

Sources of Formation of Sharia Terms in the Old Uzbek Language

Taboshar Qodirovich Yuldoshev

Associate Professor, Tashkent State University of Oriental Studies, Uzbekistan

ABSTRACT

In this article, there are thoughts about the long history of the formation and development of religious terms in the Uzbek language. The ancient Turkic peoples practiced various religions, the oldest religion was the belief of the blue god (sky god) and this religion was the main religious belief of the Turks in the earliest times, during the First and Second Turkic khanates.

KEYWORDS: *Ancestral beliefs, Buddhism, Monism, Christianity, Sharia, religious rules, Buddhist laws, philosophical views, religious-ethical rules*

Introduction

The formation and content development of religious terms in the Uzbek language has a long history. These terms are related to the different religions practiced by the Turkic peoples in the past. Turkic peoples believe in the oldest religion, the blue god (sky god). This religion was practiced in the earliest times. During the period of the first and second Turkish khanate (552-745 years), this religion was the main religious belief of the Turks.

After the second Turkish khanate, the Uyghur khanate emerged in 745. Monism was officially accepted in 762 during this Khaganate period and was practiced until 840. Then the Turks converted again. In fact, Buddhism entered Central and Central Asia during the Kushon dynasty.

Nestorianism (Christianity) entered Central Asia in the VII-VIII centuries. Even after the adoption of Islam, Christianity was practiced in some Turkic lands until the 13th-14th centuries. Christian tombstones of the 13th-14th centuries found in Ettisuv can prove this.

By the second half of the 10th century, the Karakhanid state officially adopted Islam as the state religion. By this time, the Turkic peoples were divided into three groups. Muslim Turkic states appeared in the region from Kashgar to Asia Minor. The Turks of Eastern Turkestan (Turfan) preserved Buddhism until the 18th century. Siberian Turks remained in the religion of their ancestors (shamanism).

Material and methods

Believers of the Blue God, Buddhism, Monism, and Christianity, which our ancestors believed in, also had their Sharia, religious rules and books dedicated to these rules. For example, in Buddhism, *nom-bitig* [2] performed such a task. The laws and philosophical views of Buddhism are expressed in these writings.

Penances are widespread in Moniya. For example, the monument of Huastuanift is considered one of such monuments of monism. The religious and moral rules of monism were developed in it.

In ancient times, the Turko-Kipchaks had the Nestorian rules perfectly worked out. Codex Cumanikus, which has survived

to this day, contains such laws and regulations of the Kipchaks (Cumans). This book was written in 1303 by Italian and German missionaries. It contains a Latin-Persian-Kipchak (Kuman) dictionary, a short grammar, passages of advice and prayers written in Latin script.

After the official adoption of Islam, Arabic and Persian religious terms began to enter Turkic languages, including Uzbek. It is noteworthy that a large group of terms from the Islamic era continued to be used as synonyms alongside new ones.

Result and discussion

Accordingly, a layer can be seen in the religious terms used in the old Uzbek language:

Terms formed during the period of ancient religious views. This group can include terms such as *tengri*, *fly*, *ulgu*, *tamug*, *arigliq*. For example, the term *tengri* was used in two meanings in the ancient Turkic language: "blue, sky"; "creator, god." Muslim Turks used this word to mean "Allah". In the old Uzbek language, it was used as a synonym for the Arabic Allah, the Persian word for God. The term *Bayot* is synonymous with the terms Allah, God. Another ancient term used in Islamic law is the word *tamuq*. It was used in the old Uzbek language as a synonym for the Persian word hell. *Ulgu-asli* means "scale", in Islamic jurisprudence it means "measurement of obedience and *mashia*".

It is used as a synonym for the word *fly-paradise*. Old Turkic *arigliq* means "Islamic purity", "*tohorat*" in the old Uzbek language.

Terms introduced from Arabic and Persian during the Islamic period. Most of the religious terms in the old Uzbek literary language are Arabic and Persian words. These terms are related to Islamic religion and Sharia. Below we will comment on the meaning of some of these terms.

For example, the word *shara'a* has two meanings in Arabic:

1. "to start on the right path, to lead, to direct";
2. "legislator, fatwa-issuer, fatwa-issuer". In Arabic, several words related to Islamic law are derived from this word.

For example, the word *sharoon* derived from this word means "religious, religious law, Sharia (Islamic rulings)". At the same time, from the etymological aspect of the word *sharun*, there are also meanings such as "religion, religious" (in this case, it is related to the religion of Islam).

The word *Shar'un* is also used in our classical poetry in the forms of *shar'* (synonym of Shariat) and *sharologist*. Alisher Navoi in his work "*Siroju-l-Muslimi*" refers to "religion, religion of Islam" by the word *shar'*.

Zahiriddin Babur in his work "*Mubayyin*" expressed the meaning of "Sharia, Islamic law, Islam, religion" with the word *shar'*. The combination of *shar' akhli* used in

"Mubayyin" reflected concepts such as "Muslim, Muslims". Also, scholars of the Shari'ah are understood as scholars of Sharia.

In the old Uzbek language, the word sharia literally means "law, Islamic laws".

Let's focus on the meaning of another term. In Arabic, the verb araja means "to rise." Semantically, the term "meraj" derived from this verb is "shoti, ladder"; "climb up"; means "step, step". However, when the word is used as a religious term, it means "throne is excellent, meraj". In religious works, there are many narrations about Miraj and Muhammad's journey to Miraj. The works "Siroju-l-muslimiyn" and "Mubayyin" also provide information about this concept in Islamic philosophy.

Mu'min - "believer, believer, confessing with the tongue and affirming with the heart"; means "devout, Muslim". The term zakat is derived from the verb zakawa, the root of which is zakah. Also, this term has several meanings:

1. "purity, cleanliness".
2. "mercy".
3. "tenth". The term "tax" refers to giving one-fortieth of the property in excess of the owner's income to the needy.

Conclusion

Studying the words and terms on the religious-mystical topic from the semantic point of view allows to interpret the written sources related to fiqh and sharia science on a scientific basis. Another scientific value is the formation and development of Uzbek terminology, especially religious terminology, the emergence of jurisprudence in the history of Uzbek statehood and its historical stages.

References:

- [1] "Памятники древнетюркской письменности Монголии и Киргизии" - читать интересную книгу автора (С.Е. Малов). М.-Л., 1959-Б 75-79.
- [2] Содиқов Қ. Илк ва ўрта асрлар туркий матнларнинг изоҳли луғати. Тошкент. 2001. 73, 87-б.
- [3] Сиддиқ Мўмин. Маънавий қадриятлар: муомала сирлари. – Тошкент, 1994.
- [4] Sadiqova Shirin Bakhtiyorovna. The Method of syntactic-stylistic expression of respectful speech in the Uzbek Language. IJESC. 2021/11/6 pp.28094-28095.
- [5] Ўзбек тили изоҳли луғати. 2-жилдлик.– М.: Рус тили, 1981.
- [6] Sadiqova Shirin Bakhtiyorovna (2021). ALISHER NAVOIY IJODIDA TA'LIM-TARBIYA VA DO'STLIK MASALALARI. Oriental renaissance: Innovative, educational, natural and social sciences, 1 (1), 94-97.
- [7] Шер А. Ахлоқшунослик. – Тошкент: Янги аср авлоди, 2003.
- [8] Shirin Bakhtiyorovna Sadikova. The impact of the images of Navoi's works on Uzbek poetry. INTERNATIONAL SCIENTIFIC-ONLINE CONFERENCE: INTELLECTUAL EDUCATION. 2022/1. pp.47-52
- [9] Abdullayeva, Markhabo THE APPEARANCE OF THE TERM "EDUCATION DICTIONARY" IN WORLD LINGUISTICS IS ANALYZED // ORIENSS. 2022. № Special Issue 28-2. URL: <https://cyberleninka.ru/article/n/the-appearance-of-the-term-education-dictionary-in-world-linguistics-is-analyzed>.
- [10] Фромм Э. Душа человека. – М.: Республика, 1992.
- [11] Мотрошилова Н.В. Рождение и развитие философских идей. –М.: Полит.лит., 1991.
- [12] Abdullayeva, Markhabo Raxmonkulovna. "CONVEY THE NATIONAL SPIRIT IN TRANSLATIONS. International Scientific and Practical Conference" Modern Psychology and Pedagogy: problems and solutions", ANGILYA." (2022).
- [13] Iroda Makhmudjanovna Jalolova (2022). ANALYSIS OF SOCIAL WORDS IN A FOREIGN LANGUAGE. Talqin va tadqiqotlar ilmiy-uslubiy jurnali, 1 (2), 28-31.
- [14] Jalolova Iroda Makhmudjanovna. Analysis Of The Application Of Pedagogical Technology In Higher Education. International Journal of Academic Pedagogical Research (IJAPR). 2021/2/5. pp154-156
- [15] Fayziyeva Adiba Xusnutdinovna. O'ZBEK VA INGLIZ TILIDAGI "VATAN" KONSEPTI BILAN BOG'LIQ MAQOLLARNING LISONIY TAHLILI. Ta'lim fidoyilari ilmiy uslubiy jurnal. 2022/2. P 45
- [16] Zilola Xabibullayevna Abidova INGLIZ VA O'ZBEK TILLARIDAGI TAFAKKUR FE'LLARINING TAHLILI // Scientific progress. 2022. №2. URL: <https://cyberleninka.ru/article/n/ingliz-va-o-zbek-tillaridagi-tafakkur-fe-llarining-tahlili>
- [17] Abidova, Z. K. (2023). Translation Problems of Verbs of Thought in Different System Languages. *Journal of Intellectual Property and Human Rights*, 2(2), 1–5. Retrieved from <http://journals.academiczone.net/index.php/jiphr/article/view/552>
- [18] Ахмедова, Ш. (2021). Новые художественно-методологические принципы сторителлинга в ОАЭ. *Востоковедения*, 1(1), 4–13. извлечено от <https://inlibrary.uz/index.php/oriental-studies/article/view/15813>
- [19] Akhmedova S. I. Factors of formation and development of storytelling of the gulf arab countries.
- [20] Заҳириддин Муҳаммад Бобур. Мубаййин. Тошкент: А. Қодирий номидаги халқ мероси нашриёти, 200. 180-б.