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## INTERPRETATION OF RELIGIOUS RIDDLES IN KAZAKH AND ENGLISH COGNITION

The worldview, religion and language, culture and history of any nation are closely connected with folklore. Folklore is a huge branch of national spiritual and cultural wealth, which has been passed down from generation to generation along with the nature of the national character. The riddle is inextricably linked with the life of the folk and helps to learn the encoded information in the memory of the people. A riddle is a part of folklore, a guessing game, a creation of the mind that dates back to ancient times. Over many centuries, the external substantive nature of the riddle has changed, but its subject, internal content has not lost the relevance of the study. Riddles of a religious nature, on the one hand, reflect the history of the development of folk culture, on the other hand, reflect the traditional worldview feature. The main purpose of the article is the theological study of Kazakh and English riddles, that is, the study of the role of religion in history and culture through religious riddles. The search for similarities between the Islamic Koran and the biblical plot in riddles is considered one of the main tasks of the topic. Considering the riddles in the English and Kazakh languages, which is the relevance of the research topic, from the religious aspect contributes to a deeper understanding of the national worldview of people and teaches critical thinking. Interpretation of religious riddles in Kazakh and English languages, which differ in religion and language, is directly related to ethno-cultural features. Therefore, in the future, the study of riddles of a religious nature from different angles will undoubtedly be of interest not only for philologists, but also for anthropologists and theologians, ethnologists and culturologists, humanitarians in general.

**Keywords:** worldview, culture, national code, theology, folklore.

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### Қазақ және ағылшын танымындағы діни жұмбақтарды интерпретациялау

Кез-келген халықтың дүниетанымы, діні мен ділі, мәдениеті мен тарихы фольклормен тығыз байланысты. Фольклор – халықтың болмысымен ежелден ұрпақтан-ұрпаққа жалғасып келе жатқан ұлттық рухани-мәдени байлықтың үлкен бір саласы. Жұмбақ халықтың өмір-тіршілігімен тығыз байланысты, халық жадындағы кодталған ақпаратты білуге көмектеседі. Жұмбақ – бұл көне дәуірдің жемісі, фольклорының бөлігі болған болжау ойыны. Көптеген ғасырлар бойы жұмбақтың сыртқы мазмұндық табиғаты өзгерді, бірақ оның тақырыбы, ішкі мазмұны зерттеу өзектілігін жоғалтқан жоқ. Діни сипатты жұмбақтар бір жағынан халық мәдениетінің даму тарихын көрсетеді, екінші жағынан дәстүрлі дүниетанымдық ерекшелікті көрсетеді. Мақаланың басты мақсаты – қазақ және ағылшын жұмбақтарын теологиялық тұрғыдан зерттеу, яғни діни жұмбақтар арқылы тарихы мен мәдениетіндегі діннің рөлін зерттеу. Жұмбақтардағы исламдық Құран мен библиялық сюжет ұқсастығын іздеу тақырыптың негізгі бір міндеті болып саналады. Зерттеу тақырыбының өзектілігі ағылшын және қазақ тілдеріндегі жұмбақтарды діни аспектіде қарастыру халықтардың ұлттық дүниетанымын тереңірек түсінуге ықпал етеді және сыни тұрғыдан ойлауға үйретеді. Діні мен тілі басқа қазақ және ағылшын тілдеріндегі діни жұмбақтарды интерпретациялау этномәдени ерекшеліктерімен тікелей байланысты. Сондықтан алдағы уақытта діни жұмбақты әр қырынан зерттеу тек филологтарды ғана емес, сонымен қатар антропологтар мен теологтарды, этнологтар мен мәдениеттанушы, жалпы гуманитарларды қызықтыратыны сөзсіз.

**Түйін сөздер:** дүниетаным, мәдениет, ұлттық код, теология, фольклор.

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### Интерпретация казахских и английских загадок религиозного содержания

Мировоззрение, религия и язык, культура и история любого народа тесно связаны с фольклором. Фольклор – часть национального духовно-культурного богатства, передающийся из поколения в поколение вместе с природой народного характера. Загадки тесно связаны с жизнью народа и помогают познавать закодированную информацию в народной памяти. Загадка – это часть фольклора, игра в угадывание, творение ума, которое ведет свое начало с древних времен. На протяжении многих веков внешний содержательный характер мистицизма менялся, но ее тема, внутреннее содержание не теряли своей исследовательской актуальности. Загадки религиозного характера, с одной стороны, отражают историю развития народной культуры, а с другой – своеобразие традиционного мировоззрения. Основной целью данного материала является изучение казахских и английских загадок с теологической точки зрения, то есть изучение роли религии в истории и культуре через загадок религиозного содержания. Одной из основных задач темы является поиск сходства между исламским Кораном и библейским сюжетом в загадках. Актуальность темы исследования заключается в том, что рассмотрение загадок на английском и казахском языках в религиозном аспекте способствует более глубокому пониманию национального мировоззрения народов и учит критическому мышлению. Толкование религиозных загадок на казахском и английском языках, различающихся по религии и языку, напрямую связано с этнокультурными особенностями. Поэтому в будущем изучение загадок религиозного характера с разных сторон, несомненно, будет представлять интерес не только для филологов, но и для антропологов и теологов, этнологов и культурологов, гуманитариев в целом.

**Ключевые слова:** мировоззрение, культура, национальный код, теология, фольклор.

### Introduction

The worldview, religion and mentality, culture and history of each people are reflected in their language, language units, preserved in the language fund, written and oral literature. The concept of interpretation is used to refer to any type of knowledge, both scientific and non-scientific, including religious, from the theoretical point of view of knowledge. Any theology is an interpretation of abstract models of religious consciousness aimed at bridging the gap between religious knowledge and values. At a simple level of knowledge interpretation can be explained by the riddle. The riddles are present in most of the literature of the peoples around the world. The main feature inherent in the riddles is the tendency to be small in size in structure, shrill and able to say a lot in few words. Riddle sentences are often short, concise, and sometimes occur in the form of a sentence or phrase that expresses only a small concept, intertwined with an image. According to scientists who have studied the this small genre of folk art, the riddle was born from the experience of ancient people's everyday live. It is known that no matter what religion there is, it has the principle and ultimate goal, which is considered to be the truth, as well as philosophical, moral, and aesthetic teachings. This system, common to all world religions, is also present in the Divine reli-

gion. For example, Buddhism is based on honoring “Four Truths”, Christianity is based on “the only God in 3 different forms”, Islam says that “There is no God but Allah, and Muhammad is the Messenger of God”, Tengrism is based on recognizing the sky as the Father and the earth as the Mother. The study of the connection between religion and riddles, more precisely, determining the place of religious concepts in folk consciousness and folklore, helps to understand the worldview of the people through religion, and to understand their religious positions.

### Justification of the choice of articles and goals and objectives

As the Republic of Kazakhstan becomes an independent country, interlingual communication at the level of international relations, the revival and development of Kazakh-English bilingualism, in this regard, the translation of classical, artistic literary works, political information, and documents of great international significance into the Kazakh language will develop in the future. Different genres of folklore are language units that cause a great difficulty in teaching a foreign language and in translation work.

Therefore, the main goal of the research is to interpret the religious nature of riddles in the Kazakh and English languages. Although the riddle is

a small genre, it plays an important role in revealing the worldview of different peoples of the world. To achieve this goal, we set out to determine the peculiarities of the cognitive image of riddles in two languages; to study the history of riddles in the Kazakh and English languages; to review the researches of scientists to reveal the religious character and make an analysis of religious riddles guided by theoretically based criteria.

### Methodology and theoretical basis

Riddles have been a popular genre since ancient times, with records dating back thousands and hundreds of years in countries such as India, Palestine, Mesopotamia and Ancient Greece. Some riddles have become well-known thanks to publications. Examples include the riddle of Samson mentioned in the Old Testament, the riddle of the Sphinx found in the Boeotian myth, the riddle of Odin in the Old Norse *Hervarar Saga*, the riddle between King Solomon of Jerusalem and Queen Sheba.

In the history of the study of Kazakh riddles, turkologists A. Lyutsh, V.V. Vasiliev, P.M. Melioransky, A.A. Divaev, V.V. Radlov etc. can be mentioned. Scientists such as M. Auezov, M. Gabdul-lin, S. Mukanov, A. Margulan, S. Amanzhalov, T. Zhanuzakov described the nature of Kazakh riddles from a scientific point of view. Scientists who specially studied Kazakh riddles were S. Kaskabasov, M. Abzhanov, B. Adambayev. The main materials in the study of this article are the 100-volume scientific series «Babalar sozi» («Words of the Ancestors»), the works of Sh. Kerim «Kazakh zhumbagy» («Kazakh riddle»), N.B. Ongarbay «Kazakh zhumbaktarynyn tili» («The language of Kazakh riddles»), E.A. Ongarov «Kazakh madenieti zhane islam kundylyktary» («Kazakh culture and Islamic values»), R.S. Mukhitdinov «Kazakh tilindegi islam dini sozderinin koldanylyu tarikhy» («History of the use of the words of Islam in the Kazakh language») and «Islamdyk terminder sozdigi» («Dictionary of Islamic terms») of the Scientific Research Center on Religious Issues are worth mentioning.

Old English riddles during the Benedictine renaissance in England in the 10th century, the books «Exeter Book», «Codex Exoniensis» were published. Comparative study of riddles appeared in the 19th century. In 1877, the collection «Divinettes ou Énigmes populaires de la France» by Eugène Rolland was published, the researcher selected parallel riddles from other languages to compare the French riddles. Gaston Paris, one of the founders of com-

parative literature, wrote a preface to this collection, saying that similar riddles exist in all languages.

Antti Aarne and Archer Taylor (1890-1973) were the most prominent of the comparative research method. Taylor's classic collection «English Riddles from Oral Tradition» was published in 1951. In his earlier articles, Taylor focused on the importance of collecting and publishing riddles: he was also interested in their dissemination, the spread of the oral riddle tradition. In his article «Problems in the Study of Riddles» (1938), Taylor stated that the three tasks of the study of riddles are compilation, description of stylistic features, and history of origin.

There are almost no scientific works that specifically studied Kazakh and English riddles. The theoretical problems of writing this article were based on the works of E.G. Andreeva, I.L. Kuksha, A.R. Mukhtarullina, T.S. Kuznetsova, G.R. Tuktarova, who studied riddles in English in comparison with other languages. A. Kaivola-Bregenhøj «Riddles. Perspectives on the use, function and change in a folklore genre», D. Fleming «Bridgeway Bible Dictionary» and T.S. Kuznetsova «The riddles of the exeter codex in the folklore and literary context of the middle ages» was selected as sources of riddles in English language.

### Research methods

With the aim of explaining the language, text, national and religious features of religious riddles in the Kazakh and English languages, we used several methods in our work: semantic analysis, method of comparative analysis, etymological and semasiological analysis to reveal the nature of the names in riddles. Due to the specificity of the topic of the article, along with the methods of description and differentiation, methods of classification and systematization were also used.

### Results and discussion

#### *Review of the history of the study of riddles*

Turkic riddles have been brought to the attention of scientists early and are being specially studied. Examples of its ancient writing are found in such books as the monument of the Kipchak language (XIV century) «Codex Cumanicus», «Divan Lugat at-Turk» by Mahmud al-Kashgari.

Looking back at the history of Kazakh riddles, there are many scientists who did a lot for the systematic collection and publication of their first samples: V. V. Radlov, A. Lyutsh, P. M. Melioransky,

V. V. Vasiliev, A. A. Divaev, etc. In the second half of the 19th century, the Kazakh riddle genre began to be collected and printed. Scientists such as Sh.Valikhanov, V. G. Radlov, Ya.Lyutsh, A. Divaev, M. Ivanov, L. M. Melioransky, M. Ibragimov and others made a significant contribution to the collection and publication of samples of Kazakh folklore, including riddles.

In 1940, a collection of riddles by the scientist S. Amanzholov, classified into thematic groups, was published. In the 1960s, in the work "History of Kazakh literature", the genre of riddle was introduced as a separate chapter (Ongarbai, 2012: 5).

The first collection of English true riddles "The Demands Joyous" ("The Merry Riddles" primer "Funny Riddles") appeared in London in 1525. The riddles from this collection were of French origin. In the 30s of the 16th century, a collection of riddles by William Rastell "A Hundred Merry Riddles", the primer "One Hundred funny Riddles", containing 76 riddles was published. In 1792, the nameless collection of riddles "A Choice Collection of Riddles, Charades, Rebuses" was published.

Old English riddles are presented in the "Exeter Codex" or "Exeter Book" (Exeter Book, Codex Exoniensis). The date of the codex's creation is presumably attributed to the X<sup>th</sup> century, the period of the Benedictine Renaissance in England, marked by the expansion of the activity of monasteries, in which monuments of writing similar to the "Exeter Codex" were created.

Two of the most distinguished advocates of the comparative research method are Antti Aarne and Archer Taylor. Antti Aarne won international recognition as an expert on folktales and riddles. He was a loyal representative of the historical-geographical school; he trusted its potential and applied it in all his research. Antti Aarne began his study of riddles by exploring, in the spirit of Kaarle Krohn and Axel Olrik, the epic laws by means of which it is possible to analyse the various transformations manifest in riddles, as in other genres of folklore.

The text-oriented comparative research approach persisted right up to the 1950s. The most distinguished of its later proponents was Archer Taylor, whose classic collection "English Riddles from Oral Tradition" appeared in 1951. Even in his previous articles Taylor was already paying considerable attention to the importance of collecting and publishing riddles; he was also interested in their distribution and in the spreading of the oral riddle tradition (Kaivola-Bregenhøj, 2001: 34).

### ***Reflection of the religious theme in folklore***

It would not be wrong to say that the 19th century and the beginning of the 20th century are a time of special intensification of the spread of Islam in the Kazakh steppes. During this period, the number of madrasahs and mosques increased sharply, the circulation of religious books increased and increased. There was a special desire of the public to understand the books of religion written in Arabic, sharia, and the basics of Islam.

According to S. Mukanov, "Among religious aitys (a contest centred on improvised oral poetry spoken or sung to the accompaniment of traditional musical instruments), there are many that were born under the influence of Islam. The purpose of these aitys is to inculcate Islam among the Kazakhs. It would be appropriate to agree with the opinion of promoting Islam's view of the world and human actions. These riddles are meaningful because they can convey even the most difficult principles of religion in an artistic way" (Kerim, 2007: 224).

Islamic civilization has given the Kazakh people many great scientists, famous theologians with great hordes of knowledge and culture, such as Otrar, Sairam, Turkestan, Ozkent, Syganak, Taraz, Balasagun, etc. Such wise men, imbued with Islamic sources, made the most contribution to the development of science and education. Since the independence of the country, spirituality of Kazakhs has also been revived, and the path of science, education laid by such wise and individual children of the steppe as Abu Nasir Al-Farabi, Ismail al-Zuhari Al-Farabi, Mahmud at-Tarazi, Muhammad Haidar Dulati, Kadyrgali Zhalayiri is now being revived (Ongarov, 2014: 5).

M. Auezov wrote: "At the end of the 19th century, at the beginning of the 20th century, Kazakh poets studied in Bukhara, Tashkent, Turkestan, Kazan, as well as in general aitys, religious aitys are included in the poetic race. Under the influence of this, some poets began to learn about religion, so as not to lose if they encounter riddles with religious theme" (Kerim, 2007: 229).

Despite the fact that Islam originated in the 7th century, it spread late into the Kazakh steppes and spread in different ways to different parts of the vast Kazakh country. On the southern side of Kazakhstan, near religious centers such as Samarkand and Bukhara, it was spread and absorbed earlier. On the central, western, northern and eastern sides shamanic beliefs predominated more than Islam. Academician A. Margulan took into account this situation,

saying that the Kazakhs who settled in Arka did not adhere to Islam until the 7th century, and for two hundred years they resisted it (Margulan, 1985: 191-192).

**Riddle aitys** (zhumbak aitys) is a type of aitys genre. There, colleagues participating in the competition test each other's intelligence and understanding by demystifying natural phenomena, human, animal, and social scenes.

Khojas, mullahs, religious leaders also contributed to the development of the riddle story to a certain extent. The Imam of the city of Aulieata sent the following riddle poem to Appak Ishan:

*“Bir ‘alif’, bir ‘mim’ men dinge zholdas,  
Bir ‘alif’, ush ‘gain’ men kurby-kurdas,  
Eki ‘kh’ bir zherdi ‘fe’ den paida bolgan,  
Osynyn manisin tap aitu khanns”*

In this riddle words as “alif”, “mim”, “gain” are the sounds of the letters found in alphabet.

Ishan spent this poem by a special person and sent it to Babakul in Zhaiylma: “You will solve the riddle shown here in poem and send the answer to Abulmaulen damolla in verse”. The word damolla means “teacher” in Persian.

The names of nine people are hidden in these four verses of the poem. Babakul mullah solves the mystery like this:

*“Zhumbaktyn bylai bolar akikaty,  
Aueli bir Allah esimi – zaty”* (Kerim, 2007: 230).

The first two sentences of poem starts about the truth of the riddle, that is, first of all, the name of God.

Islam has five primary obligations, or pillars of faith, that each Muslim must fulfill in his or her lifetime. There are Shahadah, Salah, Zakat, Sawm and Hajj, the pilgrimage to Makkah. Bird names are used in folk riddles to describe prayers and obligations.

For example:

*“Otyz duadak,  
Bes bezgeldek,  
Bir ademi atty kisi,  
Bir akku”*

The text of this riddle is as follows, thirty bustard, five little bustard, an attractive man with a horse and a swan. The answer to this riddle

is 30 days of fasting, 5 times of namaz, sun and moon.

*“Badakhshanda bir ai bar,  
Zher zhuzinde bir ai bar.  
Ol zhuz aidyn ishinde,  
Maskara bolgan bir ai bar.  
Maskara deme ne deiyn,  
Kuranga tusken shyrai bar”*

The riddle tells of the existence of one month in a hundred months on earth, a light that has fallen into the Quran.

The mysterious month is the month of fasting, that is oraza. The word “**Oraza**” is called “saum” or “siyam” in Arabic. It gives the meanings “to limit yourself in something”, “to restrain”. (Mukhitdinov, 2018: 193).

Fasting is the abstinence from eating and eating from dawn to sunset, intending for God. In Islamic Sharia, it is a duty for a healthy person to fast in the month of Ramadan once a year according to the lunar calendar. Duty is the orders of the Allah, which clearly express the fulfillment in the Quran. Fasting is observed in the ninth month according to the Muslim calendar.

Fasting also has public benefits. Fasting creates a connection between a wealthy person in the country and a poor person. Most often, a wealthy person sees the hard life of life from an early age and grows up without bearing a burden, so compassion is left behind. Kazakh said that “a hungry child does not play with a full child, a full child does not think that he will be hungry”. Fasting teaches a person patience and patience. If one can be calm when dealing with a hunger and passion, then they can be calm when dealing with other thing too. Patience is praised in about seventy verses in the Quran (Patteev, Zholdybaiuly, 2010: 305).

*“Khak tagala zharatypty bes zhemis,  
Ol zhemister bir-birin kormemish.  
Usheui onyn tuni zhuzin kormemish,  
Egesi onyn kun zhuzin kormemish.  
Arkim ol zhemisten zhemes,  
Mangi baki zhumak kormemish”*

In this riddle, it is said that God created five fruits, they do not see each other, three do not see the night and two do not see the day, if one does not eat that fruit, they will not go to Heaven.

*“Bauyrynan tuie tasyn at zhalmaydy,  
Kudaidan shyn tilesen ne bermeidi.  
Bar eken bauyrynda bes balapan,  
Usheui kun kormeidi, ekeui tun kormeidi”*

The meaning of this riddle corresponds to the previous riddle: there are five chicks, three of them do not see the day, and two do not see the night. The answer to these riddles is five time namaz, three namaz that do not see the day – morning prayer Fajr, noon prayer Zuhr, afternoon prayer Asar and two namaz that do not see the night – evening prayer Maghrib and night prayer Isha.

**Namaz** (*praying*) is one of the five duties in Islam. A Muslim must pray five times a day. Namaz is a worship performed in any clean place at certain times (Isakhan and others, 2015: 34).

Namaz is the pillar of religion. In the national knowledge of the Kazakh people, devotion to God, including prayer, has a special place. In the Kazakh literature and history, there is a lot of evidence that the Kazakh people strictly followed the requirements of Sharia law (Mayamerov, 2017: 141).

**Prophet Muhammad** is a person who is often mentioned in religious mysteries. Muhammad (Muhammad ibn Abdullah Abul Qasim) is a historical person who built the foundations of the Islamic religion and the future Arab caliphate. According to the belief of Muslims, he is the Messenger of God, the last prophet, sent to guide people to the right path. Prophet Muhammad has epithet names such as “Mustafa” (pure, bright), “Rasul” (messenger), “Habibullah” (beloved of God), “Sagidullah” (helper of God), etc. (Kaskabasov, Korabai, Zhuma-seitova, 2005: 326).

In the aitys of Kablisa and Tautan, Tautan said about the Prophet Muhammad: “God’s creation is one Baiterek (majestic tree)”, the Kyrgyz poet Buurabay equates to a white Baiterek, the companions, sahabah – to thirty three leaves, the four shadiars – to four branches.

For example:

*“Alemde mane bolgan bir baiterek,  
Tort tubirek tonirekte bolsa kerek.  
Sanasan zhapyragy otyz ush myn,  
Tabarsyn, akylyn kamil bolsa zerek”*

The answer to these riddles is the Prophet Muhammad, 4 shadiyar, 33 thousand companions.

In the riddle of Omar Shorayakuly, he referred to the garden as the world, the science in it as fruitful tree, the gardener of the garden as a person, the age

of seventy eight as an Islam’s seventy-eight duties. Karasakal Erimbet also notes that there is a concept of the “four weapons” he mentioned – four madhhabs, four books, and four shahariyars in Islam.

**Madhhab** is a religious term in Arabic meaning “way, direction”. There are 4 popular schools of thought in Islam, i.e. schools of thought: Hanafi, Maliki, Shafi’i and Hanbali. These 4 traditional schools are mentioned in the riddle: four Books – Torah, Zabur, Injil, Quran and four shahariyar – Abu Bakr, Omar, Ospan, Aziret Ali (Kerim, 2007: 233).

*“Zhuz on tort balapan bar bir uiada,  
Sozderi baldan tatti bek ziyada.  
Zhuz on tort balapanda bes myn til bar,  
Bilmeidi kaibir nadan kapiyada”*

In this riddle, 114 chicks in the nest is about the Surah of the Quran.

*“Kat, kat, kat kigiz,  
Katauyt turgan kai kigiz?  
Buk, buk, buk kigiz,  
Bukteuli turgan kai kiiz?”*

Since the Koran was sacred, it was kept wrapped in a felt. In Kazakh felt is ‘kigiz’.

The answer to these riddles is the Quran, the Holy Book of the Islamic religion.

**The Holy Quran** is a holy book revealed by Allah to Prophet Muhammad. The word “Quran” means “read” in Arabic. Because Muslims read the Quran a lot, the book was called “Quran”. Allah sent down the Psalms to the Prophet David, the Torah to the Prophet Moses, the Injil to the Prophet Jesus, and the books to other prophets who lived before the Prophet Muhammad, and they are also the words of Allah. And the Quran is a book revealed by Allah to Prophet Muhammad (Isakhan and others, 2015: 153).

*“Usti – zharyk,  
Asty – zharyk,  
Ishine kirsen adam kalmi,  
Sonda da bugan baryp bolmai”*

The riddle says, the top as well as underneath is light, if one go inside, there will be no one left.

Even so, people don’t stop going there. The answer to the riddle – Peyish, that is Heaven.

**Peyish** – is one of the names of Heaven, Paradise, Zhannat. Blessed and eternal abode that Allah

has prepared for his Muslim followers in the hereafter (Mukhitdinov, 2020: 50).

*“Bolganda bireu zhalgyz,  
Ekeu egiz.  
Kozde zhok,  
Kokirekte narse segiz.  
Ar zherde arkaisyna bir oryn bar,  
Bir narse ishi aryk, syrty semiz”*

The riddle in Kazakh says, someone is alone and two are twins, there are eight in chest and everyone has a place for themselves. The answer to the riddle is one Allah, the sun and the moon, and eight peish (Heaven).

*“Mekkede bir agash bar tubi zhan,  
On eki ul, alpys eki kyz bir kuni tungan”*

In Kazakh language this riddle says that Mecca has one tree with a thick bottom, twelve sons and sixty two daughters were born on the same day. The answer of this riddle is twelve parts of human body and sixty two blood vessels.

**Mecca** is the holy city of Muslims. The main mosque al-Masjid al-Haram and the Kaaba are located there. Muhammad, the founder of Islam, was born in this city. According to Muslim legends, it is a place where Adam and Eve, Shis, Ibrahim, Ishmael and Hajar lived for some time. During all 14 centuries of Islam, Mecca was considered a closed city for non-believers, but since the XVIII century some European researchers penetrated it under the guise of Muslim pilgrims, whose descriptions of the city serve as the only objective source of information about Mecca in the XVIII – XIX centuries. Currently, Mecca has grown, is connected to the outside world with a network of highways, has a modern airport (Negria, 1991: 153).

*“Bissmilda da bismilda,  
Bissmildasiz bastagan,  
Ol bissimildani bilmegen,  
Dozak otyna tastalghan”*

In this riddle, it is said that something cannot be started without “bissmilda”, and if one don't know it, one will be thrown into hell fire. The answer is “Assalamagaleikum will not start without bismelda”.

**Bismilla/Bismelda/Bismillah** – “in the name of Allah”. In Islamic etiquette, it is good to start any business in the name of Allah. According to the religious understanding, there will be prosperity in the

work begun in the name of Allah. Therefore, in the Kazakh language, the word “bismilla” is also used to mean the beginning of a particular case or word (Mukhitdinov, 2018: 70).

**Assalamualaikum** is a Muslim greeting that means “Peace be upon you”. Not only to shake hands, but to pray “Assalamagaleikum (may God's peace be upon you)” from Allah in one's life and every work (Mukhitdinov, 2020: 24).

### **Features of the riddles of the English people**

According to A. Taylor, a true riddle consists of two descriptions of an object, one figurative and one literal, and confuses the hearer who endeavours to identify an object described in conflicting ways (Taylor, 1951: 17).

Western scientists usually distinguish two types of riddles: a descriptive riddle and a witty question. The riddle involves the guesser in the process of manipulating language forms and meanings, fixing game techniques that reveal familiar objects in a new, unexpected appearance from unexpected angles and in unexpected positions, from unexpected sides, destroying their habitual visual perception:

*“Upon a lone hill there was a little house,  
In the house there was a little room,  
In the little room there was a little trunk,  
In the little trunk there was a little cup,  
In the little cup there was a little drop,  
Which no man could do without”*

The answer is the heart's blood.

Some riddles have become familiar thanks to publications that they are known by name, such as the riddle of the Sphinx appearing in the Boeotian myth, the riddle of Samson told in the Old Testament, and the Odin riddle from the Old Norse Hervarar Saga.

The most famous story about riddling in the Old Testament can be found in the Book of Judges 14, in the chapter where, during his wedding feast, Samson asks the Philistines a seemingly unsolvable riddle:

*“Out of the eater came something to eat,  
Out of the strong men came something sweet”*  
The answer consists of two counter-questions:  
*“What is sweeter than honey?  
What is stronger than a lion?”*

He gives them seven days to find the answer. The loser will have to pay thirty wrappers of fine linen and thirty festive dresses to the winner. Only

Samson knew the answer. While in the desert, he saw the carcass of a lion in which bees had built their hive, and Samson turned this scene into a riddle. However the Philistines forced Samson's wife to tell them the answer, and solving the riddle ended in a bloodbath, as Samson killed thirty Philistines and gave their clothes to the winners. The riddle becomes a neck riddle: even though the answer is correct, it is obtained in a way that could not be accepted and which led to the imposition of the death sentence (Kaivola-Bregenhøj, 2001: 12).

*"What was the first operation in the Bible?"*  
(The removal of Adam's rib to create Eve)

Wisdom question riddles come closest of all to ordinary questions, because answering them calls for knowledge. Wit or cunning, usually necessary to solve a riddle, will not help in trying to find the answer.

Wisdom questions are often a source of parody, in which quiz questions of a serious nature, initially requiring knowledge of biblical history, and turn into humorous questions. For example:

*"Where was the first nail in Jerusalem hit?"*  
(On the head)

**Jerusalem** has existed for thousands of years. During that time the shape of the city has changed repeatedly – valleys filled in, hills taken away, other hills added by the accumulation of rubbish, and city boundaries changed from centuries to centuries. However the general picture of an elevated city built on an uneven plateau remains as in Bible times.

In the 4th century, under the Roman Emperor Constantine, Jerusalem became the sacred center of Christians. In 638, during the reign of Umar caliph, Jerusalem was conquered by the Islamic caliphate and became the sacred center of Muslims after Mecca and Medina.

Jerusalem was the center of opposition to Jesus and the place where he was eventually condemned and crucified. After Jesus' resurrection, his disciples remained in Jerusalem till they received the promised Holy Spirit (Fleming, 2004: 226).

*"How many eggs did Goliath eat on an empty stomach?"* (One)

Finnish mystery researcher Elli Kōngäs Maranda studied the relationship between the image of the riddle and the solution. According to her theory, a riddle always contains clues, obvious or hidden. When a decipherer tries to find a clue, he analyzes hidden clues, but at the same time he must be familiar with the culture of the people (Maranda, 1971: 53-54).

**Goliath** is a prominent giant Of Gath. He defied the armies Of Israel for forty days. He was de-

scended from the Old Rephaim (giants), of whom a scattered remnant took refuge with the Philistines after their dispersion by the Ammonites (Thomas, Shepherd, 1880: 228).

This riddle got its name because it is embedded in the story of a prisoner who saves his life by asking a riddle that his executioner cannot answer. In another fairy tale, a man who can come up with a question that cannot be answered will win the hand of a princess. An example of a neck riddle might be Samson's riddle, the English version of which refers to a horse and a bird's nest instead of a lion and a honeycomb (as mentioned in the Bible):

*"There was a man convicted of having stolen a sheep; he was sentenced to death, but the magistrates said he could go free if he could ask a riddle they could not answer, and he was liberated for three days so that he might invent one. As he went out of prison, he saw a horse's skull in the roadside. Returning to prison on the third day in despair, he noticed that within it was a bird's nest, with six young ones, and he thought of the following riddle:*

*As I walked out,*

*As I walked in,*

*From the dead I saw the living spring.*

*Blessed may Christ Jesus be For the six have set the seventh free"* (Kaivola-Bregenhøj, 2001: 68).

**Jesus the Christ** is Jesus the Great Deliverer, the Anointed One, the Saviour of men. 'Jesus' was a common Jewish name and appears in the Greek language of the New Testament as the equivalent of the Hebrew 'Joshua' in the Old Testament (Fleming, 2004: 230).

The Old Testament describes in the First Book of Kings a riddling duel between King Solomon of Jerusalem and the Queen of Sheba. The Queen tested the Wisdom of Solomon by asking many "difficult questions", but the reader is not informed what it was. These two characters have excited the imagination of countless storytellers: Arabs, Jews and Christians alike. The literature of the Midrash emphasizes the destructive, demonic and chaotic nature of the unbelieving Queen of Sheba in comparison with the wisdom of King Solomon and the superiority of the religion he represents. One story in the Midrash of Proverbs answers the questions posed by the Queen of Sheba to Solomon:

Sheba:

*"Seven exit and nine enter, two pour and one drinks"*

Solomon:

*"Surely, seven days of menstruation exit and nine months of pregnancy enter, two breasts pour and the baby drinks"*

Sheba:

*“What is /the case of/ a woman who says to her son: Your father is my father, your grandfather is my husband, you are my son and I am your sister”*

Solomon:

*“Surely, the daughters of Lot say to their sons: Your father is my father, your grandfather is my husband, and you are my son and I am your sister”* (Kaivola-Bregenhøj, 2001: 13).

God’s choice to succeed David as king over Israel was *Solomon*, the son born to David and Bathsheba after their first (and illegitimate) son had died. He was anointed as king before his father died, in order to overthrow the attempts of his brother Adonijah to seize the throne for himself (Fleming, 2004: 440).

*Solomon* is a prophet, the son of the Prophet David. It is said that around 965-928 B.C. he ruled the former Judean Kingdom. Solomon built the temple of Yahus in the city of Jerusalem. In the fairy tales and epics of Muslim countries, Solomon is glorified as “he knew the language of a beast and a bird, a fairy and a demon, an animal and an insect” (Kaskabasov, Korabai, Zhumaseitova, 2010: 410).

With the help of riddles, resourcefulness, ingenuity, wisdom were tested, such tests could lead to the death of the subjects or their punishment if the riddle remained unsolved. Such riddles are known as “neck riddles” (from the expression to save one’s neck – to save one’s life) (Green, Pepicello, 2016: 17).

Authoritative publications that reproduced the texts of riddles: F. Dietrich “Die Räthsel des Exeterbuchs: Würdigung, Lösung und Herstellung, Zeitschrift für deutsches Altertum”, F. Tupper Jr. “The Riddles of the Exeter Book” 1910, A.J. Wyatt “Old English Riddles” 1912, G.P. Krapp, E.V.K. Dobbie “The Anglo-Saxon Poetic Records” (6 vols.) 1931-1953. These collections differ from each other in the arrangement of riddles based on the methods of considering, interpreting the source material of the manuscript (Kuznetsova, 2008: 5).

Metaphoricity and inversion as features of the representation of reality in the English riddle reflect the animistic sense of the world. In inverse riddles, material objects are endowed with communicative potency, the ability to take the place of the subject in social interaction:

*“Often I must war with the waves, fight with the wind”* (about the anchor)

The basis on which such animistic representations are built, as noted by the English ethnographer E. B. Tylor, is not reduced to poetic fiction, it is based on a broad philosophy of nature. These ideas, going back centuries, to primitive times, have been preserved in a small genre of English folklore, serving as evidence of how people thought in the old days (Tylor, 1920).

When analyzing English riddles, we noticed that modern English riddles differ significantly from Old English riddles in their structure, functional nature, semantic content. In ancient times, they were expressed in poetic form and were part of poetic speech. Modern English riddles are built in the form of a game question.

## Conclusion

We tried to prove that riddles, which originated from ancient times, do not lose their useful properties even today, but occupy an important place in our lives today through riddles in two languages. In our research work, we made sure that the riddle has an important role in the religious sphere of social life, and that it is diverse in terms of language and style. Riddles reflect ideas and worldviews and understandings about everything in a person’s daily life. They explained the people’s ancient views of the world, mysteriously inquiring minds about the powerful forces of nature and religion. In this article, the contents of Kazakh and English riddles, terms related to religion are defined, and we have explained religious concepts and terms such as Namaz, Angels and the Name of God, Quran and Fasting in riddles. Terms that are also common in English mysteries, religious concepts include names of God and prophets, characters and toponyms found in the Bible. According to the analysis of the riddles in the research work, Kazakh religious riddles are mostly composed of stanzas and verses. And English religious mysteries are often presented in the form of text and sentences, wisdom questions. Wisdom question riddles come closest of all to ordinary questions. In conclusion, religious mysteries are a rich linguistic and cultural material that shows the important features of the formation of the culture, history and worldview of the people, its values and customs. The themes and functions of mysteries change as society develops, so mysteries can provide rich historical and cultural material.

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