu Jahl seems to have become a general term describing the image of a negative character.	If you don't know me, you will just know me You are that fat millet spoiling the stomach. Who slanders their relatives You are the Shaitan Abu Jahl of a person (Erdembekov, 2001).

The disgusting image of Abu Jahl in the epic also came from the truth. You can read about this in the Quran, hadith, the sacred "Sira" and studies of Arab historians (Gzibaeva, 2005). One of the religious poetry names found in Mashkhur's works is Gabriel. Gabriel is the angel closest to Allah who, by the order of Allah, will put his soul into the soulless and support the suffering people. He is the main mediator between Allah and the prophets, including Muhammad (pbuh) Balgasem and Zakaria, 2018; Prochwicz-Studnicka, 2020). Religious legends also describe Gabriel's place in the life of Muhammad (pbuh). He handed the Quran to Muhammad (pbuh) piece by piece during the month of Ramadan. He protected and instructed the prophet, accompanying him on his *night journey* to Quddus and assisting him in military affairs and religious disputes. Gabriel is the highest of the four angels closest to Allah. Sometimes he is described as standing with his feet on the ground and his head in the clouds (Islam. Encyclopedic..., 2010; Alrumhi, 2021) (Table 3).

Table 3. Fragments and author`s comments

Comment	Fragment
He is the Messenger of Allah, peace and blessings of Allah be upon him, Gabriel was twice seen in his angelic form – in the image in which Allah created him. This is stated in the words of Almighty God	He saw him on a clear horizon. He saw him in the place of the garden of the haven on the outskirts of the Lotus, that is, when he ascended to heaven.
In the epic of Mashkhur Zhussip, Muhammad ascends to heaven on buraq, whom Gabriel brought by the will of God.	The Angel Gabriel immediately appeared: Yes, Muhammad, your God greets you, He sent you a horse and a crown. A horse came up to me - I'll sit on you! - I said, he retreated, shrinking. Gabriel said - Just sit on it! - he says, I got up, sat on it, He flew away like a bird carrying me away (Mashkhur, 2007).

On Judgment Day, the horse also asks the prophet to ride it. He and Rasul make a promise. Muhammad ascends to heaven surrounded by angels. A voice is heard to the left and to the right, and Rasul does not turn. When Rasul wanted to drink, they brought him four cups of drink. He refused two glasses of wine. He drank the milk. Only four fur coats were given: yellow, green, red and white. He

took white and green coats. Rasul asked Gabriel about the secret of the sound heard from both sides. He was answered: One was the universe, and the other was a non-believer. If you turned around, your consistency would go off the right track. You did the right thing. He entered the mosque and consolidated his faith. He saw angels in the seventh heaven. In the fourth heaven he saw Jesus, in the fifth heaven – Moses, and in the sixth heaven – angels without heads. A drop fell into Rasul's mouth, sweeter than honey and colder than snow. Allah asks Rasul to say what he wants. He asks to forgive for all the sins of the followers of Muhammad (Van Putten, 2020; Temirbolat et al., 2015) (Table 4).

Table 4. Fragments and author's comments

Comment	Fragment
After Gabriel's arrival at Rasul at the behest of Allah, the author has the following lines.	My chest was torn, my heart was ripped out They put him in a golden bowl. The bowl is full of science and wisdom, They cleaned it up and put it back in its place. Gabrielle was in front of me and I followed him. I sat down and said, "Bismillah!" sooner or later I came to the Aksa mosque.
Another religious name found in Mashkhur works is Michael and Israfil.	I sat down on Michael now, Shouldn't Michael go after that ?! We reached the second heaven by opening the door There was a little angel standing there. I saw his head, didn't see his legs, I, Michael, couldn't go there. When for the third time I sat on Israfil,, Well, I couldn't stop there. In the second heaven stood John, Jesus, They turned their heads as I greeted them. Welcome, my exceptionally generous ones, he says, Now Israfil agreed to go (Mashkhur, 2007).

Michael and Israfil are angels. Michael is responsible for natural phenomena such as the blowing of the Wind, falling rain, plant growth, etc. Israfil is responsible for such things as blowing a trumpet, the coming of the Day of Judgment and the resurrection of mankind and demons (Mukanova, 2017) (Table 5).

Table 5. Fragments and author's comments

Comment	Fragment
In the poem by Mashkhur Zhusup "The Story of Eight Paradises and Four Angels": there are four books in the world that are influential, these are the Psalter and Torah, the Gospels and the Quran, as Mashkhur said, it can be noted that the reader of these books feels the meaning of the worldview.	Created two - Gabriel, Michael, Four with Israfil, Hazirail. Put one in the wind, another in the water,

There are eight heavens and seven hells – reports that Allah had 4 closest angels. When reading this verse, which is a course in natural history and religious studies, the closest angel of God is Gabriel – the messenger of God's actions to the prophet, and Michael is the angel of earthquakes, floods, rain and drought, and Israfil is one of the four angels closest to God (Table 6). Another religious poetry name found in these works is Jacob (Table 7).

Table 6. Fragments and author`s comments

Comment	Fragment
According to legend, at the end of times it is said that Israfil must blow a trumpet and the dead must rise, and Hazirail is an angel who takes souls at the behest of God (Mashkhur, 2005b).	Michael came with Israfil. To test his mercy (Mashkhur, 2008a).
The writings of Mashkhur Zhusup Kopeyevich also describe the events that will occur at the end times, on the Day of Judgment, and the name of Israfil is often mentioned in this context.	I, Israfil, who will one day blow his trumpet, The end of the world will begin as soon as he blows his trumpet. Mountains and rocks, thoughts and holes are the same And the land will be barren. No one in the world is immortal Others may be dead from one god.
In the epic, the poet describes how all souls were resurrected and sent to Judgment Day square when Israfil blew the trumpet for the second time	Souls will come to life at the behest of God, The universe will be friendly as before (Mashkhur, 2007).

Table 7. Fragments and author`s comments

Comment	Fragment
Jacob – a common hero of Judaism, Christianity and Islam. Jacob's second name was Israel. From his twelve sons came twelve tribes, who were called the descendants of Israel (Aubakir, 2014). In Mashkhur's works, the onym of Jacob (Ighop) is given as the name of the prophet. Two comrades who were friends before the country: soul and body. The soul is the mother of St. Jacob (Ighop) and the body is the mother of St. Joseph (Mashkhur, 2008a). The name Jacob is also mentioned in the story "Earth and Heaven" by Mashkhur Zhusup:	He excelled in mastery knowing seventy-two languages, After that this knowledge became his profession. First Ishmael was born, Isaac, then Jacob, One was better than the other (Mashkhur, 2005b).
After Jacob became blind after losing his son Joseph, obeyed God and chose patience and humility as the meaning of life. We can learn about this from other works of fiction:	Having lost Joseph, Having lost his wings Striking by blind sorrow Prophet Jacob lies alone (Azzam and Gouverneur, 2016).

Later, when he smelled the clothes of his son Joseph, he again regained his sight and gained the ability to understand internally. Mashkhur Zhusup mentions this legend to define the categories of Sufism, to understand the meaning of human existence on earth. One of the main characters of the work is Joseph, the son of Jacob. We find his image in the lines:

You set Joseph free.

And he gave Jesus a book called "The Gospel" (Mashkhur, 2007). If we pay attention to the legends of the Quran, there are many stories about the Prophet Joseph. Many of them are mentioned in the commentaries to the Quran because they are very well told there. There are stories about other prophets of Almighty Allah, pious people, dreamers, rulers, but only one story about Joseph is called an "fiction story". According to the interpreters of the Quran, righteous Joseph suffered the most, suffering from love and hatred, loyalty and betrayal. He was a slave and became a sultan. He was also imprisoned for his beauty. Thanks to the beauty of his soul, he was also a ruler (Khalifa, 1991) (Table 8).

Table 8. Fragments and author's comments

Comment	Fragment
John is the prophet of Islam sent to the people of Israel to confirm the truth of the prophetic mission of Isa ibn Maryam (Jesus son of Mary). Son of the prophet Zechariah. According to Islamic tradition, John was the first to prophesy to him, persuade and help Jesus to preach among the Jews.	Also in the work are the poetonyms of John and Jesus: In the second (526) heaven were John, Jesus, He turned his head when I greeted (Mashkhur, 2007).

Jesus is a great prophet sent to the children of Israel. His degree of prophecy is recognized in Christianity and Islam. The very birth of Jesus was a miracle, that is, God created him as a miracle without a father, that is, without a man, only from a woman, that is, his birth is a miracle. At the age of thirty, God revealed to Jesus the Gospel, one of the four holy books, and sent him to the Children of Israel as the last prophet (Qur'an, Surah al-Ma'idah) (Umashankar, 2020).

In the epic "Migragh" by Mashkhur Zhusup there are lines like: You gave Jesus the "Gospel Book. If I gave Jesus the "Gospel - don't you have it? Is Surah al-Ikhlās worse than the Gospel? As for the plot of Mashkhur Zhusup's poem "The Trade of Satan", Jesus met Satan who came to the bazaar and asked what he was carrying with him. Mashkhur Zhusup Kopeyevich stated how then Satan loaded one donkey with lies, another with mikir-haila (an evil trick), third – envy, fourth – violence, fifth – arrogance, that the dealers took the lie, evil tricks were taken by the most terrible woman, envy went to the mullahs, violence to the rulers of the people, and that pride is acquired by the rich matured by ignorance. It tells that even if these are different loads given to five donkeys, and the only load on ten mules, which carry more than donkeys, is a beggar who in the eyes of people is propagandists of religion, but in fact it is a lord, a mullah, believers who thinks only about his own benefit and thus deceive the people. It is also an example of honoring the purity of those who claim to be on the path of religion (Firestone, 2019; Tahiri and Muhaxheri, 2021; Ospanova et al., 2014).

David was 40 years old when he became a prophet. Allah Almighty sent down to him the Psalms, one of the four heavenly books. The Psalms are a collection of praises (odes) that glorify the unity and greatness of God. It is said that when David recited the psalms in his beautiful voice, the audience trembled and shouted. God gave him the art of smelting iron. Legends say that iron in the hands of the Prophet was kneaded like dough. David (pbuh) forged iron weapons and armor (Malov, 1951) (Table 9).

Table 9. Fragments and author's comments

Comment	Fragment
In Mashkhur Zhusup, the name of David and his possession of the Psalms are mentioned in poetic reminiscences.	You gave Moses the Torah, but what about me? Allowed Solomon to rule the wind and water. You gave David the Psalm – a large book, You gave Job the benefit of health (Mashkhur, 2007).

In the poetry of Mashkhur Zhusup, prophets before Muhammad are constantly mentioned; among outstanding historical figures, the poetonym of Solomon is systematically sung in his epics.

Solomon is the son of David. There are legends about them in the Quran. Based on the scientific and historiographic conclusions of the "Islam" encyclopedia: Sulayman is a character in the Quran, a kind and wise ancient king, Solomon from the Christian holy book, the son of David. According to the Quran, he surpassed his father in resolving disputes between his subjects, and later inherited his throne. He studied magic in the name of God. Unlike many of his contemporaries, who sought to learn about magic from the wicked angels Harut and Marut in Babylon, Solomon was devoted to religion. God allowed Solomon to subdue the people, and devils and demons to serve him. They produced a

treasury for Solomon on the seabed, built a temple, made statues from the molten copper spring given to him, huge pots and large kettles. Legends about him were told in the works of poets of the time of Muhammad” (Islam. Encyclopedic..., 2010) (Table 10).

Table 10. Fragments and author`s comments

Comment	Fragment
Religious legends and stories say that the Prophet Solomon (pbuh) possessed great power, great glory and knowledge, and also knew the language of animals and living beings. He is also mentioned in the tale of Mashkhur Zhusup "Solomon and the Ant". Here is an excerpt: Khazret Suleiman repented, paying tribute to the ant, having received many clever thoughts from the ant and agreed with his own ignorance and knowledge of the ant. Let those who will be kings after me learn a lesson from this! Even if someone is as small as an ant, let him listen to what he finds and says (Mashkhur, 2005c).	David was a Prophet in the old days. He became famous as a king in this world. I have thirty sons”, he thought. My God got them all busy. King David wept, repented, Only then realizing that he is a man. It is said that after this, Solomon was born Having made himself a sign to the thirty sons (Altynsarin, 2003).
In the short epic of Mashkhur Zhusup, "Solomon and the Owl", Solomon's relationship with a beautiful woman and the fulfillment of everything she said, right or wrong, from the point of view of incompatible with the culture of public relations is assessed. In a small epic, he first describes the fate of the prophet Solomon with the help of the author's narration:	There has always been lust for humanity How many souls were unhappy with taking a wife. As King Solomon ... He did everything that this woman said (Mashkhur, 2007).

The insatiable woman, accustomed to the fact that Solomon does everything she says, finally, one by one, revealed her overly ridiculous desires. The fact that the main idea of the work is added expresses the worst desire of a woman who wants to take advantage of the huge opportunity to use the power of King Solomon to control all living beings. This is one of the manifestations of the skill of the poet Mashkhur Zhusup, who, with his creative decision, sang various legends about King Solomon. Through the dialogue of Solomon, behavior and the culture of human relations in this mortal world is assessed. According to the estimate of the owl, with didactic and instructive edification, the excess of living one from the dead, the excess of one woman in comparison with the number of men and women, is glorified (Balgasem and Zakaria, 2018; Gurianov, 2016; Gurianov, 2020).

In the works of Mashkhur Zhusup, edification is proposed to restrain lust, given that the prophet Solomon blindly surrendered to a beautiful woman with his masculine desire. The principles of Islam preach that you cannot be a slave to your desires and that you need to restrain your impulses. The religious epics of the poets develop the idea that keeping the heart pure on the path of virtuous morality is a necessary quality for any person. Through the image of the devil at the center of the story of the Prophet Solomon, the poet glorifies the movements of the Islamic worldview and the reality of life in unity and continuity. All the actions that people do to participate in the life movements of the mortal world multiply depending on the volume of their inner desires (Table 11).

Table 11. Fragments and author`s comments

Comment	Fragment
Other religious poetononyms in the works of Mashkhur are Idris and Moses and it was revealed that the conflicting nature of the	We've almost reached the fourth heaven We were informed that Idris is standing there. In the fifth heaven we met Harun/Aaron,

virtues of right things and mistakes, which move good and evil, positive and negative, different and dissimilar actions, is a law established by the great Creator of perpetual motion.	In the sixth heaven, we visited Moses (Prochwicz-Studnicka, 2020). Idris, Jesus, ascended to heaven It's amazing to visit the emissary (rasul). Whose degree is higher than theirs, Who brightly radiates light into this world (Mashkhur, 2007).
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He also wrote: Prophet Idris was born whole for more than half. He lived on this mortal world for four hundred years, ascended to heaven alive, reached heaven and stayed there (Islam. Encyclopedic..., 2010). According to the hadiths of the Quran, Idris possessed ten qualities. The first is prophecy. Second, he was a scientist (Idris invented the science of stars, therefore he is called a scientist of stars). Third, he created writing. Fourth, he made silver jewelry. Fifth, he invented military weapons. Sixth, to fight was also left by Idris. Seventh, the capture of prisoners of war was abandoned by Idris. Eighth, he created cloth sewing. Ninth, he called his people to faith by saying: La ilaha illallah Idris Nabiullahu Muhammad Mustafa Habibullah. Tenth, he ascended to heaven. The Quran describes the qualities of the Prophet Idris as follows: Idris (pbuh) did not change his straight character before and after his prophecy. He was able to fulfill his noble mission. In the surah "Maryam" his straight character is mentioned: Remember Idris from the Book. He was a righteous prophet. We have raised him to the highest place (Mary 56-57) (Mashkhur, 2005; Ryspayeva et al., 2021).

When Moses was sent as a prophet to Pharaoh and his people, there was a time when magic spread among the Egyptians. Egyptian magicians were in the habit of making snakes from ropes or a lasso. Moses showed a great miracle when he came as a messenger to such a magical land. Having met with the magicians of the Pharaoh on a large square and he tried his hand (Sukhiashvili, 2020). When Hazrat the Prophet Moses threw his staff to the ground by the power of Allah, it turned into a huge dragon that devoured the snakes created by magicians from ropes and lasso and struck people. The magicians, who had never encountered such a thing, submitted to the power of Allah and believed in Hazrat the Prophet Moses. In other words, the Prophet Moses thus proves that their magic, which has reached its climax, is a useless phenomenon in the context of the omnipotence of Allah” (Seitbekov, 2011; Sukhiashvili, 2020) (Table 12).

Table 12. Fragments and author`s comments

Comment	Fragment
The virtue of Moses is praised by Mashkhur Zhusup	He is Moses by the miracle of God, raised dust from the bottom of the Nile. This is the miracle of Moses seen in the assembly of Bani Israil. Pharaoh confronting Moses, died drowning in the water. Seeing such a miracle Many in the congregation agreed. He touched and there is a miracle They believed that he was a prophet (Mashkhur, 2007). Moses went to Mount Thor, He received only few words from Allah. Don't show my face to the world! Then God took pity on Moses. Moses himself melted like lead, On this land where the path stopped (Mashkhur, 2006).

The poetonym of Moses – the founder of Judaism, Jewish prophet and legislator, who organized the departure of the Jews from Ancient Egypt, united the Israeli colonies into one nation and the most

important prophet in Judaism. The name of Muhammad is a poetonym to which special attention is paid in the epic and general creativity of Mashkhur Zhusup.

Muhammad is the prophet of Islam. According to Islamic teachings, he is the Messenger of Allah (Rasul Allah) among the prophets Abraham, Moses, Jesus and others, aimed at confirming the basic knowledge of monotheism. Muhammad united Arabia into a single Muslim hope and made His teachings, the Sunnis and the Quran the foundation of the Islamic faith. The revelation that came to the end of Muhammad's life was the Quran. Muslims consider it "the word of God" and religion is based on it. In addition to the Quran, Muslims rely on the words and deeds of Muhammad (Sunnah), Hadith, Sirah, and apply Islamic laws (Sharia) (Gyulen, 2015).

In the epic, we see the perfect, pure image of the Prophet Muhammad, who faithfully served his God. The work describes how a bright light appears that lifts the prophet to the seven heavens. In the first he meets Adam, in the second he meets Michael, in the third he meets John and Jesus, in the fourth he meets Joseph Nabi, in the fifth he meets Idris, in the sixth he meets Moses, and in the seventh he meets Sidrat al-Muntaha (Cole, 2020). The motive of glorifying the Prophet Muhammad, characteristic of the literature of the Islamic era, is clearly reflected in the works of poets of the 19th and early 20th centuries. In the works of Mashkhur Zhusup, the Prophet saw some miracles, images and actions from the seven cosmos, and in the seventh he went to meet God (Table 13).

Table 13. Fragments and author`s comments

Comment	Fragment
He praises the many stages of the journey to migrazh, endurance, foresight, wisdom, the depth of slavish obedience, universal mercy.	Created all souls with sorrow, You are all in this gathering. The prophet's spirit stood in the light of Qandil, The Almighty showed his face to the soul at the end.
In this epic Mashkhur Zhusup sang for the first time about Muhammad's journey to Migrazh and his meeting with God:	Guys, do not doubt the prophet, Be pure in body and soul Knowing that God is one, the Quran is true And again, consider the prophet as true. If you have livestock, give zakat, go on a pilgrimage, Do what the prophet says,
Ask to return the debt, duty, sunnah and mustahabb, - (Mashkhur, 2007), urging him to admit that the Prophet Muhammad is the Messenger of Allah Almighty.	First of all, the beginning of my words in Bismillah, If the poor man hears his tears flow Beautiful Magyrazhyn An-khazret, The history of the poet Mashkhur Zhusup (2006).

Mashkhur Zhusup Kopeyevich gives such evidence of the wisdom and knowledge of his beloved character – the Prophet Muhammad. In the epic, the story is told in the first person - on behalf of Rasul. The prophet does not turn back when he sits on the horse that Gabriel brought, ascends to heaven, and then hears a voice to the left and right. A woman appears in front of him and wants to stop his path. Gabriel says that if he turn to the voice on the right side, that a non-believer will be his follower, if he turns to the voice on the left side, then the followers will be dissatisfied, and that the woman who comes out in front of him is the universe (Table 14).

Table 14. Fragments and author`s comments

Comment	Fragment
Through this story, the author shows the strength and patience of the spirit of Muhammad (Demichelis, 2021).	... Ashim's tears streamed from his eyes, He asked and cried for Muhammad. - I'm not the one who stirred up, giving the wind, It is difficult to fight with you. In his poem "Garshy, kursinin bayany" the poet says: ... He picked it up and put it in the water, This water was lifted by the wind and turned into steam.

	He saved this wind with power, The universe was full of the light of Muhammad (Mashkhur, 2018).
Also of interest is the section entitled "The History of the Seven Hells". This section describes in stages the ascension of the Prophet (pbuh) to the seven heavens:	... Know that God is one, the prophet is the Truth, and the Quran is true, If you do what the Sharia says. If you do what the scientists say, You do not see, inshallah, his appearance. God alone created the light of Muhammad, He did it eighteen thousand years ago. With the power from all souls His attention was drawn to the universe (Mashkhur, 2018).
Thus, the Prophet saw some miracles, images and actions from the seven cosmos, and in the seventh he met God. He demonstrates the many stages of the journey to migragh, endurance, foresight, wisdom, the depth of slavish obedience, universal mercy.	Created all souls with sorrow, You are all in this gathering. The prophet's spirit stood in the light of Qandil, The Almighty showed his face to the soul at the end (Mashkhur, 2008b).
The story of Mashkhur-Zhusup is close to Kazakh knowledge and understanding. For example, having come to the abode of God, Rasul said:	You saved Noah from the flood If you accept, my follower will pray a lot ... You sacrificed a young ram to Ishmael, You saved Jonah from three evils. You set Joseph free. And you gave Jesus a book called "The Gospel" You gave Moses the Torah, but what about me? Allowed Solomon to rule the wind and water. You gave David the Psalm - a large book, You gave Job the benefit of health You gave a person paradise, science, ayats, You gave Khizir the immortal Abylkyat, What did you give me? My god, I'm hungry I came to your abode hungry (Mashkhur, 2007). Allah warns Rasul that all good deeds are performed for the followers of the Prophet.

4. Conclusions

Thus, in the course of the study, we identified a number of religious anthroponyms from the works of Mashkhur Zhusup, each of which reflects the ideological and artistic ideas of the author, and each personality is reflected in works with its own characteristics. Despite their peculiarities, all religious anthroponyms for the author are a means of expressing their views in the field of culture and religion.

The poems of Mashkhur Zhusup about the Prophet Muhammad are one of the best works of the poet, which skillfully and artistically tells about the Prophet. It uses pictures, images, dialogues and lyrical digressions to accurately describe the hadith of the Quran. Poems by Mashkhur Zhusup Kopeyevich on religious themes occupy a special place in the history of Kazakh literature. These are rare, unique works that ideologically and artistically enrich Kazakh literature. In his poems, he creates an image of religious people, their various spiritual worlds in unity with the surrounding society and environment. Talking about the life of the Prophet Muhammad and glorifying his love for him, the author intricately conveys the secret idea that all mankind should know the Creator. The author honestly portrays situations and changes taking place around a person. He considered it his duty to speak boldly and openly about the truth of life, because by speaking the truth, one can awaken the consciousness of people.

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