

## The Theolinguistic Analysis of Allah's Beautiful Names (Al Asma Ul Husna)

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### ABSTRACT

*Until recently, there were almost no studies devoted to a new field of linguistics – theological linguistics. As a result of studying the relationship between religion and language from the point of view of linguistics, the scope of theological research began to be felt at a significant level. As a result, theolinguistics was created in world linguistics, a field that studies the interaction of language and religion, problems and ways to solve them. This article also discusses the theoretical development of theolinguistics, the scientists who conducted research in this field, as well as the classification of theonyms, attributes of Allah, theolinguistic and semantic analysis of Asma'ul Husna (the Name of Allah). At the end of the article, the author gives her conclusion based on the results obtained and their analysis.*

**Keywords:** Theolinguistics, theonym, religious text, Asmaul Husna, Allah, Holy Quran, God.

### INTRODUCTION

Since its creation, humanity has been consciously striving to comprehend the world, to know the cause and essence of the phenomena surrounding it, such processes as natural disasters. No matter how perfect and intricately created a human being is, since ancient times, humanity has believed in the existence of supernatural and divine forces. This process, in turn, laid the foundation for the emergence of theological science today. The

Belgian linguist J. P. Van Noppen was the first person who proposed to give the name “Theolinguistics” to the field of theology (theology) connected with linguistics. According to Noppen’s explanation, the word “Theolinguistics” is derived from the Greek words *Theos* – “God”, *linguos* – “language,” and *tikos* – “science,” meaning “science of the language spoken by God” (Yadgarov 2021: 534-540). That is why the scientist I. V. Zhdanova calls the Belgian linguist “the father of theolinguistics” (Zhdanova 2011: 12-17).

Theolinguistics as a new field of linguistics continues to be the focus of world scholars. Several studies related to theolinguistics have also been carried out in world linguistics. In particular, In their articles, scholars such as D. Crystal, E. Kucharska-Dreiss, A. K. Gadomskiy have put the issues of recognizing theolinguistics as an independent linguistic discipline. While Russian scientists V. A. Postovalova studied the main ideas and directions of theolinguistics in the modern social sphere, on the other hand, V. A. Stepanenko and E. A. Vasilyeva, pointed out on the views on the scientific-theoretical interpretation of theolinguistics in the observations of western scientists in their articles.

And from Uzbek scholars, one of the linguists who initially expressed his views on theonyms in the lexicon of religious texts was N. M. Ulukov. In his dissertation, he notes that “in Uzbek linguistics, theonyms are considered one of the problematic issues that are not thoroughly and perfectly studied, waiting for their study” (Ulukov 1997: 11).

In his scientific work, M. R. Galiyeva who conducted doctoral research in the theolinguistic field, divided into two main areas that study the linguistic features of religious language and texts, as well as the representation of the religious world in a universal language. He also substantiated in his studies that theolinguistics can be recognized as an independent interdisciplinary linguistic direction of linguistics, aimed at studying the relationship of religion and language (Galiyeva 2019: 11).

In her research, Sh. M. Sultanova studying the linguistic and cultural features of the category of time in sacred texts, classifies the religious vocabulary involved in the structure of religious

phraseological units as follows: 1) the names of the creators; 2) the names of the prophets, their companions, beings with supernatural powers; 3) the names of characters denoting the forces of evil; 4) the names of mythological characters; 5) the names of places and events related to the afterlife; 6) the names of religious-confessional terms; 7) the names of people by beliefs; 8) lexis related to worship, religious rituals, religious holidays, etc (Sultanova 2020: 114-120).

Sh. T. Makhmaraimova's dissertation on "the cognitive aspect of the theomorphic metaphor in the National linguistic representation of the Universe" provides scientific conclusions about the description, originality, and cognitive aspect of the theomorphic metaphor (Makhmaraimova 2018: 47). In addition, the scientist's book entitled "a brief conceptual dictionary of theomorphic metaphors of the Uzbek language" contains valuable information about the theonyms found in the Uzbek language, their origin, as well as their lexical explanations (Makhmaraimova 2018: 100).

Exploring the linguistic and pragmatic features of religious texts, Sh. T. Yusupova in her scientific research expresses her opinion on theolinguistics in this way: "Linguistics stands out as a science that studies human language. The term "theolinguistics" also includes the term "linguistics", which studies human language, the addition of the term "theo" is the basis for the inclusion of the terminological system of this new direction, which studies human language, such as religious text, the language of religious text, religious discourse, in a paradigmatic series of concepts such as the language of artistic and scientific works" (Yusupova 2021: 11-12).

From the above considerations, it can be understood that the field of theolinguistics as an independent field of linguistics will further serve as the basis for research on a number of topical issues.

#### MATERIALS AND METHODS

Since linguistic science studies theolinguistics from different points of view, the mention of theonyms in the critical development of this field certainly acquires importance.

Theonyms and the field of theonymy that studies them have a special place in Uzbek naming studies – in Ernst Begmatov’s book “anthroponymy of the Uzbek language” Theonymy is defined as “eminent nouns and their totality expressing the name and attributes of Allah” (Begmatov 2013: 39).

I must be said that in the multi-volume “explanatory dictionary of the Uzbek language” we did not find a definition of the term “theonym.” Only “theology” (from the Greek *theos* – God; *logos* – word, concept; science) is a set of religious teachings about the essence of God, religion and religious dogmas, theology,” the definition says (p. 20). This can be explained by the fact that in linguistics the question of theonyms has not been studied enough, and theolinguistics is a completely new direction. Some sources define theonyms as “names of gods, goddesses, religious and mythical personalities and beings in various religious representations” (Kilichev 2023: 7).

Therefore, theonyms are a kind of onomastic units denoting the names and attributes of deities. While speaking about theolinguistics and theonyms, one must recognize popular explanatory dictionary by M.Umarkhuja “religious terms and expressions”. In this dictionary, the scientist classifies religious terms into 15 groups (Umarkhuja 2016: 10-11):

1. the terms denoting the main religious concepts;
2. the terms denoting religious, moral and moral concepts;
3. 99 beautiful names of Allah Almighty;
4. the names of the angels;
5. the names of the prophets;
6. the terms denoting religious rites;
7. the terms related to worship and denoting their time;
8. the terms related to mosques and temples;
9. the terms denoting religious title and rank;
10. some names of people mentioned in the Quran;
11. the great scientists, theologians who grew up on the Land of our Homeland, and related geographical names;
12. the names of holy cities and mosques;
13. the concepts and terms related to pilgrimage prayer;
14. the religious clothing, names of various items;
15. the religious-legal terms.

Among theolinguistic studies, N. U. Ismailova's research work on the topic "linguistic features of analogies in the interpretations of the Koran (using the example of the work of Sheikh Muhammad Sadiq Muhammad Yusuf "Tafsiri Hilal") is of particular importance (Ismailova 2023: 64). Choosing the interpretation of the Koran as the object of research, the scientist conducted a pragmatic analysis of analogies in a religious style from a theolinguistic point of view.

The scientific and theoretical considerations listed above are certainly justified from the point of view of linguistics. But when it comes to the 99 names of Allah chosen as the object of our study and their meanings, it is necessary to turn to the teachings of Islam.

Countless scientific, well-founded arguments in favor of the unity of Allah from the point of view of the Islamic religion are given in the Quran. In Islam, the names of Allah are called "Al-Asma Al-Husna" (Arabic – beautiful names), expressing the content of its qualities and assets. There are 99 of these names, and they occupy an important place in Muslim theology. The names of Allah are added in many prayers and are usually equal to the number of beads of the rosary.

The Quran says of Asmaul Husna in Karim: "Allah has a beautiful name. So call him by those names. Leave those who deviate from the truth in their names" (Surah Al-Araf, Verse 180).

Say, "Allah, you call, or the Merciful. No matter what you call (it is permissible). After all, he has a beautiful name (Surah Al-Isra, Verse 110).

According to Sufis, these names are used as symbols of maturation. Remembering God and his names as often as possible is an example of piety. The names of Allah are used by the priesthood as amulets. In the Surah Al-Hashr of the Quran Karim (Verses 22-24) there is a short list of the beautiful names of Allah: ar-Rahman, ar-Raheem, al-Malik, al-Quddus, as-Salam, al-Moomin, al-Muhaymin, al-Aziz, al-Jabbar, al-Mutakabbir, al-Al-Khaliq, al-Bari, al-Musawwir. All other names come from the adjectives of Allah, which are found in different places of the Quran, and are formed by the verbs with which they are

associated. The list of 99 names of Abu Hurayrah (601-679.) has a hadith that narrates. According to the same hadith, Muhammad (peace upon him) those who cited the number 99 and said that anyone who pronounces these names of Allah one by one will definitely get a place in paradise. Other collections of hadith also list the names of Allah (wallahu Alam) (19).

#### RESULTS AND DISCUSSION

Although the names of Allah are mentioned in religious literature, until recently their semantic analysis and the study of linguistic features were sensitive topics. As the scope of linguistic research expanded, such issues became more and more relevant. Based on the above, relying on the sources of the Koran and Islam, we will give the meanings of the names Asma'ul husna, that is, Allah.

1. **Allah** – word comes from the verb *alaha* the infinitive form of the verb, characteristic of the Arabic language, refers to the word *ilah*, which means “god” - the one who is worshipped. Among the Arabs, the letters Alif and lom were inserted at the beginning of the word *ilah*, and *Al-ilahu* was formed. The word “Allah” has become the only true name of the god. Apart from him, this name was not used. Some scribes say that the name of Allah is azam. People like Ibn Ataullah Sakandariy have also written separate books about it.
2. **Ar-Rahman** (The beneficent) – is the giver of great blessings. The adjective “Rahman” is unique to Allah and means kind and generous to all – both non-believers and believers. The adjective merciful cannot be used for anyone other than Allah.
3. **Ar-Raheem** (The merciful) – merciful (complimentary, polite; gentle, soft, pleasant) is the giver of favors. The quality of “Raheem” is more characteristic, and on the day of judgment it means only the one who has mercy on the believers, and is also used to refer to others from Allah, including the Prophet.

4. **Al-Malik** (The king) – the owner of everything. “Malik” is the real owner, there is no other than him. That’s why, the servants are only slaves to Him. At no time can there be two bosses in one slave. Therefore, people should be slaves not to people like themselves, but to the One Creator, to the real owner – Malik.
5. **Al-Quddus** (The most sacred) – free from all guilt, pure from unworthy qualities. Absolute holiness and absolute purity are inherent Allah himself.
6. **As-Salam** (The giver of peace and tranquility) – free from defects, as well as is the one that gives peace and comfort. Allah bestows peace, tranquility, peace upon his servants with the quality of “Salam.”
7. **Al-Moomin** (The one who gives) – giving Emaan and security.
8. **Al-Muhaymin** (The guardian, the witness, the overseer) – all-embracing, that is, God is a witness to all the circumstances of his servants, from which nothing remains secret.
9. **Al-Aziz** (The mighty and strong) – The winner over all. Nothing can win Him.
10. **Al-Jabbar** (The supreme) means the most great, the supreme, the one whose will prevails. Nothing can happen in His domain except what He pleases.
11. **Al-Mutakabbir** (The proud) is the one who possesses all greatness and who is the one to whom others are slaves.
12. **Al-Khaliq** (The creator) – the one who creates things that are original and have no likeness with specific dimensions. God had the status of “Khaliq” before the creation of creatures. He did not take the name Kholik from the time he made the crowd a people. “The Khaliq” is the absolute creator.
13. **Al-Baari** (The maker) – the one who makes from nothing, the one who incarnates. “Baari” is one who creates without distinction.
14. **Al-Musawwir** (The shaper of beauty) – the one who forms the image of creatures, the giver each thing its own image.
15. **Al-Ghaffar** (The constant forgiver) – he forgives many, and forgives the blame of the servants without reproaching them with his bounty.

16. **Al-Qahhar** (The subduer) – he who forgives many, and forgives the blame of the servants by His grace, without suffering them.
17. **Al-Wahhab** (The bestower) – the giver countless favors.
18. **Ar-Razzaq** (The provider of sustenance) – a lot of provider of sustenance. The creator of sustenance and their means. God is the provider of His creatures with no weight or difficulty or without asking for help.
19. **Al-Fattah** (The opener) – opener of many things. He who opens the treasure of His mercy to His servants.
20. **Al-Alim** (The knower of all) – connoisseur of everything. Who knows all that has been and will be, all that is before and last, the external and the internal.
21. **Al-Qaabidh** (The withholder) – He takes hold of the souls by subduing them. The breadwinner of whomever he wills. The catcher of hearts.
22. **Al-Baasit** (The expander of hearts) – the one who expands the hearts, expands the sustenance of whomever He wills, expands the hearts.
23. **Al-Khafith** (The reducer) – reducer. For example, the rank of the unbelievers and the sceptics is reduced to humiliating them.
24. **Al-Rafi** (The glorifier) – exalter. For example, the rank of the believers and the pious raises them as noble and honorable.
25. **Al-Mu' izz** (The honourer, the bestower) – doer of dear. Whom he pleases, he makes to be a dear person.
26. **Al-Muzil** (The despiser) – despiser. He despises who ever somebody walks on a curved path.
27. **Al-Sami** – hearing everything.
28. **Al-Baseer** – seeing everything.
29. **Al-Hakam** – judging.
30. **Al-Adl** – the one who does absolute justice.
31. **Al-Lateef** – exalted. Connoisseur to the delicate and precise places of all things.
32. **Al-Khabir** – extremely aware of everything.
33. **Al-Haleem** – the one who does not provoke anger and does not rush to condemn.



34. **Al-Azeem** – so majestic and grand that the mind cannot imagine.
35. **Al-Ghafoor** – much forgiving.
36. **Ash-Shakur** – allowing many rewards for little action.
37. **Al-Aliyy** – his place is impeccable at the highest level.
38. **Al-Kabeer** – bigger than anything.
39. **Al-Hafiz** – perfect protector of everything.
40. **Al-Muqet** – the creator of all material and spiritual sustenance.
41. **Al-Haseeb** – suffice. And those who make account of the servants at the resurrection.
42. **Al-Jaleel** – he who has greatness in his qualities.
43. **Al-Karim** – many givers of things, even if one does not ask, and not at the cost of something. Graciously obedient. Pure from contradictions. Owner of works and qualities.
44. **Al-Raqib** – and he who makes no particles, and he who makes it clear.
45. **Al-Mujeeb** – the one who answers the prayers.
46. **Al-Wasi** – wide – it covered everything with extensive knowledge. He covered all with his broad mercy.
47. **Al-Hakeem** – who makes all things wise.
48. **Al-Wadood** – who expounds the good for all.
49. **Al-Majeed** – ones glory and dignity are high and limitless.
50. **Al-Ba' ith** – the sender: the sender of prophets to the nations. Who sends him to the people. The reanimator of the dead.
51. **Ash-Shaheed** – he is ready for everything. Witness to all.
52. **Al-Haqq** – an invariant fixed one. The one who brings the truth to the surface.
53. **Al-Wakeel** – the work of all is the one entrusted to him.
54. **Al-Qawiy** – power one.
55. **Al-Matin** – mature one.
56. **Al-Waliy** – he who loves, helps, and does the work of his people.
57. **Al-Hameed** – he who is praised with all praise.
58. **Al-Muhsee** – the one who took the account of all things.
59. **Al-Mubdi** – he who has done all things before experiencing.
60. **Al-Muiyd** – the one who does not have things again.

61. **Al-Muhyee** – revivalist. He is the one who revives the dead, and the name is given before he revives them. It is said that God is the one who gives life to the dead, and the one who gives life to them, even before they make them people, as it is called, the one who gives life to them. Just as the crowd was humbled before it could be popularised. The name of the Reviver was given to God so that he could resurrect the dead on the day of resurrection. Then it became known that the quality of the resurrection is fixed even before the resurrection of God.
62. **Al-Mumeet** – soul-taker. The soul-taker of all creatures.
63. **Al-Hayy** – The ever-living. He is alive, immortal. That is, the life of God is eternal, not destroyed by death. Also, the life of God is long-standing, not pre-existing. The living of the one God is a separate life unique to oneself, and not given from another Masdar, similar to the life of the slaves. This life is long and eternal. There is no start limit or end limit. The fact that God is alive does not in any way resemble the lives of the servants.
64. **Al-Qayyoom** – the one who has left for himself and has left others. The meaning of the quality of the “Qayyoom” is that God is the one who stands on all things taboraka and the one who stands on all things, and that everything stands on his cause. Thus, the standing of God is not like that of anyone else and is permanent.
65. **Al-Waajid** – The seeker. The one who finds what he wants. No one can block him in this job.
66. **Al-Maajid** – he is the one who is honored.
67. **Al-Wahid** – single, lone. He is one and in his qualities and in his deeds.
68. **As-Samad** – the quality of “*Samad*” contains many meanings: The Great One obeyed – without him, no work ends; no one needs it. Everyone needs it; even if the whole creature ends up over, it is always immortal, and so on.
69. **Al-Qadir** – the Lord of infinite power. He is capable of all things. Every job is easy for him. God has power over everything from time immemorial. If God has not been able

to do everything for a long time, then when and how can he be able to do everything.

70. **Al-Muqtadir** – very powerful.
71. **Al-Muqaddim** – moving forward. He moves forward from the person and the thing he wants and the person and the thing he wants.
72. **Al-Muakhhir** – the pusher. He pushes back from the person and the thing he wants, the person and the thing he wants.
73. **Al-Awwal** – before everything else, that is, there was God even in the absence of all beings, creating beings with the quality of “before” God. That is, there is no beginning of the incarnation of God.
74. **Al-Aakhir** – everything remains by itself when it disappears.
75. **Az-Zaahir** – its existence is obvious, revealing. He is above all else.
76. **Al-Baatin** – he is inconspicuous. Hidden is all-knowing, all-secret.
77. **Al-Waaliy** – a governor of everything is a possessor.
78. **Al-Mutaaliy** – the one that stands above defects.
79. **Al-Barr** – the great good-doer.
80. **At-Tawwab** – he who sends the servants to repentance and accepts their repentance in many ways.
81. **Al-Muntaqim** – tyrant and avenger of poor.
82. **Al-Afuw** – pardoner.
83. **Ar-Raof** – extremely compassionate and kind.
84. **Maalik-ul Mulk** – owner of the property. It does things in the world as it pleases. There is no one who will return his punishment and change his judgment.
85. **Zul Jaalali val Ikraam** – the owner of honor and maturity. Owner of care and respect.
86. **Al-Muqsit** – help the oppressors in their righteousness and punish the wrongdoers.
87. **Al-Jaamee** – collector. summarizing all truths. The summoner of men on the day of resurrection.
88. **Al-Ghaniyy** – uselessly. He doesn't need anyone or anything.

89. **Al-Mughniy** – uselessly. He doesn't need anyone or anything.
90. **Al-Mani** – forbidding.
91. **Az-Zarr** – also the creator of harmful things.
92. **Al-Nafi** – beneficiary.
93. **An-Noor** – he is the absolute evident and the apparent.
94. **Al-Haadiy** – conductor. He leads whom He wills by His grace. Indeed, those whom Allah guides, He guides according to His will and according to His generosity.
95. **Al-Baadiy** – who brings things that have no analogues.
96. **Al-Baaqiy** – immortal. He is a constant alive.
97. **Ar-Warith** – the one who is immortal even when there are no creatures.
98. **Ar-Rasheed** – the one who shows the right path.
99. **As-Saboor** – extremely patient. Does not rush to torment poor's.

#### CONCLUSIONS

As a conclusion, we can say that as a result of studying the relationship between religion and language, the scope of theolinguistic research is expanding, theolinguistics is being formed as a branch of modern science studying the relationship between religious studies and linguistics. Especially relevant in Islamic studies and linguistics is the analysis of religious units from a linguistic point of view, the study of their linguistic originality.

It can be seen from the analysis that each of the meanings of the names of Allah sets out his qualities. His incomparable strength, impeccable kindness and compassion can also be understood from the Arabic sentence of Asma'ul husna. Each of these qualities, which are not found in a person, is inherent only in Allah, and the study of the verses of the Holy Quran and their interpretation from a linguistic point of view, the study of religious and linguistic units is one of the urgent tasks facing modern linguistics. In addition, the role of linguistics and religious studies in the education of the younger generation, the formation of humanistic concepts among young people, the fight

against ignorance and enlightenment, and the intensive organization of scientific and educational activities in this field is invaluable.

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