



**International  
Journal of Society, Culture & Language  
IJSCL**

Journal homepage: [www.ijsc.net](http://www.ijsc.net)  
ISSN 2323-2210 (online)

## Reflection of the Religious Worldview in Language

Zulfiya Bekbulatovna Kulmanova<sup>1a</sup>, Sayan Amanzholuly Zhirenov<sup>2a</sup>, Gulnaz Abenovna Mashinbayeva<sup>3b</sup>, Dinara Gabitovna Orynbayeva<sup>4a</sup>, Zhanar Sabetkhanovna Abitova<sup>5a</sup>, Karlygash Sabetovna Babayeva<sup>6c</sup>

### ARTICLE HISTORY:

Received April 2022  
Received in Revised form June 2022  
Accepted June 2022  
Available online July 2022

### KEYWORDS:

Religion and language  
Debt and duty  
Lexicology  
Turkic languages  
Arabic words

### Abstract

In recent times, great interest has been shown in studying language in religious, cultural, and national contexts. Religion has been exclusively examined in the linguocultural, historical-cultural, and linguo-philosophical contexts. These studies have expanded, narrowed, assimilated, and semantically analyzed religious words from Arabic to the Turkic language. They have also been concerned about the specifics of the manifestation of the worldview in the language and the influence of religion on national philosophy among the Turkic people living in Kazakhstan. In this article, the word 'duty', adapted from Arabic into the Turkic language, is examined. The focus words were retrieved from the FrameNet lexical database. The study combined induction, deduction, observation, and semantic analysis. The results revealed that cognitive semantics of the vocabulary in the Arabic and Turkic languages represented the Turkic ethnos. The religious views of the Kazakh nation, the religious world in the Eastern religious language culture, and its philosophical views were expressed.

© 2022 IJSCL. All rights reserved.

<sup>1</sup> PhD Candidate, Email: [family-jan@mail.ru](mailto:family-jan@mail.ru) (Corresponding Author)

Tel: +7-707-8337080

<sup>2</sup> PhD Candidate, Email: [saken82@mail.ru](mailto:saken82@mail.ru)

<sup>3</sup> Senior Lecturer, Email: [gulnaznuki@mail.ru](mailto:gulnaznuki@mail.ru)

<sup>4</sup> Senior Lecturer, Email: [orynbayeva\\_dinara@mail.ru](mailto:orynbayeva_dinara@mail.ru)

<sup>5</sup> Senior Lecturer, Email: [janar.abitova@mail.ru](mailto:janar.abitova@mail.ru)

<sup>6</sup> Lecturer, Email: [kalya2402@mail.ru](mailto:kalya2402@mail.ru)

<sup>a</sup> Abai Kazakh National Pedagogical University, Kazakhstan

<sup>b</sup> al-Farabi Kazakh National University, Kazakhstan

<sup>c</sup> Akhmet Yassawi University, Kazakhstan

<http://dx.doi.org/10.22034/ijsc.2022.544382.2484>

## 1. Introduction

Religion is an ontological model of the world in the human mind. Given that any model of the world reflected in the human mind is expressed through language, there is a need to study religion. There are also millions of nations and languages in the world. Given that there are several dialects in one language and several directions in one religion, it is clear that there are divergent views that add beauty to the world in the union of language and religion. Specifically, language is a medium of communication (Haque, 2020), values, and beliefs (Li & Sai, 2020; Safran, 2008). Previous studies examining the linkage between language and religion have conflicting views. Safran (2020) stated that religious identity was diminishing such that religion and language fed upon each other with language substituted for religion or religion overpowering language. Li and Sai (2020) found that language and religion influenced cross-border acquisition completion in the negotiation phase of acquisition. However, these studies failed to disentangle specific aspects of religion that influenced the language and vice versa. This study fills this gap by investigating which specific words signal cross-national differences but also communicate diversity in the target country.

Through the union of language and religion, both intercultural relations and conflicts take place. At present, the two different philosophical cognitions between Eastern and Western beings are based on the culture of languages and religion. Therefore, taking into account the peculiarities and uniqueness of the world's nations, it is necessary to define universal human values so that the people can live in peace and harmony. It is the source of all religions, the universal morality, the higher consciousness, and the beautiful spirit. Wolfson (1981) observed that cultures formulated systems that were frequently communicated through religious settings as values. This view has been emphasized by researchers and practitioners examining religion and language ideology (Han & Varghese, 2019), religion and language policy and dispersion (Agadjanian, 2017), and religion and language maintenance (Ding & Goh, 2020; Openjuru, 2019). Therefore, the objective of this study is to explore the cross-

national unity of language and religion. The linguistics, ethnolinguistics, lingua-cultural studies, and lingua-axiology of specific nations will also be examined.

Religion is reflected in the folklore, mythology, and literature of nations. Regular expressions and clichéd stereotypes on a stamp are common features in Eastern Europe (Kolman et al., 2003), where Turkic languages have their historical roots. Religious vocabulary was integrated into Turkic languages from the Arabic language without translation. Therefore, examining the confluence of Arabic in European languages, specifically among the Turks, can explain the changes in phonetics and semantic layers (Fierman, 2009). The study of Arabic words commonly used in Kyrgyz, Uzbek, Kazakh, Turkmen, and Uyghur languages elucidates the origin and culture of Kyrgyz-Turkish (Dadabaev & Komatsu, 2017).

## 2. Theoretical Framework

### 2.1. Religion, Language, and Culture

Religion has played an important role in influencing the language of all nations. Although the influence of religion on language has been generally studied, research on specific languages, the impact of borrowed words on national culture, the expansion of lexicology, the narrowing of meaning, as well as the impact of language on religion, their semantic changes, translation problems, and the narrowing and expansion of the semantic range of individual words have not been greatly considered.

Much has been done in general research on the unity of religion and language. Several scholars, such as Hutchison (1959), Fonseca (2007), and Schiffman (2012), have recognized language and religion as distinguishing and influential components of culture. According to Tillich, language and religion are prerequisites for the formation of cultures. This view was also expressed by Kazakh linguists Kaidarov (1985) and Mankeeva (2008), and the Kazakh philosopher Esim (2019), who concluded that language carried culture and that religion was the embodiment of culture.

However, although religion is formative of culture and it is recognized differently, depending on the national characteristics.

Cajori (1918), Knitter (2010), and Darraz (2008) examined the perceptions of religious language and its contribution to the culture of each nation. Other researchers believe that religious expressions in everyday discourse are frequent and widespread among Muslims, even though there may be cultural differences, such as in Arab and non-Arab societies (Ghazzoul, 2019). Conversely, the influence of language on religion is often discussed in translation. More than a few scientists, such as Kervin (2019), Tyler (2019), and Zuchermann (2006), discussed the influence of language on religion in how language can change the definitions of religion. In another study, Kervin (2019) investigated religious texts, focusing on how they affect individuals and communities. Later, Engler and Gardiner (2017) discussed the impact of religion on language, the semantics of the language, and its concreteness.

Tope Omoniyi and Joshua A. Fishman's work "Explorations in the Sociology of Language and Religion" is of general interest to the sociology of language and religion. The authors have worked to develop tools to create a body of new knowledge that supports the emergence of a better society. Resources from various geographic, cultural, linguistic, and religious backgrounds have been used without sacrificing analytical depth. In the process, they opened up new areas of sociolinguistic research that language and religion are not a broken part of sociology, and when you explore one of them, you cannot leave the other (Omoniyi & Fishman, 2006). Language and religion have an important place in the history of any nation. Religious and confessional factors play an outstanding role in the fate of languages and, more broadly, in the history of human communication (Li & Sai, 2020; Safran, 2008). The history and distribution of different languages and religions are different. We notice that the peculiarity of the Turkic languages is that the *Silk Road* for trade took place in the Western and Eastern countries through Central Asia. Kazakhstan provided a golden bridge between the West and the East and a common culture for all Turks. Merchants from other lands learned about the local people's culture, religion, language, and art and brought their cultural values with their caravan. At present, the language resources of all Turkic-speaking

peoples include Sanskrit, Arabic, Persian, Russian, Latin, Chinese, and others. The abundance of borrowed words from different languages reflects the cultural-linguistic relations of that time.

Most of the cultural connections in history start with religious culture (Engler & Gardiner, 2017; Li & Sai, 2020). However, religious and other interventions could not be carried out without language. Therefore, visitors from both the West and the East learned the language and culture of the peoples of Central Asia and the Kazakh steppes before importing their languages and cultures here (Gabitkhanuly, 2006). Arabic words have been assimilated into Turkic languages, such as the languages of Uzbeks, Uighurs, and Turkish. The speakers of these languages live proximally to important Islamic centers, such as Bukhara, Samarkand, Tashkent, Kashgar, and Merv. Borrowed words from the Arabic language are phonetically closer to the Arabic originals. Undoubtedly, the Kyrgyz, Arabic- and Persian-influenced, were neighbors of Uzbek and Uyghur lands (Gabitkhanuly, 2006). There is no doubt that through the study of related languages that have historically been in close contact with each other, it is possible to obtain common information about the Turkic ethnos.

Among the Turkic languages, the Kazakh language also has a large Arabic vocabulary. Rustemova (1982) divided Arabic words in the Kazakh language into two stages: before trade in the 15th century and the active spread of religion after the 15th century. The number of Arabic words in M. Kopeyev's text with 10,237 words was 1,517 (14.9% (14.0%, Rustemova, 1982). In medieval Turkic inscriptions, 58% were by Turks, 28% Arabs, 13% Persians, and 1% Mongols. Not only the language but also 90% of the Turkic people used the Arabic alphabet (Baitursynov, 1992). Even today, the Turkic peoples tend to write directly in Arabic. One of their peculiarities is that the religious meanings of most of the borrowed words gave a religious character to the simple non-religious meanings of everyday life. The peculiarity of the original semantics of religious words is that the relationship between children and parents, family members, homeland, and people, which is a common form of communication in Western countries, has a sacred value in the Kazakh language.

İşler (1997) researched the semantic transformation of Arabic words of Turkish origin and later researched the translation of Arabic words into Kazakh and Turkish (İşler, 2002). Although borrowed words from Arabic to Turkic languages have been studied in general, the cultural features of the language and its manifestation like the nation, its use, and its interrelation with the concepts of other religions in the history of the nation have not been fully considered. We hope that the study of the role of Arabic words in the Kazakh language and the religious and non-religious cognitive semantics of words will fill a gap that has not been studied before and will lead to the study of other important Arabic words in the Turkic world.

## 2.2. Farz and Qarz as Anchors of the Religion–Language Relationship

In Arabic, *fard* فَرَضَ means duty, obligation, and the sacred commands of God. The Arabic word *fard* (فَرَضَ) means the obligation of testimonial, prayer, fasting, almsgiving, and pilgrimage, which Allah has made obligatory for all Muslims (Mahmood & Fatima, 2015). There is also the word *ilzam* (إِلْزام) (duty) in the semantics of duty in Arabic. It is a word addressed to the motherland, parents, society, country, land, and human objects, in addition to the duties of God in human life. That is, two separate words are used in two different situations (Rai, 2006). The Arabic word *ilzam* (إِلْزام) is not sacred, and the word *fard* (فَرَضَ) is used in sacredness. Obligations to God are always considered sacred, and the word *farz* is used for that purpose. A person's moral sense of family, homeland, society, and nature is expressed in Arabic by the phrase لَزَامِ الْخَلْقِ (*ilzamu-l huluki*), and the English equivalent is a moral obligation, where the semantics of the word obligation is also not sacred (Rai, 2006). In Arabic, the performance of *ilzam* (إِلْزام) is based on human conscience, while the *fard* (فَرَضَ) of Allah is one of the five sacred duties of Islam, which are mandatory. The duty *ilzam* is a prerequisite for the fulfillment of the five basic *fard* outlined by God. The word *ilzam* is also a borrowed word in the Turkic languages. In Turkic languages, the semantics are desirable, correct, or good, but they are rarely used (Bougatef, 2015).

The peculiarity of the word *paryz* in the Kazakh language is that it is used in the

context of the five sacred duties of Islam and any object. In the dictionary of Kazakh, *paryz* is a noun that refers to an individual's religious and social duty. In the religious context, it is a mandatory duty of Muslims, and in the social context or an individual's civic duty to society (Azimov & Shchukin, 2009; Bzakov, 2007; Payne & Barbera, 2010). As antonyms to the word *duty*, the words *immorality*, *irresponsibility*, and *inhumanity* are used (Bzakov, 2007).

The word *qaryz* (originally *qaryz*) comes directly from the Arabic verb *qard* قَرَضَ (meaning to cut). The semantics of this word has significantly expanded in the Turkic languages. It is used not only to describe material possessions but also represents moral, spiritual, and social obligations. According to the Arabic dictionary, the word *qaryz* is a noun that means civic and moral duty. The Turks phonetically assimilated the word *qard* to *qarz* to mean debt to God, human debt (*adamdyq qaryz*), and moral debt (*adamgershilik qaryz*).

For the Kazakh people, human status is one of the most wonderful of God's creations in the world. Even the earth, all beings of the universe, and nature do their duty to humanity. People must fulfill their duty to the whole world to have a moral character and the opportunity to come into the world as human beings. The Eastern worldview in the semantics of the word *qarz* suggests that people are indebted to the whole world and to God for coming to the world in a special human status. This is semantically similar to the word *paryz*. The difference is that the word *qaryz* is an action that must be reciprocated morally between two objects. The word *paryz* is a function of the conscience of an object.

For instance, a common Kazakh riddle explains how a farmer had to divide his seeds into three to repay his debt before sowing. The farmer says, "This is for my debt (*qaryz*), this is for my duty (*paryz*), this is for myself." Parents often ask their children to solve the riddle. The correct response should indicate that part of the farmer's harvest comes from their parent's duty to raise them. Another part goes to their offspring for delivering them. The correct answer is used to evaluate the child's level of self-consciousness and awareness. Although these words are not synonymous with *God*, they have elements of faith. Therefore, the variation of the image of *God* in

the language reflects Kazakh beliefs (Pustejovsky & Batiukova, 2019).

The following research questions were formulated to examine the link between religion and language:

*RQ1: What are the categories of religious words used in the Kazakh and Russian languages?*

*RQ2: Which collocations are common in the Kazakh and Russian languages?*

*RQ3. What are the peculiarities of the word farz adapted from Arabic to Turkic languages?*

*RQ4. What are the peculiarities of the word qarz adapted from Arabic to Turkic languages?*

*RQ5. What elements of the Arabic religion are preserved in Turkic languages?*

*RQ6. What are the semantic differences between the words qaryz and paryz?*

### 3. Methodology

#### 3.1. Material

One hundred and eight regular expressions and clichéd stereotypes in the Kazakh and Russian languages were collected from previous literature (Dadabaev & Komatsu, 2017; Han & Varghese, 2019), religious texts (Azimov & Shchukin, 2009; Bzakov, 2007; Payne & Barbera, 2010), and through observation. They were divided by context. This experiment aimed to determine the impact of religion on everyday language and find the specifics of the religion of that nation through the public language. In the discourse of everyday life, religious dogmas are reflected in two languages. The study adopted a mixed-methods approach based on the combination of induction, deduction, observation, and semantic analysis. The focus words *fard* and *qarz* were retrieved from the FrameNet lexical database.

#### 3.2. Procedure

##### 3.2.1. Data Collection

The Kazakh language contains more language units than the Russian language. Semantic analysis was employed to code and categorize the phrases in accordance with customs and traditions, such as thanksgiving, blessing someone, fear, facing injustice, and surprise. The words *farz* and *qarz* were analyzed in

religious texts. They were then coded based on their use in negotiations related to debt and duty. *Farz* is a Turkic word that refers to duty. This word was adopted from Islam to outline duties commanded by God. Muslims are called to perform duties (*farz*, or *fard al-'ayn* or *farida*), such as daily prayer (*salat*), the pilgrimage to Mecca at least once in a lifetime (*hajj*), and community obligation (Mahmood & Fatima, 2015; Saleem, 2015). *Qarz* refers to a loan issued without interest. Helping a person in financial difficulty is *fard kifayah* (collective obligation) among Muslims (Bougatef, 2015). *Farz* and *qarz* are used predominantly, but their influence on language and culture remains unexplored. Yet material indebtedness, spiritual obligation, and communal duty (*Borsh*) are at the core of Turkic culture. Therefore, it is useful to examine these words in this context. This study used the FrameNet maps lexical database of English to determine the cognitive semantics of the words *paryz* and *qaryz* in the religious context (Baker, 2012; Gruzitis & Dannélls, 2017; Lönneker-Rodman & Collin, 2009). To our knowledge, this is the first study to use the lexical database to examine words in the Turkic languages. The FrameNet lexical database has operated at the International Computer Science Institute in Berkeley since 1997. The database has a dictionary of more than 13,000-word senses, annotated with meanings and usage. This database is suitable for semantic role labeling, information extraction, machine translation, event recognition, and sentiment analysis. In this context, the database was used as a valence dictionary, which shows the properties of core set words. Previous studies have used this database to extract English (Lönneker-Rodman & Collin, 2009), Spanish, Japanese, German (SALSA), Chinese (Baker, 2012), and Swedish (Gruzitis & Dannélls, 2017) words.

##### 3.2.2. Data Analysis

This study comprises two stages. In the first stage, the words cliché and stamp with religious knowledge in everyday use in the Kazakh and Russian languages were collected by observing the situation in society, then sorted by importance and frequency, and after this, grouped according to the context of use. Finally, their religious meaning was analyzed in general. Comparing the languages of two

different ethnic groups shows the differences between the two cultures and several religions (Islam, animism, totemism, and fetishism) dominant in Kazakhstan, which represent the Turkic ethnos. The article considers the spread of one language to another through religion, its impact on national culture, and the peculiarities of the concepts of debt and duty imported from Arabic to Turkic languages in linguistic, national, religious, and cultural aspects.

In the second stage, the etymological aspects of the words *farz* and *qarz* were studied to determine the lexico-semantic features of the Turkic languages. These words, assimilated from Arabic into Turkic languages, were studied. Then the religious semantics of the words *farz* and *qarz* were compared and contrasted. This analysis provides the foundation for examining the value of debt and duty in Turkic languages.

#### 4. Results

RQ1: What are the categories of religious words used in the Kazakh and Russian languages?

The results revealed that the common words in the Kazakh and Russian languages could be grouped based on their valence. Positive-valenced words were spoken during positive-valenced events such as thanksgiving. Negative-valenced words were spoken during negative-valenced events, such as fear or when facing injustice.

For instance, during positive-valenced events (e.g., thanksgiving, blessing someone, and surprise), Kazakhs acknowledge the contribution (goodness) of the divine (God, creator, (holy) spirit, angel, Tenir, Lord Almighty, and ancestors). The common phrases revealed reverence (may and let), intention, or request (bless, hear, support, return, help, see, be, and fear). These references to a deity: Quday (God), Perishte (Angel), Ata-baba ruhy (ancestral spirit), Aryaq (ghost), Tanir (Tengr), Kok Taniri (Blue Tengr), Jaratqan (Creator), Iem (Lord) can be traced to elements of modern Islamic religion such as Animism, Totemism, Fetishism, Tengrism, and Shamanism.

**Table 1**  
*Categories of Words Used in the Kazakh and Russian Languages*

Categories	Phrase	Translation	Religious deity
<b>a. Kazakh words</b>			
thanksgiving	<i>Jasagan jaqsiligin menen qaytpasa, Qudaydan qaytsin</i>	May your goodness return from <b>God</b> if I can't return	God
	<i>Quday jarilqasin</i>	May <b>God</b> bless you	God
	<i>Alla jar bolsyn!</i>	May <b>God</b> help	God
	<i>Jaratqan jar bolsin</i>	May God ( <b>Creator</b> ) be with you	God, Creator
	<i>Ata-baba ruhy qoldasyn</i>	May the spirit of <b>Ancestors</b> support you	Ancestors
	<i>Aryaq jebep jursin</i>	May the <b>angel</b> hear you	Angel
blessing someone	<i>Perishtenin qulagina shalinsin</i>	May <b>Tenir</b> bless you, nothing bad will happen	Tenir
	<i>Tanirim qoldasyn, esh jamandyq bolmasyn</i>	May <b>God</b> see the truth, may <b>Tanir</b> be just	Tanir
facing injustice	<i>Qudaydin (Tanirdin) kozi tuzy bolsin</i>	May <b>God</b> see the truth, may <b>Tanir</b> be just	Tanir
fear	<i>Quday saqtasin</i>	May <b>God</b> protect	God
	<i>Qudaydan qoriqpagannan qoriq</i>	fear the man who does not fear <b>God</b>	God
surprise	<i>Kok Tanirinin qudireti</i>	(Blue Tengr), when you support somebody	Blue Tengr
	<i>Qudaysiz (buyriginsiz) quray sinbaydi</i>	Without <b>God</b> (without command), nothing can be broken	God
	<i>Iemnin qudireti sheksiz</i>	<b>Lord Almighty</b>	Lord Almighty
<b>b. Russian words</b>			

hope	<b>Bog dast</b>	God bless	God
facing injustice	<i>ne privedi Gospodì</i>	God, do not bring it	God
	<b>Bog svidetel</b>	God is a witness	God
thanksgiving	<i>Slava Bogu</i>	Glory to God	God
tiredness	<i>Kazhdyy Bozhiy den</i>	(Every divine day), when you agree	Divine
	<b>Bozh'ya volya</b>	God will	God
surprise	<i>O Bozhe!</i>	<i>O my God</i>	God

RQ2: Which collocations are common in the Kazakh and Russian languages?

As shown in Table 1, the variation of deities (e.g., God, angel, and ancestors) is higher in Kazakh than in the Russian language. In Russian, stable phrases are given based on a short noun and verb as frames, and the image of God is formed at the core of its semantics. The Kazakh language has more words than the Russian language, with longer stable phrases. The parts of speech (nouns, adjectives, verbs, and adverbs) vary with the context (e.g., thanksgiving and injustice). Both languages reveal the level of consciousness through the use of religious phrases in daily life.

RQ3. What are the peculiarities of the word farz adapted from Arabic to Turkic languages?

As shown in Table 2, the results revealed that before the spread of Islam in Kazakhstan, the

Turkic people believed in numerous deities such as the moon, sun, sky, earth, God, spirits, and ancestors. They frequently used the word Borsh to refer to material indebtedness, spiritual obligation, and communal duty. Although the word borsh is still in use, its scope is narrow. This word has been replaced by its Muslim equivalents, farz and qarz. The responses revealed that the etymology of the word farz was the same in all Turkic languages, including Kazakh, Kyrgyz (paryz), Bashkir, Tatar (fairy), Turkish (farz), Azerbaijani (färz), Turkmen (parz), Uzbek (färz), and Uyghur (pärz). There were phonetic differences where the lexeme farz, which was initially used as a religious term, had expanded in meaning and scope in all Turkic languages. The word farz is used in various contexts such as human relations, in the family, when talking about land and nature, and in death.

**Table 2**

*Use and Meaning of the Word Farz in the Kazakh Language*

human relations	<i>Adam bolyp tugan son, adam bolyp qalu paryz</i>	It is an honor to be a human, so it's a duty to remain a human. Decency refers to an individual's life mission <i>Greeting is obligatory.</i>
	<i>Salem beru – paryz, salem alu – paryz</i>	Greeting, in any case, is a mandatory human duty
	<i>Shyn konilmen aitylgan tilekke – shyndyqpenen jauap bery paryz</i>	It is a duty to respond fairly to justice
in the family	<i>Ana suti – qaryz, ake sozi – paryz</i>	Mother's breastfeeding is your debt. Father's upbringing is your duty. Mother and father are sacred people in any person's life. They are Gods on earth
	<i>Ata-ananin qaryzy, yrpaqtyn omirlik paryzy</i>	Parental debt is a vital duty of each generation
	<i>Ananyn razylygy – adamnyn paryzy</i>	Mother's consent is a human duty
	<i>Ananyn razylygy – Allannyn razylygy</i>	If the mother is pleased, God will be pleased. each member of the family is a saint

land and nature	<i>Tugan jerde oly – paryz</i> <i>Sudyn da surauy bar</i> <i>Kindik qanyn tamgan jerge,</i> <i>mandai terin tamu kerek</i> <i>Adam bolu – qasiet, azamat bolu</i> <i>– mindet, patriot bolu – paryz</i>  <i>Otandy suyu – paryz</i>	It is a duty to die in the homeland Even water has value  It is a duty to work hard on your motherland  To be a person is a quality. To be a good man is a debt. To be a patriot is a duty. To love the motherland is a duty. The duty of the cult 'Mother Earth' is to consider the earth and nature sacred.
death	<i>Tumaq – sunnet, olmek paryz</i> <i>Kelmek – sunnet, olmek – paryz</i> <i>Tumaq bar da, olmek bar</i> <i>Ozekti janga bir olim</i> <i>Olgenge quran oqytu – paryz</i> <i>Olgendi eske alu - paryz</i>	Birth is sunnah. Death is duty To be born in the order of life, to die is a duty Birth and death are mandatory Everyone must die when the time comes It is a duty to dedicate the Koran to the dead. It is a duty to remember the dead

Proverbs are a great philosophy common to all Turkic peoples. Remembering dead people after death is obligatory as it shows respect for the spirits. The dead will never be forgotten. There is a belief that the dead can come to the aid of those on earth. Death is also categorized as white death (*aq olim*), holy death (*qasietti olim*), dog death (*it olim*), faithful death (*adal olim*), or unfaithful death (*aram olim*). These categories refer to how people lived and the circumstances of their death. The existence of such categories shows that death is obligatory and sacred. It is a human duty to gently explain a person's death using phrases such as out of breath (*demi uzildi*), out of taste, cannot eat (*tatar dami tausyldy, dam-tyzy bitti*), out of life (*nesibesi bitti*), and out of sight (*korer jarygy bitti*).

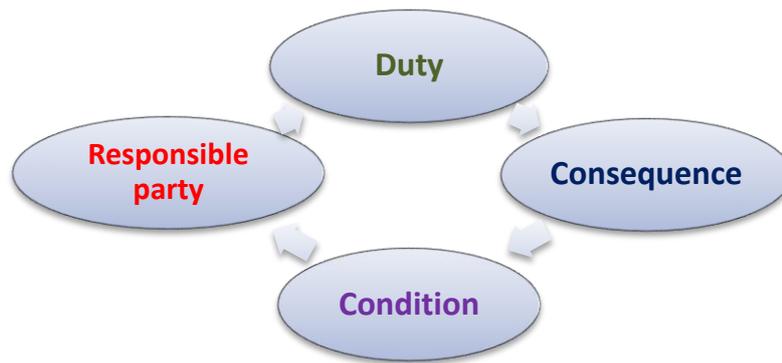
These idioms indicate a possibility of life after death and are a characteristic feature of an ethnos. In sum, the word *farz*, as used in the Kazakh language, is different from its Arabic definition. Its proverbs, regular expressions, and memorized clichés completely change its meaning. 'In modern studies, the paremiological picture of the world is presented as a fragment of the linguistic picture of the world presented by the paremiological fund of the ethnos. The language picture of the world as a whole coincides with the reflection of the world in the minds of people and is the broadest concept, it reflects the 'naïve' worldview of the people. The study of language with these pictures gives significant results in the field of cognitive linguistics, making it relevant' (Bochina et al., 2021).

**Table 3**  
*Meaning and Use of the Word Qaryz in the Kazakh Language*

Debt to God	<i>Aitpasan bilmegenge bizge</i> <i>qaryz</i> <i>Qara jer qaryz arqalamaidy</i> <i>Qasqyr qaryzyn terisimen</i> <i>oteidi</i> <i>adamdyq qaryz</i>	You are indebted to God and your conscience for not saying what you know. Even black earth does not owe anyone Even the wolf pays off the debt with its skin
-------------	---	---

As shown in Figure 1, any duty and debt are a response to God's command. Individuals also believe in reciprocity, whereby God rewards any charity work. Debt and duty are embedded in everyone's life and are a sign of the highest human values. The execution of duty and debt is based on religious knowledge. Although the

words debt and duty in Arabic are considered in the context of two different semantics, among Turkic people, they are used interchangeably to represent the moral, spiritual, emotional, and cognitive beliefs meaning debt and duty.



**Figure 1**  
 FrameNet Lexicon Data Flowchart of the Word *Qaryz* and *Paryz*

As shown in Table 4, under unique conditions, usually dependent on something or somebody, the word *qaryz* has both material and moral meanings. The word *paryz* can only be used in

moral contexts. These meanings can depict debt, duty, consequence, purpose, time, and manner.

**Table 4**  
 Meaning, Usage, and Examples of the Words *Paryz* and *Qaryz*

Meaning	Usage and examples
<b>Core</b>	
debt/duty	The obligation that the responsible party must carry out 1. Qaryz, qaryzdy beru – Paryz. [Debt repayment is an obligation]
	The goodness that the God (responsible party) will return Qudaiga qaryz ber. [transl: Give a debt to the God] [meaning: do a good deal, God will be in debt to you] or Qudaiy qaryz [transl: God’s debt]
responsible party	Someone who must repay the duty 1. Qudaidyn kozi tuzu bolsyn. [transl: may God’s eye be straight] [meaning: may God be just]
	2. Qudai jasagan jaqsylygyn ushin jarylqasyn. [may God bless you for the good you have done]
<b>Non-core</b>	
consequence	It is a result of the people who do not perform the duty 1. Qaryzdi otemeu – kuna. [unpaid debt is a sin] 2. Qaruzdar zhan qaryz berushinin quly. [The borrower is the slave of the lender]
purpose	The desirable situation which can be brought about by fulfilling the duty 1. Adam bolyp qalu ushin qaryzdy qaitaru – paryz. [it is a duty to repay the debt to remain human]
time	Interval during which the responsible party is obligated to fulfill the duty 1. Ata-ananyn qaryzy urpaqtyn omirlik paryzy. [The debt of parents is a vital duty of the generation]
manner	1. Jarly bolsan shashinba, qaryzdar bolsan dausinbe. [if you are poor, don’t waste money like a generous person; if you are in debt, don’t behave like an arrogant person]

RQ5. What elements of the Arabic religion are preserved in Turkic languages?

Several religions exist in the Turkic ethnos, including Islam, Tengrism, animism, fetishism, totemism, etc. Preserving their elements to this day is determined by the fact that the word of

God is given in several versions. Today, there is a difference between the beliefs of the Kazakh people in Islam and those of the Arabs. Many Kazakhs say that they do not believe in ancient religions, but they follow traditional Islam. However, the combination of elements of ancient religions with Islam in

their everyday language units indicates diversity in religion.

RQ6. What are the semantic differences between the words *qaryz* and *paryz*?

The analysis of the etymology of the words *qaryz* and *paryz* from the Arabic language and the linguistic analysis of the Turkic languages revealed semantic differences in the languages. The results revealed that the word *fard* in Arabic is used only for the command of God. The semantics of the word *paryz* in the Kazakh language, which came from Arabic through Islam, is much wider. The reason for expanding the semantic scope of the word *paryz* in the Kazakh language is related to the different deities (God, Lord Almighty, angel, and ancestors) mentioned in the first research question. The influence of the ancient religious worldview (divine, animism, and totemism) became the basis for the word *paryz* to be assimilated widely into the Kazakh language.

## 5. Discussion

Kazakhstan is a multinational state and a representation of Turkic and other ethnic groups living here in peace and unity. There are no restrictions on culture, religion, or language. Therefore, in Kazakhstan, there is no restriction on any religious beliefs or practices. Due to the fact that there are no objections from the religious leaders of the Republic of Kazakhstan, each nation living in the Kazakh land has its religion. However, due to many representatives of the Turkic peoples, the share of adherents of Islam is very large, and society is dominated by the Eastern mentality, behavior, and upbringing. Even other ethnic groups, such as Russians, Germans, the English, and the Spanish, have adapted to the Eastern mentality.

The fact that Islam is different from the religion of the Arabs in the majority of the Turkic peoples can be seen from the semantic deviation of the borrowed words. These values can be seen in some of the common traditions of the Turkic peoples, like pouring oil on fire, healing with fire, cleansing the sick with water, and calling for rain. Islamic theologian Bulutai (2006) stated that Islam in the Turkic peoples is not a set of rigid dogmas and discoveries but several religious worldviews. These statements were reinforced by

philosopher Esim (2019), who observed the convergence of Turkic identity and Arab culture. This union created ethnic value (Esim, 2019). Every nation, including every member of every nation, has a certain dimension in the mind of an ordinary person, depending on their local location, and it is reflected in their daily life. Pishghadam et al. (2013) state that religion is linked to an individuals' identity and can be manifested in language. Shokym et al. (2022) add that the customs, traditions, beliefs, and collective experiences of a people are reflected in their language. Language is the most important way for the development and existence of human knowledge about the world. Reflecting on the objective world in the process of an activity, a person fixes the results of cognition in a word.

The use of words entering through religion is unique in the mentality of the nation. Religion forms the host country's culture and takes an important place in the consciousness and spiritual world. Language and religion are the main factors in the history of any nation, which develop simultaneously and form the essence, character, and spiritual culture of that nation. According to Pishghadam et al. (2020), a concept that can be referred to as the relationship between religion and language is "cultuling", which is the blend of culture and language. Cultuling implies that religious ideas as cultural memes (genes) might be transferred to the next generations via texts, proverbs, sayings, literature, and so forth. Therefore, the connection between languages acquired by the people's history allows "making interesting and valuable judgments, creating a lot of words and linguistic phenomena, giving birth to components of phraseological combinations, proverbs, and idioms, etc. As a result, modern usage has been restored from the standpoint of historical cognition, and the linguistic data of the archetypal nature, which is based on the level of mythical knowledge, is preserved in the structure of the phraseological system" (Bekeyeva et al., 2021). The set of religions in the history of a nation forms the modern features of that nation and has a significant impact on the linguistic consciousness.

The semantics of the word *paryz* based on Islam has a special meaning for the Turkic world, but we cannot rule out the influence of other religions in the history of the ethnos. Not

only the words *paryz* and *qaryz*, but other words have a different religious worldview in Turkic languages. This work is the starting point for the semantic analysis of words and the essence of the cross-culture culture of the ethnos (nation). Each nation's unity of language and religion has its own national identity, culture, worldview, and value code.

As already mentioned, religion is highly correlated with linguistic knowledge. Religious information is often found in the language units of ordinary everyday speech. Religion forms a suggestive nature of everyday language, sanctity, and value of the object. The metaphorical sacred knowledge in simple linguistic units came from religious dogmas. Depending on the historical life of each nation, the peculiarities of those nations are formed. Therefore, it is known that the study of religion through language and language through religion always gives good results. By studying the semantics of a religious language and its assimilation into a national language, it is possible to analyze the beliefs, value systems, cultural identity, and behavior of that nation over the centuries. A comprehensive study of the languages of nations of the same ethnicity is the basis for defining a system of values common to them and forming their cultural identity.

## References

- Agadjanian, A. (2017). Tradition, morality and community: Elaborating orthodox identity in Putin's Russia. *Religion, State and Society*, 45(1), 39–60. <https://doi.org/10.1080/09637494.2016.1272893>
- Azimov, E. G., & Shchukin, A. N. (2009). *The new dictionary of methodological terms and concepts (Theory and practice of teaching languages)*. IKAR.
- Baitursynov, A. (1992). *Language training*. NL.
- Baker, C. F. (2012). FrameNet, current collaborations and future goals. *Language Resources and Evaluation*, 46(2), 269–286. <https://doi.org/10.1007/s10579-012-9191-2>
- Bekeyeva, N., Bissengali, A., Mankeyeva, Z., & Nurdauletova, B. (2021). Phraseological expressions in the Turkic language. *International Journal of Society, Culture & Language*, 9(2), 29–40.
- Bougatef, K. (2015). The impact of corruption on the soundness of Islamic banks. *Borsa Istanbul Review*, 15(4), 283–295. <https://doi.org/10.1016/j.bir.2015.08.001>
- Bochina, T. G., Korshunova, A. A., & Zharkynbekova, S. K. (2021). Proverbs and other stable sayings show a foreigner the traditions and cultures of the Russian people. *International Journal of Society, Culture & Language*, 9(3), 101–108.
- Bulutai, M. (2006). *Religion and nation*. Arys.
- Bzakov, S. (2007). *Dictionary of synonyms*. Mektep.
- Cajori, F. (1918). Pierre Laurent Wantzel. *Bulletin of the American Mathematical Society*, 24(7), 339–348. <https://doi.org/10.1090/S0002-9904-1918-03088-7>
- Dadabaev, T., & Komatsu, H. (Eds.). (2017). *Kazakhstan, Kyrgyzstan, and Uzbekistan: Life and politics during the Soviet Era*. Palgrave Macmillan. <https://doi.org/10.1057/978-1-137-52236-8>
- Darraz, M. (2008). *Addeen*. Dar Alqalam.
- Ding, S. L., & Goh, K. L. (2020). The impact of religion on language maintenance and shift. *Language in Society*, 49(1), 31–59. <https://doi.org/10.1017/S0047404519000642>
- Engler, S., & Gardiner, M. Q. (2017). Semantics and the sacred. *Religion*, 47(4), 616–640. <https://doi.org/10.1080/0048721X.2017.1362784>
- Esim, G. (2019). *Hakim Abai*. Atamura.
- Fierman, W. (2009). Identity, symbolism, and the politics of language in Central Asia. *Europe-Asia Studies*, 61(7), 1207–1228.
- Fonseca, C. (2007). The interpretation of cultures: Selected essays. *Cadernos de Campo (São Paulo, 1991)*, 16(16), 281–286. <https://doi.org/10.11606/issn.2316-9133.v16i16p281-286>
- Gabitkhanuly, K. (2006). *Linguistic expression of Kazakh mythology*. Arys.
- Ghazzoul, N. (2019). Linguistic and pragmatic failure of Arab learners in direct polite requests and invitations: A cross-cultural study. *Theory and Practice in Language Studies*, 9(2), 223–230. <https://doi.org/10.17507/tpls.0902.13>
- Gruzitis, N., & Dannélls, D. (2017). A multilingual FrameNet-based grammar and lexicon for controlled natural language. *Language Resources and Evaluation*, 51(1), 37–66. <https://doi.org/10.1007/s10579-015-9321-8>

- Han, H., & Varghese, M. (2019). Language ideology, Christianity, and identity: Critical empirical examinations of Christian institutions as alternative spaces. *Journal of Language, Identity & Education*, 18(1), 1–9. <https://doi.org/10.1080/15348458.2019.1569525>
- Haque, S. (2020). Language use and Islamic practices in multilingual Europe. *Signs and Society*, 8(3), 401–425. <https://doi.org/10.1086/710157>
- Hutchison, J. A. (1959). Theology of culture, by Paul Tillich. *Theology Today*, 16(3), 407–408. <https://doi.org/10.1177/004057365901600324>
- İşler, E. (1997). *Türkçede anlam kaymasına uğrayan arapça kelime ve kelime grupları* [Arabic words and word groups that have undergone a semantic shift in Turkish]. Türk Dünyası Araştırmaları Vakfı.
- İşler, E. (2002). *Kazak türkçesinde anlam kaymasına uğrayan arapça kelimeler* [Arabic words that have undergone a shift in meaning in Kazakh Turkish]. Bilig XVIII.
- Kaidarov, A. (1985). *Этнолингвистика* [Ethnolinguistics]. Білім және еңбек.
- Kervin, W. S. (2019). Dimensions of worship in the Shema: Resources for Christian liturgical theology. *Studies in Religion/Sciences Religieuses*, 48(1), 115–137. <https://doi.org/10.1177/0008429819828670>
- Knitter, P. F. (2010). Social work and religious diversity: Problems and possibilities. *Journal of Religion & Spirituality in Social Work: Social Thought*, 29(3), 256–270. <https://doi.org/10.1080/15426432.2010.495632>
- Kolman, L., Noorderhaven, N. G., Hofstede, G., & Dienes, E. (2003). Cross-cultural differences in Central Europe. *Journal of Managerial Psychology*, 18(1), 76–88. <https://doi.org/10.1108/02683940310459600>
- Li, Y., & Sai, Q. (2020). The effects of language and religion on cross-border acquisition completion. *Research in International Business and Finance*, 54, Article 101294. <https://doi.org/10.1016/j.ribaf.2020.101294>
- Lönneker-Rodman, B., & Collin, B. F. (2009). The FrameNet model and its applications. *Natural Language Engineering*, 15(3), 415–453. <https://doi.org/10.1017/S1351324909005117>
- Mahmood, H. Z., & Fatima, M. (2015). Islamic microfinance and poverty alleviation: An empirical ascertainment from Pakistan. *Journal of Islamic Economics Banking and Finance*, 11(2), 85–105. <https://doi.org/10.12816/0024916>
- Mankeeva, Z. A. (2008). *Cognitive bases of ethnocultural names in the Kazakh language*. Silky Road.
- Omoniyi, T., & Fishman, J. A. (Eds.). (2006). *Explorations in the sociology of language and religion*. John Benjamins.
- Openjuru, G. L. (2019). The role of religion in written language maintenance and shift in Uganda. In R. V. Pandharipande, M. K. David, & M. E. Ebsworth (Eds.), *Language maintenance, revival and shift in the sociology of religion* (pp. 70–80). Multilingual Matters. <https://doi.org/10.21832/9781788926676-006>
- Payne, M., & Barbera, J. R. (Eds.). (2010). *A dictionary of cultural and critical theory*. Wiley-Blackwell. <https://doi.org/10.1002/9781444323450>
- Pishghadam, R., Ebrahimi, Sh., & Derakhshan, A. (2020). Cultuling analysis: A new methodology for discovering cultural memes. *International Journal of Society, Culture & Language*, 8(2), 17–34.
- Pishghadam, R., Hashemi, M. R., & Bazri, E. (2013). Specifying the underlying constructs of home culture attachment scale. *Iranian Journal of Society, Culture & Language*, 1(1), 37–51.
- Pustejovsky, J., & Batiukova, O. (2019). *The lexicon*. Cambridge University Press. <https://doi.org/10.1017/9780511982378>
- Rai, A. S. (2006). Every citizen is a cop without uniform. *Interventions*, 8(2), 193–227. <https://doi.org/10.1080/13698010600781032>
- Rustemova, L. (1982). *Arabic-Persian borrowing words in modern Kazakh language*. NL.
- Safran, W. (2008). Language, ethnicity and religion: A complex and persistent linkage. *Nations and Nationalism*, 14(1), 171–190. <https://doi.org/10.1111/j.1469-8129.2008.00323.x>
- Saleem, M. Y. (2015). The contract of loan (al-Qard). In M. Y. Saleem (Ed.), *Islamic commercial law* (pp. 79–86). John Wiley & Sons. <https://doi.org/10.1002/9781119198956.ch5>

- Schiffman, H. (2012). *Linguistic culture and language policy*. Routledge. <https://doi.org/10.4324/9780203021569>
- Shokym, G., Burankulova, E., Yessenova, K., Sarbassova, A., Bauyrzhan Kyzy, B., & Yerzhanova, G. (2022). Representation of the “kyz” gender concept in the Turkic linguistics. *International Journal of Society, Culture & Language*, 10(1), 125-134. <https://doi.org/10.22034/ijsc.2022.543085.2467>
- Tyler, C. (2003). The much-maligned and misunderstood eternal consciousness. *Bradley Studies*, 9(2), 126–138. <https://doi.org/10.5840/bradley2003926>
- Wolfson, N. (1981). Compliments in cross-cultural perspective. *TESOL Quarterly*, 15(2), 117-124. <https://doi.org/10.2307/3586403>
- Zuckermann, G. (2006). ‘Etymythological othering’ and the power of ‘lexical engineering’ in Judaism, Islam and Christianity: A socio-philo(sopho)logical perspective. In T. Omoniyi & J. A. Fishman (Eds.), *Explorations in the sociology of language and religion* (pp. 237–258). John Benjamins. <https://doi.org/10.1075/dapsac.20.19zuc>