



## Semantics of Wishes/Applause/Prayers Associated with Religious Terms



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### Abstract

This article is devoted to the participation and art of religious concepts in Turkish wishes and applause and prayers. In recent years, studies of various levels have been carried out in the field of linguistics, based on the lexical-semantic and grammatical features of the language. In particular, effective work is being done to study the linguistic features of artistic sources on folklore. In addition to proverbs, phraseologies, there have been scientific works and studies devoted to the linguistic features of wishes and applause (applause-curses). These are being studied by folklorists as cultural units. In particular, there have been studies on the names of epics, fairy tales, wedding ceremonies, linguistic features of wedding songs, lexical and semantic analysis of Uzbek folk riddles. These cultural units are characteristic of oral discourse, although they are found in both formal and formal literature. Naturally, to research such a subject, it is necessary to know the way of thinking of that people. The word applause is derived from the ancient Turkic language and means to praise, honor, with good wishes. The use of religious words used in Turkish wishes and applause is aimed at revealing the meanings and artistic image of the term.

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## 1 Introduction

The wishes and applause are primarily based on myth and faith. In this context, beliefs, and ceremonies, wishes, applause, and prayers related to customs all reflected Turkish culture, beliefs, mythology, Turkish philosophy, worldviews, and lifestyles. Numerous examples show that wishes and applause are related to folk beliefs, customs, traditions and rituals, derived from the life and belief styles of the ancient Turks. In Turkish history, the philosophy of the nation and religious concepts have been important among the Turkic tribes (Bascom, 1954; Bite, 2018). If we look at the history of religion, the religion that has been practiced for a long time in the life of the nation and society has also had many believers in it. This, in itself, was reflected both in the written literature and in the speech of the people, the nation. Literary and written monuments of a previously practiced religion have been destroyed or adapted to a new religion if they contradict the laws of the new dominant religion (Akalin, 1990; Aksoy, 1984). This event has survived and reached the present day. Popular in oral speech, it has also had an impact on wishes.

## 2 Materials and Methods

The fact that the works on wishes, applause, and prayers are prepared mainly in the field of theology is important in terms of providing general information about their anthropological, sociological, and psychological features (Gevirtiz, 1959; Brichto, 1963; Little, 1996; Aitken, 2007; Kitz, 2014). Some research on wishes and applause around the world is about how wishes and applause function in the socio-cultural structure of different societies and cultures, in life activities, especially in ancient civilizations, languages, and cultures (Hocking, 1988; Watson, 1991; Gager, 1999). There are different levels of research on wishes, applause, and prayers. M. Gross's "The relation of blessing and cursing in the Psalms to the evolution of Hebrew religion" (Gros, 1934) is also noteworthy.

When wishes, applause, and prayers are studied, the influence of religion on language is seriously considered. Along with religion, new words and assimilations enter the language of the nation (Post, 1971; Hooley et al., 2005; Zentall & Morris, 2010; Bahri et al., 2018). The same process took place in Turkish. When members of a society face various difficult situations, when they need someone or something, they turn to God first and foremost. It is related to religious concepts in Turkish *Allah, günah, sevap, gavur, peygamber, şükür, hamd, hak, Ahiret, ameli salih, Amin, behişt, iman, melaike* (Allah, sin, good deeds, infidel, prophet, thank god, praise, truth, the hereafter, deeds righteous, amen, faith, melaike) wishes, applause, and prayers in which such words are present are substantial (Fincham & May, 2017; Buss & Shackelford, 1997; Fisher et al., 2009; Brewer et al., 2015). It is clear that in these wishes and applause, trust was placed in Allah, and the influence of religious concepts in the Turkish faith was widespread.

*Ahiret kardeşim olasin* (L.A.S.72.). – "Be my brother on the Day of Judgment", *Ahirette komşum olasin* (L.A.S.76.). – "Be my neighbor on the Day of Judgment", *Allah seni ameli salih ede* (L.A.S.106.). – "May Allah make you one of the righteous", *Amin diyelim de Allah kabul etsin* (L.A.S.110.). – "Amen, may God accept it", *Ayağına Kabe savabı yazıla* (L.A.S.136.). – "Let the blessings of the Ka'bah be written on your feet", *(Bu) Benim duam olmasın, Ayşe-fatmanın duası olsun* (L.A.S.149.). – "This is not my prayer, let it be the prayer of Aisha-Fatima (our mother)", *Allahım bizi (ahirette) sevgili peygamberimizin bayrağı altında topla* (L.A.S.195.). – "O Allah, gather us under the banners of our beloved Prophet", *Ak pürçekli anan yeri behişt olsun* (L.A.S.205.). – "May the place of your white-haired mother be in heaven", *Beytullaha yüz süresin* (L.A.S.224.). – "May the House of Allah be blessed to rub your face", *Allah cümlemizi cehennemden koruya* (L.A.S.256.). – "May God protect us all from hell", *Allah Kur'an'la cennet yolunu aydınlat* (L.A.S.260.). – "May Allah illuminate the path to Paradise with the Qur'an", *Allah dinden-imandan ayırmasın* (L.A.S.330.). – "May Allah not separate religion from faith", *Tevrat-Zabur-İncil-Kur'an hurmetine dualarımızı kabul eyla Allahumm* (L.A.S.358.). – "O Allah, accept our prayers in honor of the Torah, the Psalms, the Bible, and the Qur'an", *Allah sana (ona...) Eyyub sabrı versinm* (L.A.S.460.). – "May Allah give you (him ...) the patience of Job", *Allah size Hızır peygamber silisi versin* (OĞZ.). – "May Allah give you the power of Prophet Hızır", *Hızır elinden tutsun* (L.A.S.608.). – "Let Hızır hold your hand", *İkicihan serverine ahirette komşu olasin* (L.A.S.639.). – "Let the two worlds be neighbors in the hereafter", *Allah sana (öbür dünyada) imanla gitmek nesib etsin* (L.A.S.643.). – "May Allah grant you the opportunity to go to the afterlife with faith", *Allah son nefeste iman selameti versin* (L.A.S.644.). – "May God give you the health of faith in the last breath", *Allah imandan Kur'andan ayırmasın* (L.A.S.649.). – "May Allah not separate faith from the Qur'an", *Allah kabir azabı çektirmesin* (L.A.S.713.). – "May Allah not show the torment of the grave", *Allah son nefeste kelime-i şehada nasip ede*

(L.A.S.768.). – “May Allah grant me the last word to bear witness”, *Ayakların kibleye erişe* (L.A.S.771.). – “Let your steps be to the Ka’bah”, *Allah sana melaikeler nasip ede* (L.A.S.846.). – “May God bless you with angels”, *Allah sevaplarımızı Muhammed Mustafa hazretlerinin ruhlarına ulaştır* (L.A.S.1052.). – the wishes of “May Allah bless Muhammad Mustafa (peace and blessings of Allaah be upon him), one of our blessings” were of a prayer nature, and in all of them the words we have mentioned have conveyed the core concepts in the semantics of wishes.  
Шунингдек:

*Ay gördüm Allah*  
*Amentü billah*  
*Aylar mübarek olsun*  
*Elhemdülillah.* (L.A.S.132.)  
(God saw the moon  
Amantu billah.  
Happy moons  
Alhamdulillah)  
*Ay gördüm*  
*Nur gördüm*  
*Halil İbrahimi gördüm*  
*Hayrlarıma şükürettim*  
*Günahlarıma tövbe ettim*  
*Elif, lam mim Kur'an başıdır*  
*Hamd ü sena cümleinin işidir*  
*Hamdü sena edenler*  
*Yarın cennet kuşudur.* (L.A.S.133.)  
I saw the moon  
I saw the light.  
I saw Halil Ibrahim,  
Thank you for your kindness.  
I repented of my sins.  
Alif lam mim is the beginning of the Qur'an,  
Praise is the work of all of us,  
Praise be to Allaah,  
Early (on the Day of Resurrection) is the bird of Paradise)

*Ya Allah, ya Gani*  
*İki cihan serveri*  
*Muhammed Mustafa aşkına*  
*Darda koma sen beni.*(L.A.S.302.)  
(O Allah, O Gani,  
Two world rulers,  
Muhammad Mustafa (peace and blessings of Allaah be upon him)is about  
our love,  
Don't bother me)

*Ya Allah, ya Gani*  
*Melul-mahzun etme beni*  
*Yarın ruz-i mahşerde*  
*Rezil-rüsvay etme beni*  
*İmanın Kur'an olsun*  
*Huriler alsın beni.*(L.A.S.651.)  
(Yo Allah, yo Gani,  
Do not let grief overwhelm you.  
Early fasting is on the Day of Judgment,  
Don't embarrass me.

Let the Qur'an of faith.  
Hurilar get me)

The wishes and applause quoted should be defined as a product of the Turks pre-Islamic beliefs, lifestyles, worldviews, and a combination of philosophies of existence/life. There are wishes and applause associated with Turkish myths, straw rituals, ancient Turkish beliefs, and lifestyles (Zhou et al., 2003; Aumeeruddy et al., 2018). The various beliefs and cultures that have entered Turkish culture, especially as a result of the influence of Islam, have changed the content and contextual characteristics of wishes, and the structure and contextual changes continue today.

### 3 Results and Discussions

On the other hand, as a result of changes in daily life and the style of the belief that directly affects this life, there have been some changes in the use of prayers and applause in interpersonal and social relationships in daily life. Although the changes in wishes and applause used in daily communication were superficial compared to the changes in words spoken, especially in ceremonies, they underwent some changes in terms of their semantic features. For example, wishes and applause that began with the names of the various shamanic divine powers of the past, or included the names of special spirits in this belief system, began with the names of Allah, or were replaced by the names of the powers in Islam.

The power and impact of the use of wishes and applause in the context of interpersonal communication have weakened due to technical progress and the changing conditions of the XX-XXI centuries. Believing in the power and influence of magic words has lost much of its impact, especially in urban settings. Thus, the inevitable differences between the use of desire, which was the first means of oral culture, in previous and subsequent periods (contexts) emerged.

Although the functions of wish and applause, the magical power and influence of the word, still prevail in some contexts, especially in a predominant environment of oral culture, it still lost its power, scope, or acquired new functions. These cultural changes are losing their power and influence day by day in our century, and the functional areas of power utilization resulting from magical influences are weakening or is changing rapidly, we are considering the urgency of a quick and systematic study of appearances and rapidity in the Turkish cultural world.

### 4 Conclusion

In conclusion, it should be noted that in today's oral culture environment and the presence of wishes, applause, and prayers in daily life, the Anatolian region should be considered within the framework of common cultural dimensions of Turkish culture and the Turkish world. Accordingly, it is possible to study comparative cultures in different fields of geography outside Anatolia of Asia Minor and the Turkic world in a comparative way. In addition to the Turkic tribes and communities that embraced the influence of Islam and established life earlier, they continued the previous Turkic beliefs and way of life, in particular, Christianity, Judaism, Manichaeism, and others. We believe that a comparative study of the place of wishes and applause in the cultures of Turkish communities that have adopted other beliefs or have been influenced in different ways will yield important results.

#### *Conflict of interest statement*

The author declared that he has no competing interests.

#### *Statement of authorship*

The author has a responsibility for the conception and design of the study. The author has approved the final article.

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