



ON THE HISTORICAL-ETYMOLOGICAL FEATURES OF SOME THEONYMS IN THE UZBEK LANGUAGE

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Abstract

This article investigates the linguistic origins of theonyms (Tangri, Xudo, Parvardigor) as essential components of religious lexicon in the Uzbek language, along with their cultural and spiritual significance. The study analyzes the historical evolution and contemporary usage of these onomastic units, which have developed under the influence of various languages, employing scientific linguistic methodologies.

Keywords: Theonym, theonymy, Tangri, Parvardigor, Khudo.

Introduction

In Uzbek religious texts, the words Allah, the Turkic Tangri, and the Persian-Tajik Khudo are all used. The term Allah is used in all languages, Tangri only in Turkic languages, and Khudo in Persian-Tajik, Uzbek, Hindi, Urdu, Pashto, Dari, and Turkic languages [9, 81]. The theonym Allah is a lexical unit that has been borrowed into Uzbek from Arabic and is considered the most important theonym in the Uzbek language. J. Omonturdiyev's "Dictionary of Enlightenment-Mystical Terms" provides the following explanation of the theonym Allah: the supreme Being who created all existence, eternal and everlasting, without beginning or end, all-knowing, all-seeing, all-hearing, all-powerful, eloquent, and possessing substantive attributes such as being unlike anything else. In the "Explanatory Dictionary of the Uzbek Language," Allah is defined as a divine power, God. In Islam, it is the supreme divine power, God, who created all existence. In the "Encyclopedia of Islam," Allah is defined as Tangri, the true God. In the "Explanatory Dictionary of the Language of Alisher Navoi's Works,"



Allah is explained as God, Tangri. The "Etymological Dictionary of the Uzbek Language" by Sh. Rahmatullayev does not provide an explanation of the word Allah. Alibeg Rustami's book "The Meaning of Bismillah" provides some information about the word Allah. According to him, Sibawayh, the great scholar of Arabic linguistics, states that there are two interpretations of the word "Allah." The origin of the word "Allah" is "al-ilah," and when the words al and ilah are combined, the "i" is dropped, resulting in "Allah." In his opinion, the root of the word "Allah" is "loh", and its origin is the word "layh," which means "to veil." When "al" is added to "layh," it results in "Allah". In our opinion, the word "Allah" originally comes from the word "Ilah," which means "something to be worshipped," "God." The word "Ilah" is quite ancient, and the suffix "-al", which gives it a sense of definiteness, was added to it, resulting in "al-ilah". Later, in pronunciation, "al-ilah" became "Allah".

DISCUSSION

The word Tangri is a theonym used in various forms in different literatures and languages. In the word Tangri, we can see the activation of the meanings of sky and heaven, along with the meaning of a singular deity [4, 71]. M. Bakirov, in his article "The Phenomenon of Parallelism of the Names of the Most Ancient Mythological Gods," connects the names of the oldest gods with the mythology of the sun and sky. For example, the ancient Turkic sky god Tengri/Tengeli/Teñri/Tanri also exists in the form tha-riəj (reconstructed by S.A. Starostin) among the Huns. He also mentions that it exists in the Mongol and Tungus-Manchu pantheons in the forms Tenger, Tengri, Tenger, and Tanara. The researcher states that in many languages, the root-base tan/tañ/ton/tin/ten/teñ (don/din/den/deñ) has expressed sound and thunder since ancient times. For example, in Indo-Aryan-Vedic, tanayatu means thunder; in ancient Turkic, tan/tañ means thunder, dañ means the rumble of thunder; in Chuvash, tin means rainless thunder; in Chinese, tan/tyan means sound, rumble, tangu/tyangu means drums that make various sounds; in German, donnar means the rumble of thunder, donner means thunder; in French, tonner means thunder; and in Scandinavian, tonar means sound and rumble. The "Etymological Dictionary of the Uzbek Language" does not provide the etymology of this word. In the "Ancient Turkic



Dictionary," the theonym "tangri" is explained in four dictionary entries. The first defines it as a divine being existing in the sky, recognized as the possessor of supreme power; the second defines it as divine power, might (God himself or his power); the third defines it as the sky; and the fourth notes its use in expressing things in a higher state [2, 577].

According to K. Musaev's analysis of the etymology of Tangri: it is assumed that the original form is teqir (derived from Highter – tey – "high rise" + ir "activity indicator").

Tangri is a theonym that existed before Islam and is found in Turkic texts with the meaning of sky. With the advent of Islam, the theonym Allah began to be used in parallel with it. The book "Comparative-Historical Grammar of Turkic Languages" by E. Tenishev and A. Dybo provides information that Tangri was used in Turkic texts in three meanings: 1. Sky. 2. God. 3. Ruler.

Rab – God, Lord [1, 590]. The theonym Rab comes from the Arabic word Rabb (رب), which means "nurturer," "protector," "ruler." In the Uzbek language, it means Allah, God; gentleman; ruler; master. God, Tangri, Lord.

The fact that the word Khudo generally means divine content is not accidental, because this word in the Pahlavi language meant king and was used in the form xvatâya//xvatây. In particular, a book written about Iranian kings was called "Khvatâynamak" ("Shahnameh") [12, 61]. The researcher mentions that the original meaning of the word xvatây is "owner," "master," and that it is used in words such as kadkhudo and khonaxudo. The etymology of the word Khudo is explained on Wikipedia pages as follows: it is taken from the word khodā (خدا), which in turn is cognate with the words god, gott, gud in the Romance-Germanic languages (all derived from the ancient Germanic guđán). The "Etymological Dictionary of the Uzbek Language" does not provide the etymology of this word. The Izoh.uz website explains the word Khudo as follows: According to religious understanding, especially Islam, the supreme divine power that created the entire existence, the entire universe, and governs it; the basis of faith of any religion (in Muslims: a synonym for the word Allah).

Parvardigor is a Persian word meaning the one who creates and then nurtures, keeps in his protection – Allah [6, 101]. Parvardigor is a theonym often used in religious texts to express the power and mercy of Allah. The dictionary



"Фарҳанги забони тоҷикӣ" provides three dictionary entries for the theonym "parvardigor." The first defines it as educator, mentor, teacher; the second dictionary entry defines it as protector, guardian; the third is explained as one of the names or attributes of God [11, 28]. Parvardigor comes from the ancient Persian verb "paravardan," and according to some sources, this word is found in Persian sources from the 3rd to 7th centuries. There is information that from the 7th to 9th centuries, this word became widespread in the meaning of God, creator. The ancient Turks believed that the universe was ruled by 17 gods: Tangri, Earth-Water, Umar, Erlik, Earth, Water, Fire, Sun, Moon, Stars, Wind, Flood, Rain, Air, Clouds, Thunder, Rainbow. The Mongols believed that there were 99 tangri (gods of the universe) [8, 564].

An example of pre-Islamic theonyms is the Lot-Manot theonym found in folk epics. We find these theonyms in the epic "The Birth of Go'ro'gli" in the following places: "They saw that Lot, Manot, the golden prophet, the silver choharyors were taking Bibi Hilol in the middle." Lot-Manot is explained in J. Omonturdiyev's "Dictionary of Enlightenment-Mystical Terms" as follows: The leaders of the idols (gods) worshipped by the Arabs before Islam swore by the names of Lot and Manot (male and female). Loyamut is also one of such theonyms. Loyamut is immortal, does not see death, is eternally and eternally present (a word describing Allah) [6, 69].

Sanam – an idol, deity in human form, made of various materials: wood, stone, plaster, clay, metal, etc., which is worshipped [6, 116].

But – gods made in the form of a person from various materials such as plaster, wood, etc., which must be worshipped. Those who worship them are called idolaters [6, 30]. We also find the theonym But in folk epics: "If you look, all the idols are not in the temple.. seeing from the lot and the idol that he is dead..." [7, 21]

The origin of the word But is not clear. But Persian – but, deity; in "Avesto" būtaj – the name of a jinn; in Sogdian buddha – buddha [8, 591]. Many researchers believe that this word came into the Turkic languages through the Persian language. In ancient Turkic monuments, this word is observed from the 13th century, more precisely, in the didactic poems of Ahmad Yugnaki: öz elgin but etip idim bu dedi – "he made an idol with his own hand and said, "this is my god"



[8, 591]. There is information that this word was used in the Turkic languages in the meanings of "deity" and "statue."

Primitive people considered the sun and fire sacred and worshipped them. According to Strabo, "The Massagetae considered the Sun as a god and sacrificed horses in his honor." Herodotus also confirms that the Massagetae worshipped the sun: "The Massagetae believe only in the sun of the gods and sacrifice horses to him. The meaning of this sacrifice is that they believe that the most agile creature should be given to this god, who is the fastest among the gods" [3, 143]. The existence of a custom directly related to the reverence of the sun by the peoples of Central Asia – the custom of bowing to it at sunrise, swearing by the name of the sun – is also related to the beliefs of the sun cult in the "Avesto." In our opinion, the above historical information confirms that "Sun" is one of the theonyms used in the primitive times in human language.

CONCLUSION

In conclusion, no matter how complex the etymology of theonyms may be, it is a key to understanding humanity's spiritual heritage. Through them, we can identify humanity's ancient heritage, worldview, attitude towards nature, and the interaction of languages. The analyses presented in the article contribute to the development of Uzbek theonymics and create a methodological basis for the comparative study of the religious lexicon of Turkic peoples.

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