Some Characteristics of Theological Terms Borrowed from Arabic Language

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Abstract. *Religion has become an important factor in social life. There are many countries where religion is the leading ideology nowadays. Many countries pay great attention to this direction in the field of linguistics. Accordingly, studying the religious lexicon is one of the urgent issues. In Uzbek linguistics, a lot of work has been done on the study of lexical and thematic groups: kinship terms, action verbs, color-adjective terms, types of building names, etc. But the Supreme Being and other names used around him have not been studied yet. Studying the theonymic lexicon is characteristic not only for linguistics and philology, but also for history, philosophy, and religious studies.*

Keywords: *borrowings, Arabic words, Koran, religious dictionary, religious lexicon, hadith, dictionary.*

The current vocabulary of Uzbek language is a phenomenon formed during the entire development of Uzbek language over many years. For this reason, the period of appearance and the source (basis) of the existing words in it are also different. The vocabulary of Uzbek language consists of words and phrases. This wealth of his is common to everyone and can be used equally by everyone. This wealth was accumulated during the historical development of the language. This, in turn, was realized at the expense of the historical development of the language, and at the same time at the expense of the lexical units acquired during social, political, and economic relations with other nations. When viewed from the perspective of these historical processes, it is known that there are two major layers in the vocabulary of Uzbek language: own and assimilated.

In the development of Uzbek language, the linguistic influence of other nations is clearly visible, especially in the religious lexical layer. When approaching the issue from this point of view, it would not be a mistake to say that all the Arabic words in the religious lexicon of Uzbek language have been assimilated. Because almost all acquisitions of the Arabic language are influenced by the phonetic and grammatical laws of Uzbek literary language. are related lexical units.

Some borrowings in the lexicon of Uzbek language take on a different poetic form, and it is forgotten that they are actually Arabic words.

Islam means "*obedience*", "*surrendering oneself to the* [*One*] *God*". The word Islam appears eight times in the Koran and is used in the sense of faith and religion. Islam is a monotheistic Abrahamic world religion, second only to Christianity in terms of the number of believers. Islam has been declared as the state religion or has the status of an official religion in about thirty countries of the world.

Those who believe in Islam are called by the names – masculine *muslim* (أَسْلَمَ), feminine *muslima* (مُسْلِمَة); plural *muslimūn* (مُسْلِمُون), – plural feminine *muslimāt* (مُسْلِمَات). In the Uzbek language, these terms are popularized in the form of *muslim - muslims* (*muslima - muslimas*).

According to the point of view of researchers studying on a scientific and logical basis, the rapid popularization of the concept of the Supreme God known as Allah and Ar-Rahman embodies the ideological essence of this need. Its basis was the need to put an end to the socio-political disunity and spiritual-ideological conflicts that prevailed in the territory of Arabia at that time.

The text of the Koran consists of 114 *suras*. Some linguists interpret this term as a simplified form of the word *suratun*, pronounced with *hamza*. There is also a point of view that it is derived from the Arabic word *sur*, which means *barrier* or *strong wall*. According to it, the sura is interpreted in the form of *fortification*, which includes a complex of relevant *verses* (or *ayas*) and turns them into a whole. The word *sura* has other meanings in Arabic. In particular, it is also used in meanings such as *high status* and *promotion*. In the terminological sense, a *sura* is a part of the Koran, which consists of certain verses and has a beginning and an end.

The dictionary meanings of the Arabic words sura and verse are *line* or *raw* and *miracle* or *sign*. These Koranic words, the main written source of Islam, have been translated into most languages, including Uzbek, in their original Arabic form without any changes, and the general public understands their meaning without any difficulty. Two points of view have been expressed by Islamic scholars about the arrangement of surahs in the Qur'an. The first is the view that this order was established by Muhammad (saw) according to the will of God. But some people support the opinion that this order was established after the death of the Prophet (saw) according to the agreement of the Companions. Muhammad (saw) is seen by the Muslims as a possessor of all virtues. As an act of respect, Muslims follow the name of Muhammad by the Arabic benediction sallallahu 'alayhi wa sallam, (meaning Peace be upon him), sometimes abbreviated as "SAW" or "PBUH".

The Koran, like God Himself, has existed since time immemorial, it was not created [by man], that is, it is not a creature. The Koran is a book that embodies the rulings, religious requirements, legal and moral norms, restrictions and prohibitions of Islam. The rulings of Islam on these and other issues were later interpreted in the interpretations of the Koran, collections of hadiths and manuals on Sharia, as well as in theological texts created in the 8th-12th centuries, and the ways of their implementation were determined.

In a narrow sense, the term "*hadith*" refers to the narrations that embody the rulings of religious teachings reflected in the Koran, the requirements of Islam, the opinions and instructions of the Muslim way of life, and exemplary actions. In a broad sense, hadiths include not only the exemplary wisdom of Muhammad (s.a.w.), but also the narrations about how he behaved in certain situations, the attitude of some companions, supporters and opponents, letters or appeals to the rulers of neighboring countries.

According to the researchers who study the history of Islam on a scientific and logical basis, the rapid popularization of the concept of the supreme deity, known as Allah and al-Rahman, embodied the ideological essence of this need. Its basis was the need to put an end to the socio-political disunity and spiritual-ideological conflicts that prevailed in the territory of Arabia at that time. According to the pure Islamic tradition related to the emergence of Islam, Islam is an absolute divine phenomenon, the essence of which is the teaching directed by God to guide people to the truth. its final form is to be conveyed to all mankind once again through the last prophet - Muhammad (s.a.w.).

The year 610 has a special place in the history of Islam. It was in this year that the divine revelation came to Muhammad (s.a.w.). This revelation formed the first five verses of Surah Alaq in the Koran.

In the individual vocabulary of Uzbek-speaking Muslims, mainly bilinguals living in Uzbekistan, most of the Islamic terminology, due to its understandability and high frequency of use, will not be exotic (*namaz*, *halal*, *hadj*). In addition, in the speech of bilingual Muslims there are foreign language inclusions, characterized by the closest sound correspondence to the word or phrase-etymon, for example, Al hamdu li llah - "glory to God, glory to Allah", **In shaa Allah** - "God willing" , in the name of Allah," may Allah bless him and grant him peace and blessings.

Transliteration is to change letters, words, etc. into corresponding letters or alphabets of another language. This is done to facilitate for those unfamiliar with the transliterated language, or merely for purposes of ease when writing in another language. Writing "insha Allah" in various forms is to fulfil this same purpose. Furthermore, the rules of Arabic to English transliteration are not standardized. Every writer transliterates opting to convey the most accurate pronunciation in his opinion. As such, he spaces, combines, capitalizes letters and words as he deems appropriate. Hence, whether a person combines the entire phrase, "inshallah," or puts one or two spaces, "insha Allah" "in sha Allah," all these forms are permissible. This point is even clearer to those who have researched the transformation of the Arabic writing style (or any language for that matter) throughout the ages. In every era, scribes wrote Koran and Hadith based on the style prevalent in their age and society. The same applies to the usage of diacritical marks and dots. If the permissibility of variant styles in Arabic was never contested in the history of Islam, why then should varying transliterations be contested?

As far as the claim that if one writes "inshaAllah"/ "inshallah" it will mean "create Allah," this is incorrect. Firstly, because every reader and writer understands the purport of this word formulation. Just as words having multiple meanings are interpreted/understood contextually, so too will a transliteration be understood contextually. Secondly, the verb "create" is classified as فعل الأمر(imperative verb) in Arabic. The imperative form of "create" using the root word إنشاء is أنشئ (Anshi' with a sharp ending, unlike an alif). When the word الله is joined to the imperative أنشئ, the final letter of the imperative is given a *kasrah* (ئ) based on the rules of morphology: أنْشِئ الله. Technically speaking, the transliteration should then be "anshi illah." It is therefore incorrect to scrutinize a transliteration based on the technicalities of another language. In light of the above, the various forms of transliteration for "insha Allah" are permissible. Delving into such intricacies only brings difficulty on a person.

Even in the middle of the 20th century, when there were limited opportunities for religious studies in our country, consistent research in this field was carried out in the West. According to the functions of religion in society, it was researched based on social, psychological, and philosophical approaches. For this, attention was paid to the unbiased study of the world's religions using the latest advances in such disciplines as history and ethnography. The results of the research were summarized in a large work, a monograph, a small pamphlet, an article, and encyclopedic publications. Nowadays, in the age of information, it is possible to get acquainted with most of them through the Internet. With this, the problem of finding information has been solved to a certain extent. But in some cases, the problem of knowing the language remains an obstacle for the Uzbek student to be able to use the acquired information.

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