


The Source Of " Amaliyoti Islom " And Analysis of Arabic Religious Terms Used in It

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Abstract: In this article, the importance of studying the life and works of Mahmudhoja Behbudi, as well as the concise textbooks he compiled for the new method schools, especially the "Amaliyoti islam" (Practical Islam) and "Tarixi islam" (History of Islam) textbooks, were discussed in detail. The lithographic copy of this work kept at the Institute of Oriental Studies named after Abu Rayhan Beruni was studied from the point of view of source studies. Also, the Arabic religious terms used in the work "Practice of Islam" were divided into thematic groups and analyzed. The thematic sequence provided by the author was used as the basis for dividing into thematic groups. As an example, the terms taken are given based on the translation from the lithographic copy of the textbook and the pages are shown.

Keywords: Behbudi, 150th anniversary, textbooks, arabisms, thematic group, lithography, appropriation.

Introduction: During the years of independence in our country, along with many other thinkers, the activities of Mahmudkhoja Behbudi began to be extensively studied. He was a leading figure who directly influenced the socio-political environment of his time, a proponent of the new method school, the first playwright who initiated Uzbek drama, as well as a journalist, publisher, and editor. The period of the 1920s-1940s holds a special place in the formation and development of the Uzbek national language. This is because during that time, various views and movements emerged regarding the question of what foundations the Uzbek national language, and the new Uzbek literary language that forms its basis, should develop upon. For this reason, the head of our country, Sh. Mirziyoyev, specifically addressed this issue in his Address to the Oliy Majlis on January 24, 2020, stating: "We must deeply study the Jadid movement and the legacy of our enlightened forefathers. The more we delve into this spiritual treasure, the more we will find accurate answers to many questions that still concern us today. The more actively we promote this invaluable wealth, the better our people, especially our youth, will appreciate the value of today's peaceful and free life."

The President of the Republic of Uzbekistan issued Decree No. PP-462 on December 27, 2024, "On the wide celebration of the 150th anniversary of the birth of Mahmudkhoja Behbudi, the founder of the Turkestan Jadid movement, prominent writer and public figure, publisher and educator."

In light of this, this article embarks on studying "Amaliyoti Islam," one of the lesser-explored textbooks by our great ancestor Mahmudkhoja Behbudi. Behbudi left a profound mark on our people's history with his numerous ideas promoting enlightenment and education, and his works continue to remain relevant in our time as well.

METHODS

In this article, M. Behbudi's work and the religious terms within it were analyzed using research methods such as source analysis, system-structural approach, and comparative analysis.

The lithographic copy of the textbook "Amaliyoti Islam," which is the subject of this article, is preserved at the Institute of Oriental Manuscripts named after Abu Rayhan Beruni under inventory number 13866. It has not been transliterated into the Uzbek alphabet based on Latin or Cyrillic scripts. The book consists of

36 pages. At the end of the work, the following information is provided: "Turkic language. In scholarly handwriting. Question and answer format, 36 pages long."

RESULTS

This textbook by Mahmudxo'ja Behbudiy is written in a concise and understandable style, based on the conditions and requirements of the time in which he lived. The aim was to quickly make students literate with the most essential knowledge. At the end of the textbook, the author also provides the following table of contents:

Contents: faith, Islam, religion and Sharia, school of thought and nation, ablution, prayer, fasting, zakat. It provides a detailed explanation of Hajj and its obligatory, necessary, recommended, disliked, and permissible aspects, and teaches the recitations of prayer [2:36]."

In Mahmudhoja Behbudiy's "Amaliyoti islom," the Arabic religious terms used can be classified into the following thematic groups: 1. Terms denoting doctrinal concepts; 2. Fiqh terms related to prayer; 3. Fiqh terms related to Zakat; 4. Fiqh terms related to Hajj and Umrah pilgrimage; 5. Fiqh terms related to fasting; 6. Terms related to other Sharia laws and regulations.

1. Terms denoting doctrinal concepts include: faith, Islam, deed, Judgment Day, punishment, religion, paradise, hell, afterlife, world, Sharia, judge, Islam, supplication, believer, sinner, disbeliever, messenger, prophet, and others. Based on examples from the following work, we will provide descriptions of the meanings of some Arabic words. For instance:

2. Question: What is the remedy for those who commit forbidden acts?

Answer: If God Almighty does not forgive, they deserve the torment of Hell

The word "Jahannam" given in this example is a religious term used to refer to a place prepared for sinful servants in the afterlife. It is used as a synonym for Hell and an antonym for Paradise. In a figurative sense, it is applied to "unbearable conditions, suffering, or harsh environment."

"Din" (Arabic: دين - dominion, judgment, reckoning, punishment, measure, submission, obedience, worship, abstinence, way of life, habit, belief, etc.) "

2. Fiqh terms related to prayer: solat, imam, muazzin, khatib, masjid, rukn, qiyom, ruku, takbiri tahrira, sajda, qa'da, tashahhud, sahv, vudu', amin and others. For example:

1. It is necessary to send students to Petersburg and Moscow universities to study doctoral studies, law,

engineering, judicial science, art, economics, wisdom, teaching, and other sciences.

1. A person who follows the imam stands in silence, not reciting anything other than "subhanakalohumma..." for qiyam.

The word imam given in this example is an Arabic word, which in this language means "chief, leader, leader, one who leads people in prayer, as well as the caliph, commander of the army." However, in the Uzbek language, this word entered as a religious term and means a person who performs congregational prayer in front of worshippers. Mahmudhoja Behbudiy also used this term in this sense. Similarly, to show a person's status, he used it as an attribute. For example: Imam A'zam Abu Hanifa.

DISCUSSION

The word khatib, which the author adds to his name, means "speaker, preacher, preacher" in Arabic. In the explanatory dictionary of the Uzbek language, it is defined as follows: "KHATIB [خطيب - speaker, preacher, preacher; engaged, groom) religion. A teacher or imam who delivers sermons and preaches during Friday and Eid prayers in the mosque; preacher. A black-browed preacher was leaning onto the pulpit and preaching. M. Osim, On the Caravan Roads. This word also means a purely religious concept in the Uzbek language.

The word "amin" used in the textbook in the phrase "after Surah Al-Fatiha, do not say "أمين Amin" means: "Amin (Arabic. آمين, Sami) - a word used among believers in Islam, Judaism, and Christianity in the sense of "may it be accepted," "may it be accepted."

3. Fiqh terms related to zakat: zakat, nisab, sana, faqir, mol.

For example:

1. Giving Zakat means allocating one-fortieth of the wealth of wealthy people for religious and national affairs to the poor and for the sake of God, that is, for religious and national affairs.

4. Fiqh terms related to fasting: sovom, ramazon, oqil, bolig', niyat, g'urub. iftar, musofir, safar.

5. Fiqh terms related to Hajj and Umrah pilgrimage: Ka'batullah, tawaf, Eid, Arafat, "labbayka," ihram, Makkah Umrah.:

The words such as knowledge, morality, ignorance in the above examples are taken from Arabic and are currently used in our country as terms related to the field of education.

6. Terms related to other Sharia laws: mustahab, sunnah, wajib, fard (sufficient, exact), makruh, haram, batil, mukallaf, shariat, millat, etc.

In this example, an Uzbek derivative is formed by

adding the Uzbek verb qilmoq to the Arabic word tavof. In addition, in all compound verbs such as savob bo'lmoq, fотиha qilmoq, tanavvul aylar, farz qilmoq, ziyoda qilmoq, nasihat qilmoq, amr bermoq, izzat qilmoq, the first part of the noun is Arabic, and compound verbs are formed by adding a verb to it.

CONCLUSION

In conclusion, the arduous work of Mahmudhoja Behbudi, who actively participated in the socio-political processes of Uzbek literature and art of the 20th century, and who fought for the enlightenment and freedom of the nation, has taken an eternal place in history and served as an example for future generations. Currently, his legacy is being presented to the general public.

The writer used many Arabic borrowings, which were actively used in his time. The widespread use of Arabicisms in the Uzbek language is directly related to the commonality of religion and the development of science and culture at that time. In general, such words were borrowed into the Uzbek language in the following form: 1. 2. In the form of compound words by adding an Uzbek word to an Arabic word. 3. By adding a derivational suffix to an Arabic word. 4. Introduction with some phonetic changes.

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