SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 10 | Issue: 10 | October 2025 - Peer Reviewed Journal

LINGUISTIC UNITS EXPRESSING THE CONCEPT OF ALLAH IN SUFI DOCTRINE

Raximova Norjongul
PhD Student, Urgench State University

Article DOI: https://doi.org/10.36713/epra24612
DOI No: 10.36713/epra24612

ABSTRACT
This article analyzes various terms, attributes, metaphors, and symbols used in Sufi literature to comprehend and express the essence of Allah. It reveals the semantic and philosophical aspects of the names, attributes, and concepts related to the Divine Being (Zot) in Sufi writings. Furthermore, it examines the expression of Sufi ideas such as divine love, proximity, and unity with Allah.
KEYWORDS: *Sufism, Allah, beloved, friend, darling, painter of eternity, gardener of time, Zulminan, Zuljalol.*

Sufism is a spiritual and religious doctrine that emerged and developed within Islamic civilization, aimed at achieving closeness to Allah through divine love and spiritual knowledge (ma'rifat). At the cognitive foundation of this doctrine lies the concept of **Allah**, which occupies a central position; its linguistic representation constitutes one of the essential aspects of Sufi discourse. Sufism is a synthesis of religious belief, wisdom, and artistic creativity — a doctrine of emotional and intellectual enlightenment that serves as a declaration of divine love [3, 5].

In Sufi texts, diverse **lexical-semantic units**, **metaphors**, and **symbols** are used to express the divine essence, attributes, and being of Allah. These linguistic units serve to articulate the mystic's love for God, closeness to Him, and ontological unity with the Divine. **Onomastics** studies the etymology, meaning, and structure of names. The divine names and attributes of Allah used in Sufi doctrine also require onomastic analysis. Each divine name reveals a particular attribute, concept, or aspect of existence of Allah, which contributes to a deeper understanding of Sufi philosophy. In Uzbek literary heritage — particularly in the works of Yassawi, Navoi, Babur, Mashrab, and Majzub Namangani — many theonyms (names of God) appear. In the Uzbek language, theonyms denoting divine meaning are closely connected with words expressing human qualities and moral features. Through this connection, the depiction of human character symbolically represents the Creator, thereby linguistically embodying the concept of the Divine [5, 90].

In **Navoi's** works, the expression **"azal naqqoshi" (the painter of eternity)** refers to Allah, who created existence with beauty and harmony. This metaphor attributes the quality of divine artistry and creatorship to God. According to *The Explanatory Dictionary of the Language of Alisher Navoi's Works*:
Azal naqqoshi — creator, God, deity:
"Azal naqqoshikim chekti yangi oy naqshini go'yo,
Qalam sof aylar erdi sizg'ali ul dilrabo qoshin."
(*Khazoyin al-ma'ani*, III a–283) [1, 55].

The word **"azal"** also combines with **soqiy** and **qassom** to denote the Creator and the One who determines destiny.
Azal soqiy — distributor of fate, God:
"Tashnalab o'lma, Navoiy, chun azal soqiysidin,
Ishrabu yo ayyuhal atshon kelur hardax nido." (*G'aroyib us-sig'ar*, Ia–75) [1, 55].

Azal qassomi — allocator of fortune, Creator, God:
"Navoiy benavo bo'lkim, azal qayyumi qilg'anda,
Xaloyiqqa navo taqsim, bizni benavo qilmish." (*Khazoyin al-ma'ani*, II a–153) [1, 55].

Qassomi azal — the One who apportions sustenance from eternity:
"Bizga bu ishni nasib etdi qassomi azal." (*Khazoyin al-ma'ani*, III b–384) [1, 39].

In the works of **Majzub Namangani** and **Alisher Navoi**, the word **"bog'bon" (gardener)** appears in combinations such as *bog'boni sun* and *bog'boni dahr*, symbolizing the Creator's nurturing and life-giving attributes.

SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 10 | Issue: 10 | October 2025 - Peer Reviewed Journal

“Bog‘boni suni tikti tubiy jannat sahnig‘a,
Ishq eli bog‘i dilida, ushbu naxli dilrabo.” [4, 33]
Bog‘boni dahr — the caretaker of the world, Lord, Creator:
“Bog‘boni dahr har nahliki payvand ayladi,
Xo‘b edi, gar bo‘lmasa erdi yana sindurmog‘i.” (*Khazoyin al-ma’ani*, II a–342) [1, 326].

In Sufi doctrine, the term **“dehqon” (farmer)** also serves as a theonym referring to the Creator. In Navoi’s writings, *dehqon* combines with *azal*, *qazo*, and *sun*, alluding to the One who sows the seeds of destiny.

Dehqon — owner, creator, originator:
“Xirad dehqoni mundog‘ nuqtai der:
‘Ki dona sochqali yaxshi kerak er.’” (*Farhod va Shirin*, 133) [1, 483].

Dehqoni azal/qazo/sun — God as the planter of destiny:
“Bevafolig‘ tong emas eldinki, dehqoni azal
Ekmadi also vafo naxli jahon bo‘stonida.” (*Khazoyin al-ma’ani*, II b–562) [1, 483].
To express the concept of the Creator, words containing **gul** (flower) — such as *gulbadan*, *gulruxsor*, and *guluzor* — are also used, symbolizing divine beauty and creation.
“Nolau afg‘on etarmen, qumriyu bulbul kabi,
Ne uchunkim, sarvi gulruxsora oshiq bo‘lmisham.”
(Uvaysiy)

In *Lison ut-tayr*, Navoi describes Allah as **Jomi Vahdat** (“Cup of Unity”) — the one and only unifier of all existence. The *Explanatory Dictionary* defines:
Jomi Vahdat — the One, the unique God:
“Haq vujudidin baqoe topmayin,
Jomi vahdatda liqoe topmayin.” (*Lison ut-tayr*, 179–7)
Onomastically, *jomi* means “gatherer, unifier,” while *vahdat* denotes “unity.” Together they signify that Allah unites all beings within one absolute reality. This reflects the Sufi philosophical principle of **wahdat al-wujud** (“unity of existence”), which holds that all beings derive their essence from the singular existence of God.

The term **zot** in Sufi philosophy denotes the divine essence of Allah — His absolute, independent, and incomparable nature:
“Ahli kull hayratda zoting bobida,
Zot yo‘q har bir sifoting bobida.” (*Lison ut-tayr*, 202–3)
Here, *zot* means personality and being, indicating Allah’s immutable and ultimate existence, independent of His attributes, which cannot fully express His essence.

In Sufism, **Zoti Pokiy** (“the Pure Essence”) emphasizes God’s perfect purity:
“Bu nomag‘a nusxa zoti pokiy,
Tengri so‘zidin ulusqa xokiy.” (*Layli va Majnun*, 64a21)
Onomastically, *pokiy* denotes being free from defect and sin, expressing the transcendental purity that distinguishes Allah from creation.
Allah’s majesty and power are expressed through the name **Zuljalol**:
“Taololloh ul qodiri zuljalol,
Ki ham yazal keldi, ham lo yazol.” (*Vaqfiya*, 714)

Zuljalol (ذُو ٱلْجَلَالِ) means “Possessor of Majesty” — from *zul* (“possessor”) and *jalal* (“greatness”). This theonym signifies God’s supreme power and grandeur. In prayers, believers often say *“Ya Zuljalali wal Ikram”* (“O Possessor of Majesty and Honor”), combining two divine attributes — majesty (*zuljalal*) and generosity (*wal ikram*) [6, 51].
Another divine name used in Sufi texts is **Zulminan**, expressing Allah’s boundless mercy and benevolence:
“Ishq aro kuysam, kulumni lutf etib, yo Zulminan,
Xayli mo‘ri qilkim, ul kuy ichra qilg‘aylar vatan.”
(*Khazoyin al-ma’ani*, IV b–449)

An onomastic analysis of divine names in Sufism reveals that each name reflects a distinct attribute of Allah.

- **Jomi Vahdat** expresses divine unity,
- **Zot** indicates absolute existence,
- **Zuljalol** signifies greatness and majesty,
- **Zulminan** embodies mercy and compassion.

SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 10 | Issue: 10 | October 2025 - Peer Reviewed Journal

Such divine names help to deepen our understanding of the Sufi conception of God. Onomastic interpretation makes complex and abstract Sufi concepts clearer and more accessible. Hence, studying and analyzing Sufi divine names and units is of great scholarly importance.

The results demonstrate that the divine names and attributes in Sufi doctrine possess not only theological meaning but also rich **onomastic** and **linguocultural** significance. The metaphors, symbols, and expressions used in Sufi discourse serve as crucial means to express love, intimacy, and ontological unity with Allah. These findings open new perspectives for studying Sufism within theology, philosophy, literary studies, and cognitive linguistics. Further research may focus on the linguistic representation of the concept of Allah within broader cultural contexts.

REFERENCES

1. ***Alisher Navoi.*** *Explanatory Dictionary of the Language of Alisher Navoi's Works. Vol. I. – Tashkent, 1983.*
2. ***Alisher Navoi.*** *Explanatory Dictionary of the Language of Alisher Navoi's Works. Vol. IV. – Tashkent, 1985.*
3. ***Komilov, N.*** *Sufism. – Tashkent: 2009.*
4. ***Majzub Namangoni.*** *Oshiq Manam… Divan (Collection of Poems). – Tashkent: 2020.*
5. ***Sharafutdinova, N.*** *Theonyms in the Uzbek Language and Their Linguopoetic Analysis. Abstract of Doctor of Philosophy (PhD) Dissertation in Philology. – Fergana: 2024.*
6. ***Omonturdiyev, J.*** *Explanatory Dictionary of Spiritual and Mystical Terms. – Tashkent: 2014.*