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Annotation. In this article, some words are taken from the lexical layer, directly related to theology and human spirituality, which are used a lot in speech, reflecting on the norms of their use in speech and speech. Denotative as well as more connotative meanings of such words have been substantiated on the basis of bytes from the work “Sabot ul-ojizin” by Sowfi Olloyor in Husi.

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Theological words are known to be referred to by the term theonym. The fact that theonyms are closely related to human spirituality makes vajhi much used in oral speech. A large part of them are used in written speech, mainly in religious-educational, Sufi works. Therefore, the meanings of these are quickly advanced and quickly absorbed into the consciousness, giving the soul of a person a rest, Energy. However, not all of the synonyms, equivalents, forms of the same theonyms that have a connotative meaning are understandable to many. In this regard, it is permissible to mention in this article the forms and meanings of certain theonyms – God, the Prophet, Angels, Guardians, doomsday, heaven and hell. We chose “Sabot ul-ojizin” as the source.

Going back to Anchayin, the myths and legends in the genesis of bani bashar, looking back at the ancient Turkic scrolls, can be seen that theonyms benihoya were used a lot during the period of polytheism. For example, in ancient Turkic mythology, the God, Ulgen (God of pure spirits), Qurbistan; Erlik, masculinity (goddess of death); in the Moni's tavbanoma “Xuastuanift”, the SHmnu (tangriss of Evil), The Akhura Mazda (wise God; Auramazda, Khurmuzd; for this reason Zoroastrianism is also referred to as the religion of mazda), the gods mentioned in monism poetry, and their names draw attention as a pre-Tawhid singular theonym. [4,285-286]

Following the primacy of Tawhid religion, purity in human spirituality, Theonyms of Islam in religious, mysticism, and fiction emerged and became the flower of oral and written discourse. The Arabic theonym “Allah”, considered the creator of the universe and Man, began to be called “God” in the Persians, “God” in the Turkic languages. At the moment, all three words are used as synonyms in Uzbek to this day. In addition to the Sru, the theonyms God vataolo, Creator, God, Lord, Rab, Rabbiul-olamin, Haq, Goddess, Lord, Himself, He, Oni, San (You) are also actively used in speech. From the meaning of the 99 names of God (asmo ul-husno), which indicate the

qualities of God, many are used in the hope that the Creator will be given his sustenance by holiness (creator, Incarnate), The Goddess bar haq, Razzaq (thank God, tomorrow, yo Razzaq, i.e., the great one who delivers the sustenance of all living things), Allohi karim (the loving, the forgiving, the merciful), taken from: bismillahir rohmanirrahim is used in the sense of “I start in the name of the kind and merciful God”), etc. [2,23-25] this is, first of all, the judgment of God. The Qur'an of Zero azim ush-Shaan said in Karim that " Allah has a beautiful name. So call him by those names (O Dear Prophet Mohammed-peace and blessings be upon him)" [Surah ' a'raf, verse 1,180.] "Call upon Allah, or call upon the Merciful. No matter what you call (it is permissible). After all, he has a beautiful name ["Al-Isro" Surah, verse 1,110].

It is noteworthy that the theonyms mentioned in the poetic speech process are used with the connotative meaning in a form directly related to the purpose of the speaker, which also gives the speech a zeb. Especially in the Jum'a Ma'vizas, amri Ma'ruf and nahyi munkir, in religious conversations, these theonyms have a special place and power of influence. They soften the spirit and character of a person, serve the nish beat and bruise of the seeds of purity, perfection; cause him to recognize God and his self. Sowfi Olloyor created his book as a noseh (I also told you gladly that I would be sick as I am iodine [2,15]) and uses different variants of theonyms associated with God, based on the content of the same verse – the essence of the issues mentioned in it. For this reason, the theonym of God is used in a neutral (moderate) sense, in the form of a reminder, and for other purposes, in the way of a munojot (supplication) object. For example, the theonym of God as the most used word, His Holiness [2, 16], The Lord [2; 46, 89, 111] , my God [2,19], Godvando [2,46], God Zul-minal [2, 89], or God, Parvard, [2,71], Godo [2,71], Mavlo [2,94], God [2; 15, 22, 27, 41 etc.], Hay [2,48], Rab [2,34,37] Egam [2,41], Mavli [2, 17,23], Hazrat [2,44,64]; and based on their immediate qualities use the beautiful names of God used for this neutral purpose in many places in connotative (evaluative) meaning and purpose. We refer to some of these:

- a) Hayyū tavonno-alive and mighty in power: if Will ul Hayyū tavonno, will do it wise not to know in a moment [2,10];
- b) Rabbul-aflok-the creator of the calamities, owner: if he delivers someone Rabbul-aflok, Kalur under the mountain, andin comes out Sok [2,10];
- d) The Mighty King is the king of the world who is mighty: to hope is that mighty king, to defend from Yonar, to burn is sinned [2,15];
- (e) The Holy world is the creator of the whole world: when he will, the Holy world will say, “divide all things!"he said, that's that holiday [2,18];
- f) important talent-the name is greater than all: Nakim rizqeki if shaybu bolo, create ANI important talent [2,20];
- (g) Koshif az-Zur-the one who removes harm, the Pioneer: Bebadal dur a Bebadal Dur O'zun aylagil, yo Koshif az-Zur [2,23];

h) Sultan a'dal – Sultan of the odils: the Sultan of the Prophet Bashar a'dal Malak prophetidin did prefer [2,26];

(i) the wise is the knower of Secrets: The Wise is the wise, the Gentle is iki Yar (2,36,67).:

(j) Allah, who created the worlds of the universe, says: "when your body is different, he will do the world of the universe of the universe like his nose [2,38];

k) Almighty-he is the Nazarene-the one who is able to pass his judgment, and the one who helps in any case, the one who knows your sins and rewards: Nechuk is the Almighty-he is the Nazarene, where the servant's mind is the caster [2, 39]:

(l) He Who knows not the unseen, he who covers the error: if you do not close, o He who does not cover the unseen, there is no single number in the dawn of the unseen [2,40];

m) Tsarina, Kirdigoro, Rahimo, one-he Boro-karami you are the broad King; You Are The Creator who leads us away, you are the kind, the one-on-one who forgives sins: Tsarina, Kirdikoro, Rahimo, Biru Boro of forgiveness [2, 43];

n) Vahid – one, one, vahdat: if the number is not there, we know you Vahid the great of Hope [2,43];

o) Sattori olam-the one who closes the universe: if Grace says, Sattori Olam, ends in a moment Cory du olam [2,130]. Besides these, Donandayi rose – (the one who knows the secret), God (the one who worships), Karim (the great), Koshifi rose (the one who reveals the secret), Nazareth (the one who grants help and victory), Sotir (the one who closes the sins), Subbuh(the Pure One), God taolo (the supreme almighty), Almighty (the Almighty), Jerusalem (the Holy One), theonyms are also widely used in speech [3,326-327]. In the munojats, theonyms such as Yo Rab, Kholiqo, Ilaho, Paradigoro are mentioned [3, 326,327].

The terms associated with theonym the Prophet (The Good, The Evangelist) are also heavily used in both discourses. This Persian kalima is explained in the dictionaries as the messenger between God and his servants; a representative who receives God's commands and instructions through revelation and conveys them to his people in full [4,194]. Another is that, according to sources, if one hundred and twenty – four thousand prophets have passed through the history of mankind, there are certain differences in their naming, some of which are referred to by terms such as nabiyy (plural anbiyo), rasul (ambassador, because most of them are risolatpesha-Messenger), mursal. The first of the prophets was Adam Safiullah, while the last was Muhammad (.a.v.)is. Belief in grandchildren is considered one of the Sharia judgments (farz). And the prophets who are commanded to follow the book and the Sharia that have been bestowed upon a messenger, without being given a book and sharia, are called prophets. None of the prophets can be messengers, but each of the prophets is a prophet. [4,179]. Also comes in”Sabat ul-ojizin:

Bari daryoyi rahmatda edi g‘arq,
Rasul ila Nabida bo‘ldi bir farq.

Barisi Tangridin tobtu xitob ul,
 Nabiga shart emas, ammo kitob ul.
 Rasulig‘a erur shart, ey neku nom
 Vale bo‘ldi barig‘a vahyu ilhom.
 Nabiydur har Rasul anglag‘uvchi bo‘l,
 Va lekin har Nabiy ermas Rasul ul. [2,26]

25 prophets have been named in the Quran Karim. Some of them are named by additional names, adjectives, namely Abraham Khalilullah (friend), Musa Kalimullah (who spoke to God), Jesus Ruhullah (who was a building from the spirit of God) (again Jesus Christ), Ismail Zabihullah (who agreed to sacrifice), Muhammad Rasulullah (messenger of God), Muhammad Habibullah (beloved friend of God, mahbubi) [4,179]. Rashid The Hermit quotes The Messenger (s.a.v.the theonyms derived from the names and qualities of)are: Muhammad (praised), Ahmad (most worthy of praise), Mustafa (chosen), Mukhtar ul-Quraysh (Saras of Quraysh), Nigini anbiyo (seal of the prophets), (Muhammad (s.a.v.), Payambar (evangelist), Rasul Sultan (Sultan of the book revealed), Rasulullah (messenger of Allah), Sultan abror (Sultan of the good), Ululazm (Lord Of Patience), Sham'i din (sham of religion), Intercessor (wishing to intercede), King asdaq (King of the truthful), King Me'roj, King Of Me'roj, Muhammad amin (true Muhammad), Habibi Haq (the beloved of Allah), Hamrozi mahbub (the beloved confidant), Hodiyyi din (the initiator of religion), Hodiyyi olam (the one who leads the whole universe to the right path). [3,327-328]

Angels are referred to as malak (plural maloyik). And they are the servants of the truth, and the angels seek to drink and eat, and to say evil deeds, and to speak evil. The sources record that the angel Gabriel (Jibril) brought revelation from God to the messenger messengers, Gabriel (a.k. a.s.) The spirit was also referred to as ul-amin. The angel of Azrael is the one who takes life by the command of Allah, the angel of Michael is the one who guides the universe by the judgment of Allah, and the angel of waste is the one who wanders on the day of destruction. Angels are created from light. They are not gender-segregated; not eating, not drinking. They are in perpetual adoration.

Sometimes oral speech uses metaphors-metaphors of “Angel”, “Angel”, "Angel", referring to the beautiful, sweet, polite nature of the bridesmaids, which in this case cannot be theonym.

The term guardian (plural saint) is also considered a theonym. These breeds are considered friends of God. God vataolo endowed the prophets with the ability to perform miracles, while the Guardian gave the prophets the potential to perform blessings:

Erur barhaq karomat avliyodin,
 Inoyatdur valiylarg‘a xudodin. [2,31]

Imon kalimacida qiyomatning haqligi haqida zikr borgan. “Sabot...”da bunday deyiladi:

Qiyomat haq erur, ey odamizod,
Xudo Qur'on ichinda qildi ko'p yod. [2,38]

Mazkur theonim is a religious doctrine of the end of the world and constitutes the creed of the end in Islam. The Karim suras of this doctrine detail the horrors associated with the beginning of the last day, the destruction of all, then the resurrection of people, their rise, one by one interrogation, the measurement of rewards and sins, the inclusion of people in Paradise or hell, the suffering of hell and the pleasures of paradise. [4, 292]. As an alternative to the toponym "resurrection", words and phrases such as "mahshar", "hashr", "end", "day of inquiry" are used as theonyms.

Paradise is a place where pious people live in pleasure in the other world; the lexical meaning is "Garden", "Bustle". The "bihisht", "ujmoh", "dor us-salom", "dor ul-baqo", "dor ul-muqoma", "dor ul-muttaqin", "dor ul-oxir", "Bogi eram", "Bogi jinon", firdavs and other equivalents of this theonym are also heavily used in speech. According to the teachings of our religion, Paradise has eight gates, which are the prophets, martyrs, siddiqs, Sahis, Zakat-givers, believers who confide in the commandment of Ma'ruf and nahyi, those who have restrained the lust of nafs-u, those who have made Hajj and Umrah, those who have tried and tried in the way of Allah, those who have not broken their prayers, those who please their parents, [4,80]

Hell is a place where God will punish sinful servants and unbelievers. This theonim has Persian, Arabic and Uzbek alternatives such as hell, jahim, saqar, tamugh, nor.

The theonyms mentioned are nothing more than a drop from the sea. In fact, in everyday life, hundreds of types of theonyms are used in speech, which encourage people to Hulk Hus, follow the path of perfection, Be polite with those around them, keep their image and urine clean, not hurt someone else's heart, eat an honest bite, not forget about friend, neighborly right, not to urinate, that is, not to interrupt sympathy with relatives, and other optimistic character, Janayam is true, in the word of God to man, and the Prophet (PBUH).a.v.) to complete the deeds prescribed in their circumcision and call upon the spirit and the body to be pure.

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