

**SOME ASPECTS OF THEONIMS IN THE
WORK “Khibatul Khakoik”
 (“Gift of Truth”)**



Literature

Keywords: lexeme, lexical unit, theonim, иди (idi), уган (ugan), islam, the Arabic language, терм, йазук (yazuk), малик (malik), зухд (zukhd), байат (bayat), хабиб (khabib), тазарру (tazarru).

Sindorov Lutfulla

PhD student of Djizakh State Pedagogical Institute.

Abstract

This article devoted to Islamic terms analyses in the work of Akhmad Yugnakiy's "Khibatul Khakoik". In the given epic the original Arabic text and Turkic poetic texts, verses and more than 20 hadiths are overlooked. In the work used not only the Turkic theonims, but also the Arabic lexemas, to clarify the essence and meaning of the verses, hadiths and poetic texts. Here is discovered the words meaning of Ancient Turkic language and Old Turkic language sources which are compared. The attention paid to word formation process of the theonyms etymology.

Some time in Europe the Latin language was an international language, and a science language, so the Arabic language in Asia was in the similar position of an international language for three hundred years. The Uzbek and Tajik scholars, and writers play a great role in this, If the Tajik words were assimilated by the Uzbek people in the language, through literature, and other ways, the Arabic words, firstly, were used in books, in madrassa, in religion, and, secondly, went down in by means of the Tajik language [8, p.123]. The integration of the Arabic language in Uzbek was especially noticeable in VII-VIII centuries. In XIV-XV centuries the Arabic language lexicon had a significant space of the Uzbek language [3, p.42-43]. Therefore, words and phrases derived from Arabic, and the Persian - Tajik languages are known more than ever before in the language of Navoi's works. The poetic and scientific works of the poet comprise about 30-33 percent of the word's vocabulary integrated from the Arabic language, and the Persian-Tajik lexical elements range from 18 to 20 percent [1, p. 254].

The moral admonition referred in the literal relic "Khibatul-Khakoik" what was written in Arabic is attached to religious sources. Because of the inability of the sight, the author recited the Quran, and learned the hadiths of the Prophet (peace and blessings of Allaah be upon him). The literary man Akhmad became a talented poet and educator, one of the mature scholars of the time, carefully mastering Islamic sciences. Among the poetic texts written in the Turkish language, there are a number of verses, the original Arabic text of more than 20 hadiths that have been interpreted in Turkish by poetry. Therefore, the epic is full of religious terms.

Among the poetic texts written in the Turkish language, there are a number of works, the original Arabic text of more than 20 hadiths that have been interpreted in Turkish by poetry. Therefore, the epic is full of religious terms.

In the adresse later the seme "the creator of all things, and all animates and inanimates" in the Turkish language was given with the following words **Изи**: *Бу байлық чыгайлык изи*

қисматы; Уған: *Йаратты уғаным тунун кундузун*; in Arabic **Байат**: *Байат бәрди эрсә сәңә сән-дә бәр*[4]; **Малик**: *Қазалар йүрүткән йаратқан малик*; **Йаратқан**: *Қазалар йүрүткән йаратқан малик*. In this sample we may see that the word *изи* was represented in the text by the following meaning “эга” (“owner”): *Ҳарислық қарымас изиси қарыб*. This theonim, firstly, in the writings of Kultegin, was in the form *иди* what expressed the meaning “хўжайин” (“master”): *ötükän yışda yeg idi yoq ermiş – Ўтикан водийсида яхши хўжайин йўқ экан* (OTD, 203) (There was none good master in the Utikan valley). It should be noted that in the epic the term *сахиб* represented by this word composed a synonymic line: *Нә йазды ачунга бу сахиб унар*.

The words **Байат**, **Уған** are used for the first time in the epic "Kutadgubilig" by the following seme: *bayat atı birlä sözüg başladım – тангри номи билан сўзимни бошладим* (-I began my word by the name of God) *uğan erklig ol – тангри қудратлидир* (-God Almighty) (DTS, 79). For the first time, **Малик** used to be understood as "ruler, king" in the epic "Kutadgubilig": *Mašriq maliki* (DTS, 339). The term *malik* has the structure (un)a; in the Uzbek language it is a long *ī* vowel which has been replaced by *и* vowel: *malik* → *малик*; the verb *malaka* “хукмронлик қилди” (“to govern”) was accepted in the chapter I as an infinitive form, while in the Uzbek language was used in the meaning of «подшоҳ» (“the king”) (EDUL, II, 229). Also, other terms that describe the attributes of God are also used in the work: **Ҳақ**: *Билик бил усанма бил ол ҳақ расул*; **Халик**: *Аны нә халайиқ сәвәр нә халиқ*.

It is stated in the sources that if the person chosen for Prophethood was given the duty of correcting the ideas of others and adopting a new Sharia (law), then the people would be called “Расул” “Rasool”. Those who invite people to worship Allaah alone and not to question Him while acting on the Shari'ah of previous Prophets instead of bringing a new Shari'ah, are called “**набий**” “nabi”. Thus, (Расул) Rasool is the holder of the Book and the Sharia, but (**набий**) nabī has been charged with calling the people to follow the Shari'ah of the previous (Расул) Rasool (3). In the book, Prophet Muhammad (peace be upon him) was mentioned in Arabic as (Расул) Rasool (элчи) the Messenger of Allah, in Arabic **Ҳабиб** (Khabib) was mentioned as (севикли, дўст) (Beloved, Friend) characteristics: *Билик бил усанма бил ол ҳақ расул; Эшит эмди қач байт ҳабиб фазлытын*. Расул the Rasool theonim first appears in the epic “Kutadgu bilig” (OTD, 476). The term *rasūl* (un) has the following structure; in the Uzbek language *ū* was changed into *у* vowel and it was used as: *rasūl* → *расул*; the verb *rasila* “юборди” “send” has a lot of meanings and was accepted in the chapter I as an infinitive form, in the Uzbek language was used as the Proper Noun (EDUL, II, 354). **Ҳабиб** the word Khabib first appears in the work “Katadgu bilig”: *habib savči haqqiüçün sev – севикли пайғамбар ҳаққи учун сев* (-love for the beloved prophet) (OTD, 198).

This term means “севди, кўнгил берди” (loved, fall in love) and it was build up from the verb **habba** (O'TEL, II, 354).

The epic contains the dictionary, was the last Islamic teachings sent by God to Mukhammad Prophet by the name of Islam: *Фариб эрди ислам зариб болды баз*. First time the lexeme **islām**→**ислām** appeared in the epic «Khibatul -Khakoik» and in the Arabic language the verb **salima** has the meanings «бўйсунди», «бош эгди» (“obidience”, “bowed”) in the chapter IV was build up from an infinitive form of the verb **islata**, in the Arabic language «Оллоҳга итоат қилиш» (“obedience to Allah”), to be a Muslim, when it used with the article-**al**, it present the meaning of «ислом дини» “Islam Religion” This word is also used in the Uzbek language as a man's name (EDUL, II, 175).

It says in the written sources that the things was permitted in the Arabic **ҳалал (halal)**: *Арамны йэйүрдә ҳалал тэб йёди*; but restricted, not permitted things or deeds **ҳарам (haram)**: *Бахил йығды зар сим ҳарамтын өкүш* was given by these terms. Its should be considered that first these terms were used in the epic “Kutadgu bilig”: *halal ham haram*—*halol* and *haram* (OTD, 198).

The term **ҳалал (halal)** has a structure *halāl (un)*; in the Uzbek language formed by **ҳойи хутти â** vowel changed into **ā** consonants and consonant **ҳ**: *halāl*→*ҳалâl* (*ҳалол*) (*halol*); that means “қоидага риоя қилинди, қонуний бўлди” (observed, by law) which was derived from the verb **halla** accepted in the chapter I as the Active Voice of the Participle, in the Arabic language “қоидага риоя қилинган, қонуний” (was observed, legal), but in the Uzbek language used as “шариат ҳукмига мувофиқ еса, ичса, фойдаланса бўладиган” (“accordance with the Sharia rule, it can be used”) (EDUL, II, 569). The word **ҳарам (haram)** has the structure *harām (un)*; in the Uzbek language formed by changes **ҳойи хутти**, vowel **â** into consonant **ā** and **ҳ** consonant: *harām* → *ҳалâl* (*ҳалол*); it was derived from the verb **haruma** that means “тақиқлади” accepted in the chapter I as the Active Voice of the Participle, and it represents the meaning as “ёб-ичиш, фойдаланиш тақиқланган” (forbidden use, eating or drinking) (EDUL, II, 574).

The author mentioned that the person who bilives in God and worship, in the Arabic language is called **момин, мусулман**, “қуллуқ қилиш, сиғиниш, топиниш” (“to worship, to venerate, to adore”) and also in the Arabic this person makes **ибадат**, a religious and devout person, who makes worship is called **абид**, and a religious person who renounces the world is called **захид**, but an indifferent, unconcerned, passionless, religious person is called **зухд**: *Эгэр момин эрсэң тавазий қылын; Мусулманга мушфиқ болуб мэхрубан; Ибадат рийа болды абид мажас; Ибадат рийа болды абид мажас; Амал қойды алим захид зухд видаъ. Момин, мусулман* theonims for the first time are seen in the epic “Kutadgu bilig”: *қатиғ тотиниғ... - барча мўминни (-all believers)* (OTD,347).

In this analyzed writing the lexeme **момини** build up with the help of Turkish suffix-**лык/-лик**: *Моминлық нишаны тавазий эрүр*. The theonim **Момин** has the structure *mūmin (un)* in the Uzbek language accepted by the change of long vowel **ū** into **ў** vowel, without silent guttural sound: *mūmin*→*мўмин*. This term has the following meanings “содик бўлди”, “ишончли бўлди” (“devoted”, “dependable”) and it was derived from the verb **yamuna**, in the

Uzbek language expresses figurative meanings “ювош”, “беозор” (“meek”, “inoffensive, innocent”) (EDUL, II, 311).

Мусулман theonim was derived from the Arabic word **муслим** with the addition of Tajik plural suffix **-он**; later the semantic meaning of plurality **-он** didn't used; in the word **муслимон** the vowel **и** in the second syllable didn't pronounce, then between the sounds **сл** was putted yvowel: **муслимон** → **мусулмон** (EDUL, II, 297).

Бибādat → **ибāдат** means «сиғинди», «сажда қилди» (worshiped, venerate,) was build up from the verb **ъabāda** as an infinitive from the chapter I, and it means «сиғиниш», «Оллоҳга куллуқ қилиш» (“to adore”, “to serve to Allah”) (EDUL, II, 154).

The Arabic language **абид** has a structure **ъābid** (un); in the Arabic language it was accepted through the change of long **айн** sound into **â**: **ъābid** → **âбид** (обид) (religious); was build up through the verb **ъabada** that means “сиғинди” (“to worship”) (EDUL, II, 335).

The term **заҳид** has a structure **zāhid** (un); in the Uzbek language was accepted through the change of long **ā** into **â** vowel: **zāhid** → **zâhid** (зоҳид) (hermit); originally has a lot of meanings and was build up from the verb **zahada** that has the following meanings “ҳар қандай истакни тарк этди”, “кишилар билан мулоқотни тарк этди” (“abandon any desire”, “abandon communication with people”) (EDUL, II, 151).

For the first time, the Arabic **этиқад** was used in the epic "Khibatul Khakoik" in the meaning of "Believe in God": *Ким эрсэ бу төрт эшкэ бад этиқад*; And the word **раҳмат** was used in the seme of “марҳамат, мурувват” (“mercy”, “humanity”): *Уған раҳмат этсун бу саъат аңа*. This theonim for the first time was used in Yusuf Hos Khojib's book “Kutadgubilig”: *seniḡ rahmatinḡda bu yazuḡ az-oḡ*-сенинг марҳаматинг олдида бу гуноҳ оздир(- before your gratitude this blame is little) (DTS, 476).

The term **Этиқад** has a structure **ʔītiqāt** (un); in the Uzbek language was accepted the change of the **kasr** (in the Arabic alphabet upper line on the letter that makes next coming “i” letter pronounce short) (*breaker*) guttural sound into **э**, and a long **ā** vowel changed into **â** vowel, and the change of **sukun** (in the Arabic writings means that no vowel sound comes after consonant) (*silent*) letter into the break lette **гъ**: **ʔītiqāt** → **эътиқâд** (эътиқод) (belief). This word was derivedd form the verb **ъaḡada** “боғлади” (“fasten”) as an infinitive form in the chapter VIII (EDUL, II, 515).

The word **Раҳмат** in the Arabic language has a structure **rahmat** (un); in the Uzbek language was accepted through the change of the consonant **ҳойи ҳутти** into **ҳ** consonant: **rahmat** → **раҳмат**; This is the verb **rahimain** an infinitive form from the chapter I that means “раҳм-шафқат қилди” (“compassion”), in the Arabic language means “раҳм-шафқат” (“merciful”); but

in the Uzbek language this word basically used in the seme of “ташаккур” (“gratitude”) (EDUL, II, 357).

The term **қул** expressed the meaninig “Худога итоатли киши” (“a man obedient to God”): Нэчэ ма хаталық қул әрсэм сәңә. In the relic the word **саваб** in the Arabic language means favourable, good deeds: *Қалур сабр изиси савабын тутуб*; the theonim инсаф means to make with justice and conscience: *Дад инсаф тутар чин ануширвани*. The word саваб is represented in the same meaning as in the epic “Kutadgubilig”: javab qīlsa bermiš söziñä savab –яхши жавоб берса, сўзига бермиш савоб (-the right answer brings him a favour) (OTD, 492). The word инсаф has a structure ынšāf (un); in the Uzbek language the change of break guttural into **и** sound, the consonant **сад** changes into **о** consonant, vowel **ā** changes into **â** vowel: ынšāf → инсâф; “divided into two equal parts” it was derived from the verb našāfaw which means “адолат ва виждон билан иш тутиш” (“to act with justice and conscience”) and expressed in the chapter IV (EDUL, II, 170). The theonim саваб has a structure šavāb (un); the consonant **се** in the Uzbek language changes into **с** consonant, a long vowel **ā** changes into **â** vowel: šavāb → савâб; this word was derived from the verb šāba which means “мукофотлади, тақдирлади” (“rewarded, remunerated”) (EDUL, II, 366-367).

In the work, the word аманат is expressed as «сақлаб бериш, вақтинча фойдаланиш ёки бошқа бир кишига элтиб бериш учун топширилган нарса» (“conservation, temporary use, or handing over to another person”): *Қаны аҳд аманат қаны эзгүлүк*. This term firs time was mentioned in the epic «Katadgu bilig»: *Āmānat bilä bolsa köñli süziük* – Омонат билан кўнгли покланса (The spirit can be purified by dotation) (OTD, 75). The word **аманат** → **âmānat** which means «хавф-хатардан холи бўлди» (“stayed safety”) was derived from the verb **амина** which was expressed in the chapter I in the form of an infinitive, in the Arabic language «ишончлилик», (“trust”) by this meaning expresses others semantemes «сақлаш учун ишониб топширилган нарса» (the subject or object (thing) left for being kept safety) (EDUL, II, 343).

The Turkish word **йазуқ** means «гуноҳ» (“sin”). As it is seen from the example: *Йазуғлуқ кишиниң йазуғын кэчүр*. This theonim in the studied work formed a new word with addition of suffixes **-луқ/ -лук**. First time this theonim was met in the monistic manuscripts: emti bu on türlüг yazuq... - энди бу ўн турли гуноҳ (These ten are different sins) (OTD, 75). The noun йазуқ in the ancient Turkish languages meant “хато қил, гуноҳ қил” (“to make a mistake”, “to sin”) and was derived from the verb **йаз** formed from **йа:з** with addition of suffixes **-(у)қ** (EDUL, I, 163).

In the epic “Khibatul Khakoik” in the Arabic language the word масжид which is meant the place where all Muslims are praing altogether: *Хараб болды масжид бузун бэнамаз*; The word дуа which is meant to pray to God for his good or for others: *Мэңә адйа қылсу дуа тэб сэни*; The word ҳамд which is meant to prise God, to laud prophets, to exalt caliphs and kings: *Илаҳий өкуш ҳамд айур-мэн сэңә*, are expressed by these theonims.

The theonim *масжид* has a structure *maçid(un)*; and was derived from the verb *saçada* which is meant “сиғинди” (“sponger”) (EDUL, II, 240). The word *дуа* has a structured *duʻā(un)*; in the Uzbek language accepted through the change of long sound **айни** into **â** vowel and remove of the guttural sound in the end of the word: *duʻā* → *дуа*. The multi meaning verb *daʻā* “илтижо қилди” (“bege”) was formed by this connotation (EDUL, II, 112). The word *ҳамд* has a structure *ḥamd(un)*; in the Uzbek language accepted through the change of **ҳойи ҳутти** consonant into **ҳ** consonant: *ḥamd* → *ҳамд*; and it was formed by the meaning of the verb *ḥamada* “мақтади” (“prised”) (EDUL, II, 571).

In the study source, the meaning of “To wait with patience, some event or case” in the Arabic language *сабр*, “apologies, begging” *sema* means in the Arabic language *тазарру*, “fate, destiny” means in the Arabic language *қаза* are described by the these theonims: *Бала кэлсә сабр эт фарраҳқа кутуб; Қозуб тилгә йүкнүб тазарру; Қаза бирлә санчлур азаққа тикән*. The word *сабр* has a structure *ṣabr(un)*; in the Uzbek language accepted through the change of consonant **сад** into **с** consonant: *ṣabr* → *сабр*; it formed by the multi meaning verb *ṣabara* with the connotation “тоқатлибўлди” (“kept patience”). By this word in the Uzbek language formed the adjectives *сабри*, *сабрсиз* (patient, impatient), the noun *сабрсизлик* (patience), the verb *сабрсизлан* (intolerate), compound words **сабр-бардош**, **сабр-тоқат**, **сабр-қаноат** (self-control, self-restrain, self-possession); with the addition of **-и** suffix in the Tajik language formed the word **сабри**, it is a name of the woman, and it uses as anthroponym’s (EDUL, II, 170).

The term *тазарру* has a structure *taḏarruʻ(un)*; in the Uzbek language accepted through the change of consonant **дзад** into **з** consonant, a long vowel **ī** changed into **и** vowel: *taḏarruʻ* → *тазарру*; having the meaning “муте бўлиб илтижо қилди” (“to pray humbly”) formed from the verb *daʻuʻa*. This word cannot be used independently in the Uzbek language, *тавба-тазарру* (to make penance) is a compound word (EDUL, II, 407).

The term *қаза* has a structure *qāḏāʻ(un)*; in the Uzbek language accepted with the change of consonant **дзад** into **з** consonant, a long vowel **ā** changes into **â** vowel, and removed **айн** in the end of the word: *qāḏāʻ* → *қазâ* (*қазо*); it was formed from multi meaning verb *qāḏā* which means “тугатди, йўқ қилди” (“complete”, “terminate”) (EDUL, II, 522). Therefore, the author used not only the Turkic theonims, but also the Arabic lexemas, to clarify the essence and meaning of the verses, hadiths and poetic texts. It should be noted that the majority of the theses used in the epic are Arabian theonims, and some of them were first used in the book, which was originally used in the work of “Kutadgu bilig”, by Yusuf Hos Hojib. This, in turn, indicates that the expansion of the Islamic religion during the Karakhanids period brought the appearance of the synonymic levels in that time.

Abbreviations

1. **OTD**– Old Turkic Dictionary. – L.: Science, 1969.
2. **EDUL** - Rahmatullaev Sh. Etymological Dictionary of the Uzbek language. II (Arabic words and their derivatives). -T.: University, 2001.

References

1. Abdullaev F. The matters of dialect of the Uzbek literal language in XV century//Navoiy and literal influence matters. –T.: 1968.
2. Abdurahmanov A. Knowledge That Leads to Felicity. - T., 2002.
3. Borovkov A. The language of the Uzbek poetry// Social sciences in Uzbekistan. –T.: 1961. №10. –p. 42-43.
4. Makhmudov K. About Ahmed Yugnakiy's "Khibatul-khakoik": Introduction, Phonetics, Morphology, Text, Transcript, Review, Dictionary. -T.: Fan, 1972.
5. Rakhmonov N. Turkish Khaganate. - T., 1993.
6. Sodikov K. Turkish written monuments language: the occurrence and restoration of literary language. T., 2006.
7. Tursunov U., Urinboyev B., Aliev A., The History of Modern Uzbek Literature. - T., 1995.
8. Usmonov S. The Persian-Tajik and Arabic words in the Uzbek language dictionary//The Gift to Navoiy (collection) –T.: The Publication of the Science Academy, 1968.