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ANALYSIS OF ANTHROPONYMS IN THE MANUSCRIPT «QISSA-YI DJENKNAME-YI RISALE-YI SHAH-I MERDAN»

The names of lands and waters, the names of people are a mirror of the culture, customs, beliefs, worldview of a certain people. Among them, anthroponyms are a valuable heritage in the study of the history of the language, culture of the nation. Literary anthroponyms are the main branch of anthroponymics that requires important research. Especially among the medieval Turkic inscriptions that have survived to the present day, there are characters important to both history and literature. The article deals with the role and analysis of anthroponyms in the heroic poem about Hazrat Ali written at the beginning of the twentieth century.

The object of the study is the religious manuscript “Kissa-i Jenkname-i Risale-i Shah-i Merdan”, written in the postclassical Chagatai language. Exploring the anthroponymic space of this text, we divided anthroponyms into historical and mythological characters.

In our work, we consider the identification of proper names in the anthroponymic space of the manuscript. Among them there are historical characters such as the Prophet Muhammad (peace be upon him), His family and companions, and the mythological characters of Indian (Firuz Shah), Persian (Jamshid Shah) and Chinese (Salsal Shah) legends as well.

Key words: proper nouns, anthroponym, religious epic, Hazrat Ali, Chagatai language.

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«Қисса-и Дженкнаме-и Рисале-и Шах-и Мердан» қолжазбасындағы антропонимдердің анализі

Жер-су атаулары, адам аттары – бір елдің мәдениетінің, салт-дәстүрінің, наным-сенімдері, дүниетанымының айнасы. Олардың ішінде антропонимдер тіл тарихын, ұлт мәдениетін зерттеуде құнды және бағалы мұра болып табылады. Оның әдеби шығармалардағы жалқы есімдер мен ауыз әдебиетіндегі кейіпкерлердің аттарын зерттейтін сала – әдеби антропонимдер. Олар ономастиканың маңызды зерттеуді қажет ететін негізгі саласы. Әсіресе бүгінгі күнге жеткен ортағасырлық түркі жазба жәдігерлері мен мәтіндерде тарихи, әрі әдеби маңызы бар кейіпкерлер кездеседі. Мақала XX ғасыр басында жазылған Хазіреті Әли туралы батырлық жырында кездесетін антропонимдердің қызметі қарастырылып, мәтіндегі жалқы есімдерге талдау жасауды көздейді.

Зерттеудің нысаны постклассикалық шағатай тілінде жазылған «Қисса-и Дженкнаме-и Рисале-и Шах-и Мердан» атты діни қолжазба. Осы мәтіннің антропонимдік кеңістігін зерттей отырып, біз антропонимдерді тарихи және мифологиялық кейіпкерлер деп екіге бөліп қарастыруға тырысамыз.

Жұмысымызда қолжазбаның антропонимдік кеңістігінде жалқы есімдерді анықтап қарастырамыз. Олардың ішінде Пайғамбар Мұхаммед (с.а.с.), отбасы мен сахабалары қарастырылса, үнді (Фируз шах), парсы (Жәмшид шах) және қытай (Салсал шах) аңыздарында кездесетін мифологиялық кейіпкерлерге де талдау жасалынды.

Түйін сөздер: жалқы есімдер, антропоним, діни эпос, хазірет Әли, шағатай тілі.

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Анализ антропонимов в рукописи «Кисса-и Дженкнаме-и Рисале-и шах-и Мердан»

Названия земель и вод, имена людей являются зеркалом культуры, обычаев, верований, мировоззрения определенного народа. Среди них антропонимы являются ценным наследием в изучении истории языка, культуры нации. Литературные антропонимы – это изучение личных имен в литературных произведениях и имен персонажей в устной литературе. Они являются основной областью ономастики, которая требует серьезных исследований. Особенно в средневековых тюркских надписях и текстах, дошедших до наших дней, есть персонажи, имеющие историческое и литературное значение. В статье рассматривается роль и анализ антропонимов в героической поэме о Хазрате Али, написанной в начале XX века.

Объектом исследования является религиозная рукопись «Кисса-и Дженкнаме-и Рисале-и Шах-и Мердан», написанная на постклассическом чагатайском языке. Исследуя антропонимическое пространство данного текста, мы разделили антропонимы на исторические и мифологические персонажи.

В нашей работе мы рассматриваем идентификацию имен собственных в антропонимическом пространстве рукописи. Среди них рассматриваются Пророк Мухаммед (мир ему), его семья и сподвижники, а также проанализированы и мифологические персонажи индийских (Фируз Шах), персидских (Джамшид Шах) и китайских (Салсал Шах) легенд.

Ключевые слова: имя собственное, антропонимы, религиозные эпосы, Хазрат Али, чагатайский язык.

Introduction

Onomastics or onomatology which is an integral part of Lexicology, is the study of etymology, history, and use of proper names. Anthroponymy is one of its two principal branches. Studying people's names or the proper names of individuals, the parental or last names, and the nicknames has a hidden mysterious character, especially in the literature. In our days there is a new direction of onomastic has been formed – the study of proper names in a literary text, in the language of fiction, which arises at the junction of onomastics with stylistics, poetics, text linguistics, lexical semantics, semiotics, etc. (Sivtsova, 2008: 81).

In our study, we use the term “literary onomastics”, which, from our point of view, is the most appropriate for our research. Literary onomastics is the branch of onomastic that researches the names in works of literature and other fiction. The study of proper names in the literature has theoretical and practical interest. The section of onomastics, which deals with the study of the specifics of onyms in literary texts, has emerged as an independent scientific discipline, which is called literary or poetic onomastics. For a long time, poetic onomastics interested researchers as an applied discipline for the publication of various commentaries on literary texts, or the compilation

of dictionaries of proper names for literary works. Meanwhile, the problem of studying proper names in literary texts became actualized and began to be understood broader and deeper than the above-mentioned applied problems (Vasilyeva, 2009: 4-5).

The relevance of this article is determined by the collection and analysis of the stylistic possibilities of literary anthroponyms on the basis of religious manuscript.

The purpose of the research is to collect proper names, to determine the role of real and fictional literary anthroponyms and analyze some historical and mythological proper names in the religious text. Names which were collected from our heritage can be accepted as a mirror of the history and language of Turkic people and Islam culture. This is evidenced by the names of people and place names that appear throughout the epic (Nawadir, Huwaran, Hawarzamin, Seylzamin, Karbala steppe, Ahanruba Mountain, Kharazm (Khorezm), etc.). In the manuscript, along with Islamic figures, there are also people from other countries and other religions (Qatar-ul Ayin, Shamr, Nawafel, Firuzi Shah, Maskara, Samandar, Salsal), and even famous people of ancient time such as Jemshid, Rustem, Asfandiyar, Bahram, Ferudin, etc. Although the manuscript's topic is generally about spreading Islam, the main character is Hz.Ali, the son-in-law and companion of the

Prophet Muhammad (pbuh) Moreover, we can see some descriptions of Hz.Ali, such as «Haydar-i Sahipqyran», «Shir-i Yezdan», «Haydar-i Kerrar», «Shir-i Huda», «Shah-i Merdan», «Ali Murtaza», which are frequently used.

Material and Methods

The work uses a comprehensive research methodology, using methods such as descriptive, comparative, contextual, stylistic and statistical. The results of the work can find application in reading special courses, conducting seminars, writing diploma and dissertations.

The material of our research is the religious manuscript “Qissa Djenkname-yi Risale-yi Shah-i Merdan” which was written in prose type and in Turkic Language. It has the characteristics of the post-classical period of Chagatai, the literary language of the Central Asian Turks. The manuscript contains the stories and battles of Companions of The Prophet especially battles of Hz.Ali. “Qissa Djenkname-yi Risale-yi Shah-i Merdan”, which has not been studied until now is registered at number 261 in the personal manuscripts collection of A. Nevgod, a citizen of Almaty. Our manuscript is the second text of the book and started from the page 92a to 262a, consisting of 170 leaves. During our research we are giving a description to characters who are used more than ten times. However all other antroponyms with the number of using are collected in the application.

Results and Discussion




“The name of the character is one of the instruments that creates an artistic image, it can characterize the social belonging of a character, convey national and local flavor, and if the action takes place in the past, then recreate the historical truth (or destroy it if the name is chosen contrary to the truth) (Nikonov 1974: 234)”.

Onomastic space is the sum of proper names that are used in the language of the people to name real, hypothetical and antastical objects (Superanskaya 1973: 138). Accordingly, the onomastic space of a literary work (OSLW) should be considered the totality of all literary anthroponyms that are found in the text. The OSLW provides for “the fundamental possibility of entering certain onymic and onomopoeitic series, the systemic organization of these series, the chronological sequence of acts of derivation” (Theory 1986: 14).

“Names are better viewed as semiotic signs that evoke a variety of associations, and successful communication as an addresser’s use of a name to evoke relevant but not perfectly identical associations. C. S. Peirce described the general types of associations as iconic, indexical, and symbolic, and in literature these are more varied than in most uses of language. We may assume that literature has artistic form and therefore that the semiotic associations possibly evoked by names have thematic relevance, open to interpretation but subject to systematic analysis (Grant: 2016).”

Researching antroponimic space of “Qissa Djenkname-yi Risale-yi Shah-i Merdan” we divided antroponyms on two parts: historical characters (main Islamic figures) and mythological characters. Each part is divided on its own categories appropriately.

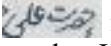
1) Historical characters in the manuscript can be included Hz.Muhammad, His family and His companions.

1. *Hâzret-i Muḥammed Muṣtafâ*  is mentioned 26 times in the text. He is the Prophet and founder of Islam. He was born in Mecca, but then in 622 He and His followers migrated to Medina. In the manuscript His name is usually mentioned during the appeal or prayer (1). One of the commonly used antromonomy of The Prophet which translated from Arabic *Hâzret-i Resûl-ı Ekrem*  is mentioned 77 times in the text. The meaning of antroponomy is “The Messenger of The Most Generous”. The story in manuscript starts in mosque where Hz. Muhammed was sitting with His Companions (2). Another antroponomy *Hâzret-i Peygâmbër-i Hudâ*  (3) means “The Prophet of God”, which is mentioned 11 times.

(1) *hâzret-i muḥammed muṣtafâ ṣallallâhu Őalêyhi ve sellem mescid-i mubârek de olturup êrdiler hâzret-i cebrâ’îl Őalêyhi’s-selâm hâzîr boldılar aydılar tâ hâ hâ yâ muḥammed hudânız selâm aydı ve ferîşteler dÛrÛd bilâ-nihâ’î yiberdiler* (178a/3-8)

(2) *bir kÛni hâzret-i resÛl-ı ekrem ṣallallâhu teŐâlâ Őalêyhi ve sellem yârânları birle mescid-i mubârekde olturup êrdiler* (92a/11 – 92b/01)

(3) *peygâmbër-i hudâ duŐâ qıldılar hummâr-ı zayfîmni qolı qadım aşlıge bardı derhâl îmân Őarż qılıp müslÛmân boldı* (179b/10-11- 180a/1-2)

2. *Hazret-i Ali*  is protagonist character of our story. From the History of Islam it is also known that he was the cousin, son-in-law, companion of the Prophet and the fourth caliph. As the hero of all Turkic djenknames, he is the person most mentioned about (1). Various names and titles

such as “*Şāh-ı Merdān*” (3), “*Şīr-i Hudā*” (4), “*Şīr-i Yazdān*” (5), “*Aliyyü'l-Murtażā*” (6), “*Ħaydar-ı Sāhibqurān*” (7), “*Ħaydar-ı Kerrār*” (8) have been attributed to Hz.Ali in djenkname. He also has a nickname *Qaşımşım* which he used in front of non-muslims (8). All his attributes and nicknames are usually told in his own words and sometimes by others.

(1) *yā Őalı sūre-i innā fetāhnanı oqup bir defŐ bağlap atqıl bu künbez fetĦ bolur* (206a/6-7)

(2) *menim çākır-ı ān-ı sultān enbiyā' cuftum ėrür fātıme-yi zehrā qılıcım ėrür zū'l-fiqār lā fetā ve ferzentlerim Ħazret-i imām Ħasan ve imām Ħuseyin deşt-i şehid-i kerbelā atım ėrür şīr-i hudā Őalı murtaża her kim aytsa qutulur lā illahā il allāh* (131a/11-131b/1-6)

(3) *Ħazret-i şāh-ı merdān qaşt qıldılar ki Őalemdārni qalam qılğaylar* (136b/9-10)

(4) *şīr-i hudā üç ay yol yürüp āhir leşker birle sayıl zemın bardılar* (208b/2-4)

(5) *şīr-i yazdān şīr-i mest dek naŐre-i bāĦibat tartular kim on iki min kāfirni zehresi yarılıp murdār cānını dūzahqa şipāriş qıldı* (216b/9-11- 217a/1-2)

(6) *yā h'ācı Őömer nāmē-yi perālūk Ħazret-i şāh-ı merdān murtażā Őalığa alıp barur* (180a/7-9)

(7) *şāh-ı h'ārān Ħaydar-ı sāhibqurānnı körüp taĦtın yerge tūşti* (120a/ 5-7)

(8) *Ħaydar-ı kerrār aydılar atım qaşımşım turur berber zemındin kēlip mağrib zemınge barur-men dediler* (120a/9-11-120b/1).

3. Hz.Ali's heroism is also described with his horse named *Duldul* (1) and sword called *Zulfiqar* (6). According to the manuscript, Duldul has abilities, such as extrapower of flying (2), power of fighting (3) and ability of understanding as a human (4). Duldul was accepted as a friend and muslim protector as well (5). As we known from story of Islam, Zulfiqar was presented to Hz.Ali by The Prophet (pbuh) It was historically frequently depicted as a scissor-like double bladed sword on Muslim flags (6).

(1) *şīr-i hudā derğazab bolup dūldülge bir tāziyāne urdılar Ħudānıñ fermāni birlen dūldül havāge quşdek uçup bardı* (200b/10-11- 201a/1)

(2) *dūldül zū'l-fiqārni taşlap Ħavāge uctı* (127b/6-7)

(3) *ėp pādişāh qaşımşımni atı yētmiş kişini nābūd qıldı ve bir neçe ādemlerni boynını üzdi* (121b/4-6)

(4) *Ħazret-i Őalı kēlip dūldülge işāret qıldılar dūldül taŐzım tevāzuŐ bile kēlip Ħazret-i Őalıni mubārek ayağlarını optı* (123a/1-3)

(5) *Ħazret-i Őalı şīr-i hudā dūldülni qulağığa aydılar seniñ bir täre müyüñni cihān Ħarācığa birmes-men sen kāfirlerğa merdliğıñni bildürgin dep Ħuneriñni körset dep çıqıp kētiler* (122a/5-11)

(6) *zū'lfiqārni niyāmidin suğurup urdılar ki qolı kēsildi yēni qol peydā boldı* (144b/7-9)

4. In the text Hz.Ali's family (his wife *Fatima* and their sons *Hazret-i Imam Hasan* and *Hazret-i Huseyin*) is also described by himself or others. In our text Hz.Ali mentions them when he introduces himself in front of non-muslims (1). One interesting point that they are described as the martyrs of Karbala Incident. The Battle of Karbala or the Karbala Incident took place on October 10, 680, in the city of Karbala within the borders of present-day Iraq, between a small unit loyal to Hussein bin Ali, and the army of Yazid I, the Umayyad caliph. Hussein and everyone in his caravan were killed (<https://islamansiklopedisi.org.tr/kerbela>).

(1) *menim çākır-ı ān-ı sultān enbiyā' cuftum ėrür fātıme-yi zehrā qılıcım ėrür zū'l-fiqār lā fetā ve ferzentlerim Ħazret-i imām Ħasan ve imām Ħuseyin deşt-i şehid-i kerbelā atım ėrür şīr-i hudā Őalı murtaża her kim aytsa qutulur lā illahā il allāh* (131a/11-131b/1-6)

5. *Ħazret-i Mālik-i Ejder*, which is mentioned 71 times in the text, is one of the main character in the manuscript, one of the companions of The Prophet (pbuh.), who is mentioned in the story from the beginning till the end. According to the story, Mālik-i Ejder was sent to Hz.Ali by The Prophet (pbuh.) in order to give him a letter. There was said that Ali had to go to Ahen-Ruba mountain, to defeat a giant, to destroy four hundred idols and make Jemshid shah a muslim (1). There are a lot of description of Malik-i Ejder's heroism. One of his attribute that he introduced himself with his nickname *Human* (2) when he came to Jemshid Shah. At that time Jemshid Shah announced that the best warrior would marry his daughter. Malik-i Ejder defeated Jemshid Shah's the best warrior Jumhur and married to his daughter a princess Melike-i Gulchehre (3). Without implying that he is a Muslim, the Shah gave his daughter to wife Malik-i Ejder and gave them the city Chum (4).

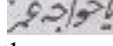
(1) *mālik-i ejderni qırq min kişige baş qılıp h'ārān şehriğa yiber-sun ki Ħazret-i Őalı h'ārān üstinde yatur hār zeminde cemşid şāh degen kāfirni āhen rübā degen tağda bir dıv helāk qılıp turur yaŐni din-i bātıge delālet qılır ėrdi āhen-rübā degen tağda anı tört yüz lāt manāt putı bar ėrdi*

anı ma'Öbūd dēp tapnurlar cemşid şāhni müslümān qılsun āhen-rübā hem feth qılsun dēp hudādın fermān boldı (132a/10-11-132b/ 1-10)

(2) hāzret-i mālīk-i ejder aydılar atım humān turur berber zemīndin kēlip men köp hamrāhım bar ērdi hemmesini qurtlar helāk qıldı men küç birle qutulup kēldim (152b/5-10)

(3) hāyhāy kim bolğan ma'Öreke-i mēydāngā kirip cumhūr birle talaş qılsa ve her qaysı anı yıqsa qızım melīke-i gülçehreni aña bēirmen dēdi (154a/3-7)

(4) cemşid şāh hōşvaqt bolup şehr-i çūmni hāzret-i mālīk-i ejderge bērdi alhāl şehr-i çūmde ferāgātçılıq dur gülçehre birle şehr-i çūmge bargayıl havāsı Öacā'ıbdur anda bir nēçe kün ferāgātde bolgayıl her vaqt hācer bolsañ kişi yiberurmin dēdi şehr-i çūmge yiberdi (158a/4-11)

6. Haji Omer (H'ācı Öömer ) , who is mentioned 74 times, is one of the companions of The Prophet (pbuh.) and one of the main characters who helps to Hz.Ali with conquering Jemshid Shah and his army. His appearance at the story started in Medina where he was told to take a message from The Prophet (1). In the letter there was said that Hummar Zayif with his seven thousand worriors became muslim. Although the origin of Haji Omer is unknown, according to the text he describes himself as a message provider to The Prophet (2). Also his name is associated with Hz. Ishaq who gave him his blessing (3).

(1) hāzret-i resūl-ı ekrem şallallāhu Őalēyhi ve sellem şād-mān bolup h'ācı Öömerge aydılar yā h'ācı Öömer nāmēyi perālūk hāzret-i şāh-ı merdān murtażā Őalēgā alıp barur musız h'ācı Öömer aydılar cānim birlen barayın peygāmbēr-i hudā nāme yiberdiler (180a/ 4-10)

(2) h'ācı Öömer bi-ibā munādı qıldılar aydılar ki tanur musın hudāniñ peyki hāzret-i cebrā'ıl Őalēyhi's-selām tururlar hāzret-i resūl-ı hudāniñ peyki men durmın (1)meniñ qolumdın nūş revāne Őādıl dādke kēlgen ērdi (181b/8-11 – 182a/1-3)

(3) hūkemālları ehl-i hūkmet vezirler aydı ey pādīşāh-ı Őalem penāh anı Őayyārı h'ācı Öömer dērler ol hāzret-i ishāq peygāmbērdin duŐā alğandur bu dūnyāda anıñ hāriñi yoqdur hiç vañ birlen tutup bolmas meger şabhāz cādū āteş cādū kēlip bir iş qılmasa özge kişi de çāre yoq dur dēgeç (188b/5-11-189a/1)

According to the story, Haji Omer had preternatural abilities, such as:

- a speed that he could reach a place very fast like nine months in nine days or six months in six

days: h'ācı Öömer toquz aylıq yolnu toquz künde aldılar (180b/5-6); h'ācı Öömer çüst ü çālāk uçar quşdek altı aylıq yolnu altı künde basıp medīne munavverge barıp hāzret-i resūl Őalēyhi's-selāmni mubārek ayağlarıgā baş qoyup nāmēni bērdiler (253a/7-11-253b/11);

- changing appearance beyond recognition as a guard of Jemshid Shah: h'ācı Öömer bāsbān bolup cemşid şāhni qūşūmge barıp (181a/9-10);


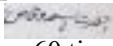
- changing appearance beyond recognition as one of idols called Ruhban: kēldiler ruhbān dēgen āhen-rübāda tōrt yüz lāt manātınñ şeyhi bar ērdi h'ācı Öömerniñ şūretide bolup gerdlerigā bir putnu asıp qolıgā tesbīh alıp leşker-i kāfirge revāne boldılar (183b/ 8-11-184a/1-2);

- changing appearance beyond recognition as a boy or a young boy: şol vaqıtta h'ācı Öömer bir oğlan şūretinde bolup hāzır boldılar aydılar ey cemşid kāfir-i bedbaht köp fāhr ētmegil h'ācı Öömer dēgen mendurmin hāzret-i resūl-ı hudāniñ nefesleri kētip ērdi aları müslümān bolur dēp yoq ērse iki nīme berāber qılır ērdim bu tāt-tahtıñı öziña zindān qıurmin hālā hem bolsa müslümān bol yoq ērse mulkuñı harāb qıurmen dēdiler (187a/4-11-187b/1-3); h'ācı Öömer külbārın bağlap revāne boldılar barıp leşker-i kāfirni içinde kirip yaş oğlan şūretide bolup yürür ērdiler (195b/10-11-196a/1-2);

- changing appearance beyond recognition as mahrem: h'ācı Öömer bir mahrem şūretide boldılar hāzret-i ādem atanı qabrleridin alğan tofraq bar ērdi cemşidni közige urdılar (187b/6-9);

- changing appearance beyond recognition as āteş cādū: h'ācı Öömer artınca turur ērdi nāgāh çüst ü çālāk sıhurāb āteş cādūniñ boyinge kemend feryād qıldı ki hāy hāy Őayyār bedkārni tuttum dēdiler (196b/2-6); h'ācı Öömer āteş-i cādū şūretide ērdi āteş-i cādū h'ācı Öömerni şuratide ērdi (197b/5-7);

- being dexterous and ingenious: şāhduz dēgen pehlevān nāmdār bar ērdi ... h'ācı Öömer anı uyquda körüp burnıgā dārūy madhūş atıp bir kılimge salıp alıp kētti (211b/9-212a/3-5).

7. One of the The Prophet's companions are Hz.Abu Muhaccen (Hāzret-i Ebu'l muŐaccen ) and Hz.Sa'd-ı Vakkas (Hāzret-i Sad-ı vaqqās ) who are mentioned in the text more than 60 times. Both of them are first characters who left Medina in order to bring deer's meat (1). Their heroism is described several times (2-3). In front of non-muslims they called themselves as Hāmān and Nevādur (4).


(1) bu kün köñlüm kēyik gūşti tilēyidür kimdür maña kēyik alıp kēlgēy dēdiler yārānları hemme hāzır ērdiler derhāl hāzret-i ebu'l-muŐaccen birle

h azret-i sa d-ı vaqq s  st    al k c ylarından turup qadd   q met r st qıldı (92b/5-11 – 93a/1)

(2) *h azret-i ebu'l-mu accen hem qılıc su urup na re-i cigerg hıdın tartıp h lil all h all hu ekber d p  zlerini dery -yı le kerge urdular* (100b/6-9)

(3) *h zret-i sa d-ı vaqq s n yzesini qolından tartıp alıp ba ı a anda  urdular ki ba ını tenidin cud  boldı* (99a/7-10)


(4) *alar aydılar birimizni atımız h m n ve birimizni atımız nev dur d ge * (96b/3-4)

8. *H zret-i Em r Mu ayyeb g zi*  (mentioned 43 times) is a character who became a muslim in the battle. Although his origin is unknown we can see from the text that at the beginning Emir Musayyeb Gazi was not a Muslim. He was defeated by Hz.Ali and held as a prisoner. Once Melike Dilefruz, Hz.Sa'd-ı Vakkas and Emir Musayyeb Gazi were surrounded by the army of Qatarul Ayin. When Hz.Sa'd-ı Vakkas was wounded 70 times, Melike Dilefruz was going to fight the army. At that moment Emir Musayyeb Gazi asked her to release him. Melike Dilefruz agreed to release him on condition to become a Muslim (1). As other heroes of the manuscript, Emir Musayyeb Gazi shows his ability at the battlefields. There are some examples where he has a fight with warriors such as Meshare from *Huvaran* army (2) and *Manaf* from Jemshid Shah's army (3).

(1) *mu ayyeb g zi aydı ne aytsam m sl m n bolurmun qız aydı ay il bu kelime-i  erifni l  ilallah  ilallah mu ammeddur res l-ı all h mu ayyeb g zi l  ilallah  mu ammeddur res l-u all h d p m sl m n boldı* (125b/6-10);

(2) *h r nni  bir pehlev ni bar  rdi atı meshare  rdi atı a tabl-ı cenk qa ıp y z b tm n  am dker nni  k terip meyd n a kirdi bu tarafdın em r mu ayyeb g zi meyd n a kirip  am d hav le qıldılar k fir ba ı a siper tuttu qalqanı p re p re boldı em r mu ayyeb g zi k firni yaqasından tutup anda  yerge urdular ki bar a le ker ta s n  far n d diler* (133b/2-11);

(3) *n g h em r mu ayyeb g zi bisy r gayretke kirip mi l-i  ir d k gurullap meyd n a kirdiler k fir man f f l-i mest d k urup  am d hav le qıldı* (173a/9-11-173b/1).

8. *Baba-yı Qambar*  is one of characters in our text. However, his name is popular among Turkic peoples' literature. Kambar, Kambar baba is a character in the mythology of the peoples of Central Asia. In Muslim mythology, Kambar is a faithful servant, equestrian of the fourth Caliph Ali. In Turkmen mythology, Kambar (Baba-Gambar) is the patron saint of music and singing, the inventor of

the string instrument dutar. The story of how Kambar spread a rug on the surface of the water and sat on it, playing the dutar, brings this character closer to Korkyt, whose image, apparently, served as the basis of the Turkmen myths about Kambara. It was believed that anyone who wished to acquire the gift of a musician or singer should make a pilgrimage to the grave of Kambar. Among the Kazakhs (Zhylykshy-ata Kambar), the Kambar of the Kyrgyz and Uighurs (Kambar-ata) is the patron saint of horses and horse breeding. The character is based on an ancient pre-Islamic deity (Qazaq enciklopediyası, 2005; 109). Among the Kazakhs there is a saying "Horse spirit – Kambar Ata". It means that faith in the horse's spirit has been ingrained in the consciousness of the Sarmatians, Sakas, Uisuns and Huns since time immemorial.

According to the story Hz.Ali takes Qambar with him to find Hz. Sad-i Vakkas ve Hz. Abu Muhaccen (1). On the way at the time when Hz.Ali has a fight with Dragon, Shah-i Huvaran's people took Qambar in order to catch Hz.Ali (2). On the way to search Qambar, Hz.Ali encountered quite a few difficulties (3) like fighting with Qatarul Ayin's army, releasing Qambar from prison, etc. According to the text we can understand that relationship between Hz.Ali and Qambar are close (4). Hz.Ali is sad to see him captured in prison in very bad condition.

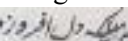
(1) * ir-i hud  h zret-i peyg mber-i hud dın ic zet tilep f tiha alıp d ld lge minip baba-yı nı alıp yol a rev ne boldılar* (111a/4-7)

(2) *h zret-i  al   ir-i yazd n d ylerni cen n qırdılar ki hi  e eri qalması qayıp c ylarige t stiler k rseler qambarı bir ne e le ker alıp k tipd r* (112a/8-11-112b/1)

(3) *h zret-i  al   ir-i yazd n vezir-i serhind ni p di ah qılıp otuz t yege m l y klep qambarı istep yol a rev ne boldılar    ke e k nd z yol y rdiler* (117a/11-117b/1-3)

(4) *p di ah aydı qambarı alıp k li ler qa ım m k rs n  al ni  qulı mu y   zge m  y   zge bolmasun d ge  zind nb n zind dın alıp k ldi gerdinleride g l qol aya larıda ba lu  k rgen zam n k zleridin qatra qatra ya ları aqa b rdi* (120b/11-121a/1-7)

In addition to the Prophet and His companions, there are secondary heroes in the manuscript who convert to Islam and fight along with Hz. Ali.

9. *Melike-i Dilefr z*  is a daughter of king Qatarul Ayn (1). According to the story she accepts Islam after seeing The Prophet in her dream. Melike Dilefruz with Hz.Sa'd-ı Vakkas tries to run away from Qatarul Ayin's army. Despite all

attempts they are caught and are going to hang. At that time Abu Muhaccen comes and rescues them. Hz.Ali who is sending by The Prophet joins them and together they defeat the army of Non-muslim and the people of Qattarul Ayin convert to Islam (2).

(1) *ey şahib-qurân men qattârü'l-Öayn qızıdurmen meni atım melike-i dilefrüzdur nâgâh bir kêçe vaqÖade kördüm hâzret-i resül-i ekrem şallallâhu Öalêyhi ve sellem meni hâzret-i saÖd-ı vaqqâşğa Öaqd-ı nikâh qılıp bêrdiler* (104a/5-11)

(2) *ebu'l-muÖaccen hâzret-i saÖd-ı vaqqâş melike-i dilefrüz her qaysıları her tarafdın tigip qırdılar kim âdemni öligidin at merkeblerni burmaqqa Öaciz keldi* (116b/1-5); *şehrini ayın bağlap puthânelerniñ buzup âteşkedelerni uçurup ornıge mescid medresege binâ qıldılar* (117a/8-11)

10. *Firuz shah* and *Mirza Zinhar Harezmi* are secondary characters

kings, who saw a sword of Hz.Ali and became a muslim at the dream (1-2). Hz.Ali left Zulfiqar and Duldul outside of the prison in order to release Qanbar. In spite of small quality of mentioning these characters were fighting at all battles in this story till the end. At the end they eventually meet The Prophet (2).

(1) *nâgâh firüzşâh şâh şikâr qılıp yürür êrdi körse ve bir qılıç turur atını tutar boldılar düldül*

özini tutturmadı ketti zü'l-fiqârni kelim aldı imdi her can galâfidın çıkarur boldı çıkar almadı âhir câyında qoyup yattı gecesi vaqÖada hâzret-i Öalî aydılar ey firüzşâh bu zü'l-fiqâr birle düldül meniki turur hüdâniñ rahmatdın cemâlidin peygâmberniñ... şefâÖatlarıdın umîd var bolsañ müslümân bolğay yoq irse âteş-i düzahqa giriftâr bolursen degeç uyqudın bidâr bolup gâybâne imân keltürüp müslümân boldı (127b/11-128a-128b/1-4)

(2) *mîrzâ zinhâr h'arezmi h'arân şâh cemşid şâh şikâr qılıp yürür êrdiler körseler kim bir at ve qılıç zindân eşiginde turupdur düldülni tutar boldılar düldül zü'l-fiqârni taşlap havâge uçtı* (127b/2-7)

11. *Melike-i Gulchehre* is the daughter of Jemshid Shah. According to the story she married to Malik-i Ejder: *melike-i gülçehre hâzret-i mâlik-i ejderni körüp ziyâde zûq qıldı uyge barıp atasığa aydı bir pehlevân kördüm dep haddın taşqarı taÖrif qıldı* (151a/4-8).

In the manuscript there are also names of other characters who are mentioned (see more Table-1): *Ayyan-i Muneccim* (*ÖAyyân-ı Muneccim*), *Hummar Zayfim* (*Hummâr-ı Zayfım*), *Shemame Nigar* (*Şemâme Nigâr*), *Sharuh Pehlivan* (*Şâruh pehlivan*), *Abu Said* (*Abū-saÖid*), *mama* (a woman who helped to Malik-i Ejder), *vezir-i Serhindün*, etc.

Table 1 – Some pronoun names who are mentioned in the manuscript


No.	Pronoun-name	Times	description	Example:
1	‘Ayyân-ı Muneccim	10	A person who was in Jemshid's prison and was rescued by Haji Omer	‘ayyân-ı muneccim barıp hâzret-i şâh-ı merdânnı mubârek ayağlarıge yıqlıdı (190a/11-190b/1) ‘ayyân-ı muneccimni hârezm zemînge pâdişâh qıldılar (207a/7-8)
2	Hummâr-ı Zayfım	6	A person who fought with The Prophet (pbuh.) in Medina and then accepted Islam	bî-‘adâzân hummâr-ı zayfım degen kâfir medîneni fetğ êtkeli kelim dur (178a/9-10)
3	Şemâme Nigâr	2	One of Salsal-shah's warrior who accepted Islam	şemâme nigâr degen dildin qalğan bir za‘yıfısı bar êrdi şalşal toqsan oğlığa şemâme nigârğa nâme yiberdi (233a/1-3) toqsan oğlıdın keyin nebêresi şadâd şâh dâlâb-ı zâl-dın qalğan şamâme nigâr turur (209b/3-5)
4	Fâtime-yi zehrâ	4	The daughter of The Prophet (pbuh.) and a wife of Hz.Ali	menim pehlevân çâkır-ı sultânı enbiyâ' cuftım êrür fâtime-yi zehrâ keniz-i der-gâh duğter-i resül-i hüdâ (174a/2-5)
5	Şâruğ pehlivan	1	One of the Islam warriors	bu tarafdın şâruğ degen bir pehlevân meydânğa kirdi (140b/4-5)
6	Abū-saÖid	1	One of the Islam warriors	müslümânlardın abū-saÖid meydânğa kirdiler (172a/4-5)

In conclusion, according to the research that was made in the article in our manuscript there are 23 muslim names who are mentioned in the text (12 of

them had main characters) with 12 adjectives and nicknames.

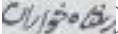
2) Mythological characters in the manuscript.

According to the manuscript there are five kings (Qatarul Ayn, Shah-ı-Huvaran, Jemshid Shah, Qahmas shah and Salsal shah) who Hz.Ali fights with.

1. *Qattarul Ayn* (qatārü'l-Ōayn ) is a non-muslim king of the fortress Nevadir (qalŌa-yı nevādir). Hz.Sad-i vaqqas and Hz.Abu Muhaccen came to this fortress and introduced themselves as Haman and Nevadur. According to the text *Qattarul Ayn* is described as a wealthy king surrounded by sultans and khans (1). He is the first of the six other kings who has a fight with muslims. Despite all attempts *Qattarul Ayn* was killed by Hz.Ali (2).

(1) *qatārü'l-Ōaynıñ bārgāhıǵa kirdiler kördiler ki bir pādīşāh turur cihān tahtı aña lāyıq erür oñ tarafıda bir neçe hanlar ve soñ tarafıda bir neçe servsıfāt sultānlar ve erkān devlet sergerdeler ve ortada muǵannı hoş elhānlar dütar ve şıtar tanbūr çenk ve argün çenk rubāb surnay ve kernay otuz iki saz teşikdin çıkar* (95b/7-11-96a/1-6)

(2) *el-qıśsa hāzret-i Ōalı Ōalemdārı qalem qılıp andın ötüp qatārü'l-Ōaynıñ neyze birlen urdılar ki şinesidin ötüp arqasıdın çıqtı anı körüp leşker-i kaffār alamān alamān dep çağırur erdiler* (116b/5-11)

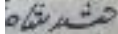
2. *Shah-ı-Huvaran* (şāh-ı h'ārān ) is a king of Harran (Huvaran) city. Here we can notice transonymization of toponyms into anthroponyms. As transonymization of toponyms is a process when toponyms (place names) are used to form human names (anthroponyms), thus creating various topoanthroponyms (Lefman, 2013; 33).

Huvaran is an old city of the west part of Asia. Nowadays Huvaran is known as *Harran*, also spelled Haran, Roman Carrhae, ancient city of strategic importance, now a village, in southeastern Turkey. It lies along the Balıkh River, 24 miles (38 km) southeast of Urfa (www.britannica.com).

In this story Qashimshim came to the king Huvaran in order to release his friend Qanbar from the prison (1). According to the story he was described as a king on gold throne surrounded by three thousands padishahs and warriors (2). We also can understand that he was a little brother of Jemshid Shah who he asked for a help from (135b/9-10).


(1) *şāh-ı h'ārān aydı medīneni bilür mü-sen Ōalını tutmaqqa on iki miñ kişi iberdük Ōalını tapmay qanbarı tutup alıp keldiler* (120b/1-5)

(2) *şāh-ı h'ārān altun tahtınıñ üstinde üç miñ pādīşāh sandal nişin oñ tarafıge olturupdur çep yanında neçe miñ ejderhā gibi bahādūr sergerdeler olturupdur* (119b/9-11 – 120a/1-3)

3. *Jemshid-Shah* (cemşid şāh ) who is mentioned more than 120 times can be accepted as main antagonist character. Jamshid is the fourth Shah of the mythological Pishdadian dynasty of Iran according to *Shahnameh*. In Persian mythology and folklore, Jamshid is described as the fourth and greatest king of the epigraphically unattested Pishdadian Dynasty (Jenciklopedicheskiy slovar: 1890). In our manuscript The Propet (pbuh) ordered to Hz.Ali to covert Jemshid shah to Islam (2).

(1) *cemşid şāhı müslümān qılsun āhen-rübā hem fetḥ qılsun dep hudādın fermān boldı dediler* (132b/8-10)

(2) *cemşidni köylige hudā-yı teŌālānı nūrı cılā bērip bi-şadq dildin imān Ōarż qılıp müslümān boldı* (252a/4-6).

4. *Salsal* ) is one of non-muslim kings, also can be accepted as antagonist character. According to the manuscript he is a king of Hitay-i Hutun. He is also a main character in *Salsal-name*, a heroic story written by Şeyyād İsa in the 13th century and tells about Hz.Ali's wars in general and Hz.Ali's war with a giant named Salsal. N.Ilhan has found one of its copy in Paris, which was reintroduced by İbni Yusuf in 1571 (Ilhan, 2019: 1908).

In spite of similarity of name Salsal, in our manuscript the character has some differences:


- Salsal is shah of Hitay-i Hutun, he had 99 sons, some of them are mentioned in the manuscript: *hitāy-ı hatın pādīşāhı salsal turur anıñ toqsan oǵlı bar turur her qaysı her şehrde pādīşāh ve hākımdur yine toqsan oǵlıdın keyin nebēresi şadād şāh dālāb-ı zaldın qalğan şamāme nigār turur* (209a/11- 209b/1-5);

- His appearance is described by Haji Omer who went to his city as a spy to investigate the situation: *hvācı Ōömer kâfir leşkeriǵa bardılar salsal-ı laŌıñni körseler qadd ü qāmeti yüz kez behrsinisi elik kez her barmaqı felāñni qulaǵıdek aǵzı gārdēk burnı mürıdek her qolı şāh-ı cenārdēk aydı ki* (223b/7-11-224a/1-2);

- after sending some of his 99 sons to fight with muslims, he decided to fight with Hz.Ali by himself. One of their battles we can see through this example: *salsal hāzret-i şāh-ı merdān ikevleri kirdiler birbirige neyze havāle qıldılar murād hāsıl bolmadı Ōamüdbāzlıq qıldılar murād hāsıl bolmadı şamşırbāzlıq qıldılar murād hāsıl bolmadı el-qıśsa dertalāş boldılar murād hāsıl bolmadı* (229a/10-11-229b/1-6);

- there was written all Prophet's names on Salsal's body in order not to be killed: *ol malŌıñni üstidin bir sâbūd çıqtı aña yüz yigirmi dört miñ*

peygâmberni bitilgen turur anı hürmetidin zü'l-fiqâr kėsmedi (248a/8-11).


5. *Rustem*  is one of Iran's legendary heroes. He is shown as a great hero in the work called "Şehname", which belongs to the famous Iranian poet Ferdowsi. Rüstem is known as Rüstem-i Zâl in Turkish literature and as Zaloğlu Rüstem in popular language. He showed bent heroism, strength and valor, especially in the struggles between Iranians and Turanians (Yeni Rehber Ansiklopedisi, 1993: 299).

According to the manuscript, the name of *Zaloğlu Rustem* is used:

- to praise people such as wrestlers, valiants and rulers. Therefore, Rustem was not only hero for muslim but also for non-muslims worriors: *kâfir tarafıdın nevâfil dēgen pehlevân ... aydı kim mendür men mişl-i rüstem-i dāstān kim bolğay meniñ berāyimde turğay* (114b/3-7);


- to indicate the relationship between Rustem and Hz. Ali: *rüstem aydı men hâzret-i Őalıni körsem tã Őömrüm barça keşlerin başımge köterip yürür erdim* (143b/6-9); *ey perverdegārım rüstemni men hem dost tuttum eger bolsa bişat birle alıp kirgēy erdim* (144a/1-3);

- to compare Rustem to Hz. Ali like in other known djenknames: *şır-i yazdān aydılar ki ya perverdigār mendin burun hiçkim kēlip erdi mu ... derhāl gaybdın nidā' kēldi ki yã Őalı bu tağñi kühe bulur dērler sendin burun rüstem kēlip erdi ol hem şul yērde turup munacāt qılıp bul cevābnı aydı men aydım ey rüstem bu kühe bulurnı sen fetĥ etilmes-sın sendin soñ medjineda Őarab qabilesidin bir yigit peydā bolur atı Őalı dēgen damad-ı hâzret-i muhammed muştafa şallallāhu Őalēyhj ve sellem turur kuhe bulurnı şol fetĥ aytsa kerek dēp cevab bērdim anda rüstem aydı men hâzret-i Őalıni körsem tã Őömrüm barça keşlerin başımge köterip yürür erdim dēp aydı* (143a/2-11-143b/1-9).

6. *Dāleb Nezāl*  is a king of Zar. There is no information about Zar, but according to the manuscript Dāleb Nezāl had been waiting for Hz. Ali for 200 years in order to release his "country". He left two people in front of mountain (1). Two persons who were waiting Hz. Ali for 200 years at mountain to send a message from Dālebnezāl (2).

(1) *yã Őalı şır-i hudā men dālebnezāl pādīşāhi tururmin iki yüz yıl boldı şehr-i zarnı seniñ atıña tilesum qılıpdurmin* (246b/7-10)

(2) *baba aydı ki iki yüz yıl boldı dālebnezāl meni seniñ üçün bu yērde tilesim etip qoydı* (239b/3-6)

7. *Ruhbān*  is a name of non-muslim's sheyh. Haji Omer made himself Ruhban and went to Jemshid-shah: *ruhbān dēgen āhen-rübāda tört yüz lāt manātñı şeyhi bar erdi* (183b/8-10).

8. *Lat-Manat* used to be pre-Islamic Arabian goddess worshipped under various associations throughout the entire Arabian Peninsula: *tagda anı tört yüz lāt manāt putı bar erdi* (132b/6-7).

In conclusion according to the research that was made there are 23 proper names of other religion which were six kings and seventeen pronoun names of their worriors. Moreover, in the manuscript there are also names of non-muslims' figures who are mentioned few times: *Shahbaz Cadu*, *Lendhur*, *Shah-i Emlaq* (şāh-ı emlāq), *Kerābfıl*, *Sarübāl*, *Cumhūr*, *Qahmas shah*, *Qaharmān*, *baba-yi bağbān* (a person who saw Sad-i Vakkas and Malik-i Ejder), *Helāhelqātıl* (The worrior of Cemshid-shah), *Shahduz* (The warrior of Qahmas-shah), *Qaydün* (The warrior of Qahmas-shah), *Ebū'l hākım* (The worrior of Salsal-shah), *Lendhūr* (The worrior of Jemshid-Shah) *Semender pehlivan* (a worrior of Firuzshah), *Samandün pehlivan* (worrior of non-muslim army), *Nevāfil pehlivan* (worrior of non-muslim army), *Shamar pehlivan* (the warrior of Qattarul Ayn), *Shemr* (warrior of Jemshid-Shah), *Manāf* (worrior of Jemshid-Shah), *Shabrank Ayyar* (Jemshid shah's servant) etc.

Table 2 – Some pronoun names of other religion

No.	Pronoun-name	Times	description	Example:
1	Shah-i Emlaq (şāh-ı emlāq)	7	The warrior of Jemshid-Shah's army	iki yüz miñ kişige şāh-ı emlāq baş bolup kēldi şāh-ı emlāq özi andağ pehlevān erdi ki zerbige taş taqt qılmas erdi (137a/3-7)
2	Semender pehlivan	3	The warrior of Firuzshah's army	el-qıssa fırüzşāh leşkeridin semender dēgen pehlevān at sekretip meydānga kirdiler (139a/7-9)

No.	Pronoun-name	Times	description	Example:
3	Samandün pehlivan	2	The warrior of non-muslim army	kâfirlerdin semendün degen meydānga kirip birbiriga neyze havāle qıldılar (139a/10-11) ertesı yine meydānga kirdiler samandün degen kâfir öz atıga tabl-ı cenk qaçıp meydānga kirdi (140a/9-11-140b/11)
4	Nevāfil pehlivan	2	The warrior of non-muslim army	kâfir tarafıdın nevāfil degen pehlevān at sekretip meydānga kirdi (114b/3-4)
5	Şamar pehlivan	3	The warrior of Qattarul Ayn's army	ol taraftan kâfir leşker tabl-ı cenk qaçıp kâfirlerdin şamar degen meydānga kirdi (100a/3-5)
6	Qahmas shah	24	One of the non-muslim kings	qahmās şāh vehm-nāk bolup leşkerge haber bérdi (209a/1-2)
7	Şemr	2	The warrior of Jemshid-Shah's army	şemr degen kâfir meydānga kirdi (172a/3-4)
8	Manāf	5	The warrior of Jemshid-Shah's army	cemşid şāh buyurdı kim manāf pehlevānı alıp keliñler bu leşkeri nābüd qılsun dedı (172b/1-3) abü-saŕıdını ... havāge atıp yiberdi...
9	Kerābfıl	8	One of Şalsal's 99 sons	şalsal laŕın ... kerābfıl degen oğlını çaçırıp alıp toqsan miñ pehlevān qoşup yiberdi (210b/6-10)
10	Şāhdüz	1	The warrior of Qahmas-shah's army	şāhdüz degen pehlevān nāmdār bar érdi on iki miñ leşkerge serdār érdi
11	Qaydün	1	The warrior of Qahmas-shah's army	Kâfirlerdin qaydün degen meydānga kirdi baçırıp çaçırdı kim benim pehlevān delhün deryā-yı nahank çeñün (213b/9-11-214a/1)
12	Sarübāl	8	One of Şalsal's 99 sons	şalsal laŕın ... sarübāl degen oğlını yetmiş miñ pehlevān birlen köp zarziver birlen seyil zeminge yiberdi (217b/7-10)
13	Qaharmān	1	One of non-muslim	cemşid şāh ... qaharmān degen pādışāhe qaçıp ketip érdi (221b/6-9)
14	Ebü'l hâkım	1	The warrior of Salsal-shah's army	şalsal aydı andağ bolsa ebü'l hâkımni öldürğan sen musın (226a/7-9)
15	Cumhür	15	The warrior of Cemshid-shah. According to the story he fought with Malik-i Ejder and was defeated.	cemşid şāh ... aydı ki hāyhāy kim bolğan maŕreke-i meydānga kirip cumhür birle talaş qılsa ve her qaysı anı yıqsa qızım meliķe-i gülçehreni aña bérir-men (154a/1-7)
16	Helāhelqātıl	2	The warrior of Cemshid-shah.	helāhel qātıl degen bir pehlevān bar érdi meydānga kirip dest-i begeribān tutuştılar (154b/4-6)
17	şabrank Őayyār	4	A Jemshid shah's servant who took a letter to Shahbaz Cadu was caught by Haji Omer	cemşid şāh ... nāme yazıp şabrank Őayyārı yiberdi şabrank Őayyār anı alıp revāne boldı (189b/2-4)
18	Lendhür	2	The warrior of Jemshid-Shah's army	kâfirlerdin lendhür degen meydānga kirdi (170a/4-5)
19	şahbāz cādū	17	One of Jemshid shah's warrior. According to the story Haji Omer played a trick on him shaving his beard, eyebrow and eyelash and painting his face.	h'ācı Őömer ism-i aŕım oqup şahbāz cādūni ihtiyārını alıp saqal burunlarını tıraşlap qaş küfürkin zıñıq birlen tögüp yüzün yüz türlü renk birle boyadı (198a/5-11) iki tarafđın iki leşker meydānga kirdi el-qıssa şahbāz bahādür bir şır minip meydānga kirdi bu tarafđın hāzet-i saŕd-ı vaqqās (199a/8-11)
20	baba_yı bağbān	1	A person who saw Sad-i vakkas and Malik-i Ejder	sizlerni munda kelgenleriñizni baba-yı bağbān körgen iken barıp pādışāhe aydı (95a/2-4)

As we mentioned above literature onomastic studies can give to readers an essential information about not only history but also about changing of events and united or contributed some events to each other. It always will awake a curiosity not only of us, but also of next generation in general. As Maria Cândida Trindade Costa de Seabra claimed at her article about onomastic: “Names of people and places are products of a system of denomination that reflect the way of life of a given culture and how this represents their values” (Maria, 2018: 995).

Conclusion

The study of the anthroponym in old manuscripts is still a relevant topic which requires more research. According to the research that was made we can point following information:

1) According to the research, most of hostilities in the manuscript occur in Iran and Central Asia, which means that Turkic literature was influenced by Persian mythology;

2) our manuscript is not only a religious but also mythological epic with not exactly geographical data;

3) The onomastic space of our religious manuscript includes 63 anthroponyms (24 proper names of Muslims, 10 nicknames and 29 proper names of other religion).

4) The main character is Hz.Ali, who returns to Mecca with other Companions after all battles. However, from the structural analysis of the character system, two groups of characters were identified: central (11 names) and secondary (46 names). Both of those characters represent “functions” (a set of actions or characteristics), the purpose of which is to provide an overall picture of the spread of Islam in Central Asia.

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