Research Article

SOME ASPECTS OF THEONIMS IN THE WORK "KHIBATUL KHAKOIK" ("Gift of Truth")

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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-XVcenturies 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.

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In the adresse leterthe seme "the creator of all things, and all animates and inanimates" in the Turkish languagewas given with the following words **И**зи: *Бу байлық чығайлық изи*

қисматы; **У**ған: *Йаратты уғаным түнүн күндүзүн*; in Arabic **Байат:***Байат бӭрди ӭрсэ сӭңэ сӭн-дэ бӭр*[4]; **М**алик: *Қазалар йүгүрткэн йаратқан малик*; **Й**аратқан: *Қазалар йүгүрткэн йаратқан малик.*In this sample we may see that the word изи was represented in the textby the following meaning "эга" ("owner"): *Ҳарислық қарымас изиси қарыб*. This theonim, firstly, in the writings of Kultegin, was in the formиди what expessed the meaning "хўжайин" ("master"): ötükän yïšda yeg idi yoq ermiš – 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 саҳибrepresented by this wordcomposed a synonymic line:*Нэ йазды ачунға бу саҳиб унар*.

The wordsБайат, **У**ған are used for the first time in the epic "Kutadgubilig" by the following seme:bayat atï birlä sözüg bašladim – 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, Маликused to be understood as "ruler, king" in theepic "Kutadgubilig ": *Mašriq maliki* (DTS, 339). The termmalikhas the structure (un)a; in the Uzbek language it is a longīvowelwhich has been replaced by **и** vowel: malik → малик; the verbmalaka"ҳукмронлик қилди" ("to govern")was accepted in the chapter I as aninfinitive 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: **Ҳ**ақ:*Билик бил усанма бил ол ҳақ расул*; Халиқ: *Аны нэ халайиқ сэвэр нэ 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**)nabihas 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 mention as (севикли, дўст) (Beloved, Friend) characteristics: *Билик бил усанма бил ол ҳақ расул; Эшит эмди кач 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 intoyvowel 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 Khabibfirst appears in the work "Katadgu bilig": habib savčï haqqïüčün 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 wasbuild 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: *Ғариб ӭрди ислам ғариб болды баз*. First time the lexeme **ьislām→ислāм** appeared in the epic «Khibatul -Khakoik» and in the Arabic language the verb **salima** has the meanings «бўйсунди», «бош эгди» ("obidience", "bowed") in the chaper IV was build up from an infinitive form of the verb **ьislaта**, 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 permited in the Arabic **ҳалал (halal)**: *Арамны йӭйүрдә ҳалал тӭб йӭди*; but restricted, not permited 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 structurehalāl (un); in the Uzbek language formed by **ҳойи ҳутти â** vowel changed into **ā** consonants and consonant **x**: halāl→ҳалâл (ҳалол) (halol); that means"қоидага риоя қилинди, қонуний бўлди" (observed, by law) which wasderived 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 хукмига 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 ҳутти**, vowel **â** into consonant **ā** and **x** consonant: harām → ҳалâл (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 "еб-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 calledмомин, **мусулман**, "куллук 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**: *Әгәр момин ӭрсәӊ тавазиъ қылын; Мусулманға мушфиқ болуб мэхрубан; Ибадат рийа болды абид мажаз; Ибадат рийа болды абид мажаз; Амал қойды алим заҳид зухд видаъ*. **М**омин, **мусулман** theonims for the first time are seen in the epic "Kutadgu bilig": *qamiğ motinïğ…* - барча мўминни (-all believers) (OTD,347).

In this analyzed writing the lexeme момин is build up with the help of Turkishsuffix**-лык/-лик**: *Моминлық нишаны тавазиъ ӭрүр*. The theonim Момин has the structure mūьmin (un) in the Uzbek language accepted by the change of long vowel **ū** into **ў** vowel,without silent guttural sound: mūьmin→мўмин. This term has the following meanings "содиқ бўлди", "ишончли бўлди" ("devoted", "dependable") and it was derived from the verb ьamuna, 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 **у**vowel: **муслимон → мусулмон** (EDUL, II, 297).

Ъibādat →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 қуллуқ 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 → зâҳид (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":*seniŋ rahmatïŋda bu yazuq az-oq*-сенинг марҳаматинг олдида бу гуноҳ оздир(- before your gratitude this blame is little) (DTS, 476).

The term**Этиқад**has a structure**ъиътiqāt** (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 soundinto **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**: **ъиътiqāt → эътиқâд (эътиқод)** (belief). This word was derivedd form the verb**ъaqada** "боғлади" ("fasten") as an infinitive form in the chapter VIII (EDUL, II, 515).

The word **Раҳмат**in the Arabic language has a structure **raħmat** (un); in the Uzbek language was accepted through the change of the consonant **ҳойи хутти** into **ҳ** consonant: **raħmat → раҳмат**; This is the verb **raħima**in 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 халалық қул әрсәм сэңэ.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 andconscience: *Дад инсаф тутар чин ануширвани*.The word саваб is represented in the same meaning as in the epic "Kutadgubilig": javab qïlsa bermiš söziŋä savab –яхши жавоб берса, сўзига бермиш савоб (-the right answer brings him a favour) (OTD,492). The word инсаф has a structure ьinŝāf (un); in the Uzbek language the change of break guttural into **и** sound, the consonant **сад** changes into**с**consonant,vowel **ā** changes into **â** vowel: ьinŝāf → инсâф; "divided into two equal parts" it was derived fromthe verb naŝāfawhich 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 эзгулук*.This term firs time was mentioned in the epic «Katadgu bilig»: *Āmānat bilä bolsa köŋli süzük* – Омонат билан кўнгли покланса (The spirit can be purified by dotation) (OTD,75). The word **ьamānat→âmânат** which means «хавф-хатардан холи бўлди» ("stayed safety") was derived from the verb **ьamina** which was expressed in the chapter Iin 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 «гунох» ("sin"). As it is seen from the example: *Йазуғлуқ кишиниң йазуғын кэчур*. This theonim in the studied work formeda new word with addition of suffixes **-луқ/ -лук**. First time this theonim wasmet in the monistic manuscripts: emti bu on türlüg yazuq… - энди бу ўн турли гунох (These ten are different sins) (OTD,75). The noun йазуқ in the ancient Turkish languages meant "хато қил, гунох 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: *Мэңэ 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 сэңэ,* are expressed by these theonims.

The theonim масжид has a structure maçid(un); and was derived from the verb **sa**çada which is meant "сиғинди" ("sponger") (EDUL, II, 240). The word дуаhas a structured uъāь(un); in the Uzbek language accepted through the change of long sound **айнни** into **â**vowel and remove of the guttural sound in the end of the word: duъāь → дуа. The multi meaning verb даъā"илтижо қилди" ("beged") was formed by this connotation (EDUL, II, 112). The word ҳамд has a structureħamd (un); in the Uzbek language accepted through the change of **ҳойи ҳутти** consonant into**ҳ**consonant: ħamd → ҳамд; and it was formed by the meaning of the verb ħamad**a** "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" semes means in the Arabic language тазappy, "fate, destiny" means in the Arabic language қазаare described by the these theonims: *Бала кэлсə сабр эт фарраҳҡа күтүб*; *Ҡозуб тилгə йүкнүб тазарру*; *Ҡаза бирлə санчлур азаҡҡа тикəн*. The word сабр has a structure ŝabr (un); in the Uzbek language accepted through the change of consonant **сад** into **с**consonant: ŝabr → сабр; it formed by the multi meaning verb ŝabara with the connotation "тоқатлибўлди" ("kept patience"). By this word in the Uzbek language formed the adjectives сабрли, сабрсиз (patient, impatient), the noun сабрсизлик (patience), the verb **сабрсизлан** (intolerate), compound words **сабр-бардош**, **сабр-тоҡат**, **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 anthrophony's (EDUL, II, 170).

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

The term **қаза** has a structure **qāđāъ**(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: **qāđāъ**→қазâ (қазо); it was formed from multi meaning verb **qāđā** 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 synonimic 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.

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