

Article

Theonyms In Uzbek and French Languages and The Study Of Theological Texts

Narzullaeva Dilfuza Bafoevna¹, Zaribbaeva Gulnoza Khamid Qizi²

1. Teacher of French Philology department, Bukhara State University
 2. 3rd year student of Bukhara State University, Faculty of Foreign Languages
- * Correspondence: d.b.narzullayeva@buxdu.uz

Abstract: This article discusses the issue of theonyms (place names, place names and other geographical terms) in Uzbek and French and their study in religious texts. Theonyms play an important role not only in designating geographical places, but also in reflecting the cultural and religious heritage of the people. The article analyzes the etymology of theonyms in Uzbek and French, the context in which they are used in religious texts, and their semantic meanings. It also examines the specific features of theonyms in various religious texts, their spiritual and cultural significance. The interaction and cultural exchange of theonyms in Uzbek and French is also one of the main areas of research. The results of this study may open up new knowledge and perspectives in the fields of linguistics, religious studies, and cultural studies.

Keywords: Theonyms, Geographical Names, Religious Texts, Etymology, Semantics, Religious Context, Linguistic Studies, Cultural Studies, Language and Culture.

1. Introduction

Theonyms are divine names and concepts, expressing the complex relationships between religion and culture. The study of theonyms and religious texts in Uzbek and French provides a deep understanding of the culture, history, and religious views of these languages. The Uzbek language, belonging to the Turkic language family, was formed mainly under the influence of Islam and includes many cultural layers. Theonyms expressed through this language reflect not only religious beliefs, but also the cultural heritage of the Uzbek people.

The French language, on the other hand, belongs to the Romance languages, and developed in connection with the history of Christianity. French theonyms, on the other hand, show the development of Christianity and the evolution of religious thought. The study of the theonymic systems of both languages, their uniqueness and common aspects, shows how religion and culture interact with each other.

In this article, we analyze the relationship between the two languages, through the study of theonyms and religious texts in Uzbek and French. The study of religious texts provides a deeper understanding of how theonyms are used and their meanings. As a result, this research helps to unravel the complex relationships between language and religion and provides new insights into the psyche of both cultures.

The analysis of toponyms, polysonyms, oikonoms, hydronyms, chromonyms, and zoonoms that are actively found in Uzbek religious texts in the article also helps to form a

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certain idea of the scope and frequency of use of exotic vocabulary. The linguistic material is religious texts.

However, our approaches differ in the use of semantic-stylistic and lexicographic-statistical analysis methods. In it, the functional-stylistic aspects inherent in Uzbek religious texts were emphasized. Attention was paid to determining the orthoepic, lexical-grammatical features of these types of texts, and, as a whole, to the issues of whether these texts should be perceived as a separate style of the Uzbek language or whether it is appropriate to consider them as part of one of the existing styles.

2. Materials and Methods

The article provides information about the analysis of more than 500 exotic vocabulary elements and their classification into thematic groups such as exotic words, exotic proper nouns and exotic phraseology. Such a classification opens the way to the analysis of the lexical-semantic, positional and stylistic features of this lexical layer. We also used this classification in the analysis of religious texts. As literature, scientific literature, monographs and dissertations related to the linguistic essence of religious texts were analyzed.

3. Results

According to the author, regardless of whether the text is religious, secular, or educational, the speaker must be able to convey the idea - the essence - to the owner - the listener. In the process of proving his views on the topic both theoretically and practically, he analyzes the words related to religious and mystical teachings, all of which are actively used in our current spiritual and educational life. It is also noteworthy that in these analyses, attention is paid to the pronunciation and spelling of each language unit: alloh/allah, mayit, marhum (merciful), rahmatli; mortuary, ta'ziyaxona, azaxona; exotic vocabulary such as azador, ta'ziyador, taziychi, fatihachi are analyzed from the perspective of the mentality and speech etiquette of the Uzbek people; The true essence of terms such as sayid, khodja, eshan, pir, tora, khan, bek is explained. In this way, valuable thoughts are expressed about our native language and classical speech, which have been destroyed due to Soviet ideology. The "Annotated Dictionary of Enlightenment-Mythology Terms," co-authored by the researcher, can be considered a major event in today's Uzbek religious studies and lexicography. The dictionary provides explanations of more than 1,500 religious, religious-enlightenment, religious-philosophical, and religious-secular terms and expressions used in the current Uzbek language. [3]

The authors' achievement is that since the language of worship of all Muslim nations is Arabic, religious terms, regardless of whether they are from Arabic, Persian, Uzbek, or other languages, are considered a professional vocabulary of the Uzbek language and approach the issue from the perspective that "prayer, fasting, zakat, adhan, hajj, marriage, funeral, tarawih, Friday, Eid prayers, or in general, religious gatherings such as sermons, recitations, are performed on the basis of Arabic texts, verses, and prayers. These processes, first of all, require knowledge of religious terms and their correct use." We made effective use of dictionary articles in our work, and they helped us approach the terms found in Uzbek religious texts from a functional perspective.[4]

4. Discussion

The detailed information on theonyms considered in the thematic groups of Uzbek religious texts is particularly noteworthy. The author, while gathering detailed knowledge within the framework of theonyms, also expresses his views, writing, "We have conditionally analyzed the religious concepts and ideas found in Uzbek religious texts, religious institutions considered sacred, deified pre-religious texts and objects, religious images, rituals, customs, and special names given to Allah, prophets, angels, saints, and

religious literature - proper nouns in the theonyms group," and states that theonyms constitute 30-35 percent of the exoticisms found in Uzbek religious texts, and groups theonyms as follows:

1. Names of Allah.
2. Names and nicknames of prophets.
3. Names of angels.
4. Proper names of religious literature, verses and surahs.
5. Names of night and day related to religious concepts.
6. Proper names of places and things considered sacred in Islam. [1]

Speaking about the study of Uzbek religious texts, it is worth noting the services of Prof. J. Omonturdiyev in this regard. The scholar's work "Marifatnoma" is not only the soul writings of a person who has accumulated great knowledge and experience over many years, but also of a wise person whose soul is enlightened by the light of Islam. Therefore, in the book we encounter a large number of words and expressions related to religious language.

According to the scientist, every trainer who considers himself a teacher and mentor today, along with secular knowledge, must be aware of religious knowledge and master the culture of the language. For example, "...when speaking on a religious topic, the preacher usually begins with "bismillah", praises Allah, sends blessings and salaams to the Prophet, wishes for good (goodness) to the companions, and ends with the phrase "As-salaamu alaykum wa rahmatullahi wa barakatuhu". Instead, according to the requirements of speech culture, expressions such as "thanks be to Allah", "thanks be to Allah", "Alhamdulillah", "praise be to Allah", "Allah knows better (Wallahu a'lam bissawab)", "inshallah", "God willing", "God forbid", "may Allah protect", "may Allah protect", "the mercy of Allah", "the will of Allah" are used. When the name of Allah is mentioned, words and phrases expressing high respect are added to the name of Allah, such as Subhanahu wa ta'ala (Glory be to Him), Tabarak wa ta'ala (Blessed and Exalted), Nurturer of the worlds (Lord), Parvardigar (the Nurturer), Lord of the worlds, Creator, Owner of the Creator, or His 99 names (Al-Asma ul-Husna – The Beautiful Names); the name of the Prophet is Mustafa (The Chosen One), Janab, Hazrat, Fakhri al-Kainot, Lord of the two worlds, Rasuli Akram, Rasulillah sallallahu alayhi wa sallam; and the names of the Sahabah kirama are added to the names of the Sahabah kiram with words and phrases expressing high respect, such as radiyallahu anhu (may Allah be pleased with him). [2]

5. Conclusion

In conclusion, the study of theonyms in Uzbek and French languages reveals the intricate relationship between language, culture, and religion. The exploration of theonyms—names that denote deities or divine concepts—highlights how both Uzbek and French cultures have been shaped by their respective religious traditions, namely Islam and Christianity.

In Uzbek, the influence of Islamic theology is evident in the vocabulary and expressions used to refer to divine entities, reflecting the historical and cultural significance of Islam in Central Asia. The integration of Persian and Arabic terms into the Uzbek lexicon further illustrates the syncretic nature of religious and cultural identity in this region.

Conversely, French theonyms showcases the profound impact of Christianity on the language and its evolution. Theological texts in French not only convey religious beliefs but also serve as a lens through which we can understand the historical context of faith in Western Europe. The adaptation of biblical narratives and religious terminology into everyday language demonstrates how deeply intertwined religion is with French culture.

By examining theological texts in both languages, we gain insight into how these societies articulate their spiritual beliefs and values. The comparative analysis of theonyms

allows for a broader understanding of how different cultures interpret the divine and how these interpretations shape their worldviews.

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