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HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/2025.27.12.Fil.10.05 RAQAMLI ILMIY KENGASH

FARG‘ONA DAVLAT UNIVERSITETI

FATTOXOV XOLMUXAMMAD XAYRULLOYEVICH

DINIY ANTROPONIMLARNING ETIMOLOGIK, LEKSIK-SEMANTIK TADQIQI
(“Tarixi Muhammadiy” va “Qissasi Rabg‘uziy” asarlari asosida)

10.00.01 – O‘zbek tili

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida inson nomlari, ularning ma’naviy, madaniy va tarixiy qatlamlariga uzoq yillardan buyon onomastika va antroponimiyaning muhim yo‘nalishlaridan biri sifatida qarab kelinmoqda. Ayniqsa, diniy antroponimlarning paydo bo‘lishi, tarixi va semantik tagma’nolarini o‘rganish masalalari zamonaviy lingvistikada faqat grammatik va semantik emas, balki falsafiy, mental va sivilizatsion yondashuvlar orqali tahlil qilinayotgan murakkab lingvokulturologik muammolar qatoriga kiradi. Bunda ilohiylik bilan bog‘liq nomlarning inson shaxsiyatiga ta’siri, ularning muqaddas matnlar bilan uzviy aloqasi tilshunoslar, faylasuflar va madaniy antropologlar diqqat markazida turibdi. Mazkur yo‘nalishdagi tadqiqotlar diniy antroponimlarning leksik-semantik va etimologik xususiyatlarini ilmiy asosda yoritish, tarixiy va zamonaviy nomlash an’analarini qiyosiy tahlil qilish, antroponimik lug‘atlar hamda ma’lumotlar bazalarini takomillashtirish, shuningdek, onomastika, leksikologiya, etimologiya, lingvokulturologiya va dinshunoslik yo‘nalishlarida olib boriladigan ilmiy-amaliy tadqiqotlarni ishonchli manbalar bilan boyitishga xizmat qiladi. Tadqiqot natijalari ta’lim jarayonida maxsus kurslar va o‘quv qo‘llanmalarini yaratishda, diniy-ma’rifiy targ‘ibot ishlarini ilmiy asosda tashkil etishda hamda farzandlarga ism qo‘yish madaniyatini takomillashtirishda amaliy ahamiyat kasb etadi.

Dunyo tilshunosligida islom madaniyati bilan bog‘liq antroponimlar o‘ziga xos semiotik, ijtimoiy va ma’naviy ahamiyatga ega bo‘lgan alohida nomlar tizimini tashkil etadi. Muhammad payg‘ambar (s.a.v.) tomonidan berilgan va o‘zgartirilgan ismlar nafaqat diniy belgilarga, balki ma’naviy tarbiya va ijtimoiy qadriyatlar tizimiga bog‘langan leksik-etimologik tuzilishga ega. Bu jarayonni ilmiy tadqiq etish, islomiy nom berish an’analarining tilimiz va milliy ongimizga ta’sirini ochib berish, umuminsoniy hamda muqaddas nomlarning semantik qatlamini o‘rganish dunyo antroponimikasining dolzarb nazariy masalalaridan biri hisoblanadi. Mazkur tadqiqot diniy antroponimlarning leksik-semantik va etimologik tabiatini kompleks yondashuv asosida yoritish, ularning nomlash tamoyillari, semantik tasnifi va lingvokulturologik xususiyatlarini ilmiy jihatdan tizimlashtirish, diniy antroponimlarni tadqiq etishning nazariy-metodologik asoslarini takomillashtirish hamda o‘zbek onomastikasi, antroponimiya, leksikologiya va etimologiya sohalarining nazariy bazasini yangi ilmiy xulosalar bilan boyitishga xizmat qiladi.

Mustaqillik yillarida o‘zbek tili va milliy merosni qayta baholash, tildagi ma’naviy qadriyatlarni tiklash masalasi yanada muhim ahamiyat kasb etmoqda. Mustaqillik milliy o‘zlikni tiklashga, islomiy qadriyatlarga nisbatan ijobiy munosabat shakllanishiga xizmat qildi. Ushbu maqsad va vazifalarni qamrab olgan “2020–2030-yillarda o‘zbek tilini rivojlantirish va til siyosatini takomillashtirish konsepsiyasi”[1] asosida bugungi kunda ham tizimli ishlar amalga oshirilmoqda. Bu

[1] Ўзбекистон Республикаси Президентининг 2020 йил 20 октябрдаги ПФ-6084-сон “Мамлакатимизда ўзбек тилини янада ривожлантириш ва тил сиёсатини такомиллаштириш чора-тадбирлари тўғрисида”ги Фармонига 1-илова.

jarayonda diniy nomlarning qayta ommalashuvi, muqaddas shaxslar nomlari bilan bog‘liq ismlarning xalq ongida yanada mustahkam joy egallashi kuzatilmoqda. Shunday ekan, ushbu nomlarning ilmiy, leksik-semantik va etimologik tahlili, ularning lingvokulturologik va sotsiolingvistik asosda tadqiq qilinishi zamon talabiga to‘la javob beradi.

O‘zbekiston Respublikasi Prezidentining 2018-yil 16-apreldagi PF-5419-son “Diniy-ma’rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to‘g‘risida”, 2019-yil 8-oktabrdagi PF-5847-son “O‘zbekiston Respublikasining 2030-yilgacha oliy ta’lim tizimini rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”, 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”, 2020-yil 20-oktabrdagiPF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi farmonlari hamda 2025-yil 21-oktabrdagi PQ-308-son “Davlat tilini yanada rivojlantirishga oid qo‘shimcha chora-tadbirlar to‘g‘risida”gi qarori hamda mazkur faoliyatga tegishli boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda mazkur dissertatsiyada bildirilgan fikr-mulohazalar manba bo‘lib xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga bog‘liqligi. Mazkur tadqiqot respublika fan va texnologiyalari rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq ravishda bajarilgan.

Muammoning o‘rganilganlik darajasi. Ismlar, jumladan, diniy antroponimlar insonning shaxsiy va ijtimoiy hayotida muhim o‘rin tutadi. Ular nafaqat nomlanish vositasi, balki muayyan ijtimoiy, diniy, madaniy, milliy qadriyatlarni o‘z ichiga olgan lingvokulturologik fenomen sifatida ham ahamiyatga ega. Xalq onomastikasi, shu jumladan, antroponimiya doirasidagi tadqiqotlar dunyo tilshunosligida ham, o‘zbek tilshunosligida ham alohida e’tiborga sazovor.

Jahon tilshunosligida antroponimiya sohasida, xususan, diniy ismlar haqida bir qator tadqiqotlar olib borilgan. Jumladan, J.Grinberg[2], E.Sapir[3],A.V.Superanskaya[4] V.A.Nikonov[5], Y.A.Karpenko[6], Ahmed Salahuddin[7], Mernissi Fatima[8], Bovering Gerhard[9], Nasr Seyyed Hossein[10] larni aytishimiz mumkin.

Turkologiyada ham ushbu muammo doirasida bir qator tadqiqotlar olib borilgan. Jumladan, T.Jonuzoqov, T.Kusimova, A.Shayxulov, Z.Sadixov,

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[2] Гринберг Ж. Структурная лингвистика / Пер. с англ. – М.: Прогресс, 1970.

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[9] Böwering G. God and His Attributes in the Qur’an. – In: Encyclopaedia of the Qur’an, Vol. II, ed. by Jane Dammen McAuliffe. – Leiden: Brill, 2002. – P. 317–331.

[10] Nasr Seyyed H. Ideals and Realities of Islam. – London: Unwin Paperbacks, 1988. – 220 p.

A.Pashayev, M.Chobanov[11]larning monografik tarzdagi ishlari, A.Minnegaliyev[12], Z.Yaxyayeva[13], T.Iskovich[14], Z.Xafizova[15], Y.Xodjalepesovalarning[16] ilmiy izlanishlarini sanab o‘tish o‘rinli.

O‘zbek tilshunosligida antroponimlar va ularning tasnifi, lug‘aviy va tarixiy xususiyatlari, shuningdek, din va tilshunoslik masalalari yuzasidan atroflicha ilmiy izlanishlar olib borilgan. Ushbu tadqiqotlar E.Begmatov, N.Uluqov[17], M.Galiyeva, M.Mamajonov, Sh.Yusupova, X.Qodirova, N.Sharafutdinova, O.Xamdamova[18] kabi tilshunoslar tomonidan amalga oshirilgan. Bu sohada o‘zbek ism, familiya va ota ismlarining qo‘yilish motivlari, ma’noviy, lug‘aviy va grammatik xususiyatlari hamda laqab va taxalluslarning maxsus tadqiq qilinganligi[19] ham e’tiborga molik.

Shu bilan birga, diniy antroponimlarning maxsus holda, aynan Muhammad payg‘ambar (s.a.v.) tomonidan berilgan va o‘zgartirilgan ism, laqab va kunyalarning leksik-semantik hamda etimologik tahlili tilshunoslikning alohida obyekti sifatida kompleks tahlil qilinmagan. Ushbu mavzuga aloqador ma’lum fikr va qaydlar ayrim islomshunoslik, tarix va hadis ilmi manbalarida uchragan bo‘lsa-da, ular tilshunoslik nuqtayi nazaridan tizimli o‘rganilmagan. Mazkur dissertatsiya shunday ilmiy bo‘shliqni to‘ldirishga qaratilganligi bilan ahamiyatlidir.

Dissertatsiya mavzusining dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya tadqiqoti Farg‘ona davlat universiteti ilmiy-tadqiqot ishlari rejasining “Onomastika muammolari” mavzusi doirasida bajarilgan.

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[12] Миннегалиева А.М. Язык татарской религиозно-дидактической литературы: на материале трактата по исламской юриспруденции “Мухтасар ал-Кудури”: Автореф. дисс… канд. филол. наук. – Казань, 2007. – 31 с.

[13]URL:http://www.dissercat.com/content/religioznaya-leksika-i-frazeologiya-kumykskogo-yazyka#ixzz5jLiCg9r (Murojaat sanasi: 11.02.2024)

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[15]URL:https://cyberleninka.ru/article/n/tematicheskaya-klassifikatsiya-religioznyh-leksem-v-bashkirskom-yazyke (Murojaat sanasi: 15.06.2024)

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[19] Qodirova X. Xorazm shevalaridagi laqablarning struktur-semantik va funksional xususiyatlari: Filol. fan. b. fals. dok. (PhD) diss. … avtoref. – Urganch, 2023. – 22 b.

Tadqiqotning maqsadi diniy antroponimlarning leksik-semantik va etimologik xususiyatlarini tizimli o‘rganish, ularning tarixi, ma’no qatlamlari, Muhammad payg‘ambar (s.a.v.) tomonidan berilgan yoki o‘zgartirilgan ism, laqab va kunyalar orqali islomiy nom berish an’analarining lingvomadaniy asoslarini ochib berishdan iborat.

Tadqiqotning vazifalari:

diniy antroponimlar, xususan, Muhammad payg‘ambar (s.a.v.) tomonidan sahobalarga berilgan va o‘zgartirilgan ism, laqab hamda kunyalarning nomlash tamoyillari va ularning semantik asoslarini aniqlash;

Muhammad payg‘ambar (s.a.v.) tomonidan qo‘llangan laqab va kunyalarni lingvistik jihatdan tahlil qilish, ularning metaforik va metonimik nomlash usullari asosida shakllanish xususiyatlarini aniqlash;

sahobalarga berilgan ism, laqab va kunyalarni leksik-semantik jihatdan tahlil qilish hamda ularni axloqiy fazilat, ijtimoiy maqom, jismoniy yoki ruhiy xususiyat, shuningdek, oilaviy munosabatni ifodalovchi semantik guruhlarga ajratish;

diniy antroponimlarning etimologik manbalari va ularning shakllanish jarayonini islomiy manbalar asosida o‘rganish;

Muhammad payg‘ambar (s.a.v.) tomonidan berilgan ism, laqab va kunyalarning lingvokulturologik hamda ijtimoiy-madaniy funksiyalarini aniqlash;

diniy antroponimlarning jamiyatda ijobiy axloqiy fazilatlarni targ‘ib qilish va shaxsning ijtimoiy obro‘sini shakllantirishdagi lingvomadaniy mexanizm sifatidagi rolini asoslash.

Tadqiqotning obyekti sifatida Alixonto‘ra Sog‘uniyning “Tarixi Muhammadiy” hamda Nosiruddin Rabg‘uziyning “Qissasi Rabg‘uziy” asarlarida uchraydigan diniy antroponimlar – ismlar, laqablar va kunyalar tanlab olingan.

Tadqiqotning predmetini Alixonto‘ra Sog‘uniyning “Tarixi Muhammadiy” hamda Nosiruddin Rabg‘uziyning “Qissasi Rabg‘uziy” asarlarida uchraydigan diniy antroponimlar (ism, laqab va kunyalar)ning leksik-semantik xususiyatlari, ularning nomlanish tamoyillari, semantik guruhlari, etimologik manbalari hamda lingvomadaniy va uslubiy funksiyalari tashkil etadi.

Tadqiqotning usullari. Tadqiqot jarayonida tavsifiy, leksik-semantik, etimologik, struktur, komponent, kontekstual, lingvokulturologik hamda sotsiolingvistik tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Muhammad payg‘ambar (s.a.v.) tomonidan sahobalarga berilgan va o‘zgartirilgan ismlarning tasodifiy nomlash hodisasi emasligi, balki salbiy, shirk yoki johiliyat mazmunini anglatuvchi antroponimlarni ijobiy semantikaga, axloqiy qadriyatlarga va tavhid g‘oyasiga muvofiq nomlar bilan almashtirish tamoyiliga asoslangani aniqlangan; mazkur jarayonning leksik-semantik jihatdan nom ma’nosini salbiy mazmundan ijobiy ma’noga yo‘naltirishi, ijtimoiy-pragmatik jihatdan shaxsning jamiyatdagi mavqei va ijtimoiy munosabatlariga ta’sir ko‘rsatishi, tarbiyaviy jihatdan esa ezgulik, odob-axloq va komil inson fazilatlarini shakllantirishga xizmat qilishi asoslangan;

Muhammad payg‘ambar (s.a.v.) tomonidan qo‘llangan laqab va kunyalar shaxsni bevosita ism bilan atashdan tashqari, uning muayyan belgi-xususiyatlari

asosida nomlashga xizmat qiluvchi ikkilamchi antroponimik birliklar ekani, ularning metaforik va metonimik nominatsiya asosida shakllanishi hamda shaxsni tavsiflash, individuallashtirish, e’zozlash va ijtimoiy identifikatsiyalash funksiyalarini bajarishi dalillangan;

sahobalarga berilgan ism, laqab va kunyalar leksik-semantik jihatdan tizimlashtirilib, diniy antroponimlarning shaxs fazilati, holati, ijtimoiy mavqei, qarindoshlik munosabati va boshqa tushunchalarni ifodalovchi semantik guruhlari aniqlangan hamda ular asosida islomiy antroponimiyada nomlashning barqaror semantik modellari mavjudligi asoslangan.

islomiy manbalar va tarixiy yodgorliklarda uchraydigan diniy antroponimlarning etimologik tahlili ularning aksar qismi arab tili leksikasi asosida shakllangani, ayrim nomlar esa qadimgi arab madaniyati, qabilaviy an’analar va islomiy ma’naviy qadriyatlar ta’sirida semantik jihatdan qayta talqin qilingani, shuningdek, Muhammad payg‘ambar (s.a.v.) tomonidan berilgan ism, laqab va kunyalar shaxsning axloqiy kamolotini shakllantirish, ijobiy fazilatlarni targ‘ib etish hamda ijtimoiy maqomini belgilash kabi ijtimoiy-lingvomadaniy mexanizm sifatida amal qilgani aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat**:**

ushbu tadqiqot natijasida Muhammad (s.a.v.) tomonidan berilgan yoki o‘zgartirilgan ism, laqab va kunyalar asosida maxsus diniy antroponimlar korpusi shakllantirildi. Bu korpus, o‘z navbatida, onomastika, leksikologiya, etimologiya va dinshunoslik sohalaridagi ilmiy tadqiqotlar uchun muhim manba hisoblanadi;

tadqiqot asosida diniy antroponimlarning leksik-semantik va etimologik xususiyatlarini tahlil qilish metodikasi ishlab chiqildi hamda o‘zbek tiliga singib ketgan diniy ismlar lug‘aviy jihatdan ilmiy asosda tavsiflandi;

ushbu ish maktab va oliy ta’lim muassasalarida tilshunoslik, dinshunoslik va tarix yo‘nalishlari bo‘yicha maxsus kurslar, seminarlar, ta’limiy modullar uchun metodik asos sifatida tavsiya etiladi;

shuningdek, tadqiqot natijalari fuqarolarga farzandlariga ma’noli va islomiy an’analarga muvofiq ism qo‘yishda uslubiy tavsiyalar sifatida xizmat qiladi. Shu bilan birga, diniy-ma’naviy merosning til vositasida saqlanishi va avlodlarga to‘g‘ri yetkazilishiga amaliy hissa qo‘shadi.

Tadqiqot natijalarining ishonchliligi tadqiqot muammosining aniq belgilanganligi, mavzuga doir mahalliy va xorijiy ilmiy adabiyotlar, islomiy manbalar hamda tarixiy yodgorliklarning qiyosiy-tanqidiy tahlil qilinganligi, tadqiqot materiallarining ilmiy mezonlar asosida saralanganligi, leksik-semantik, etimologik, struktur, qiyosiy, kontekstual, lingvokulturologik va sotsiolingvistik tahlil usullaridan foydalanilganligi, nazariy xulosalarning Qur’oni karim, hadislar, siyrat va tabaqot adabiyoti, Alixonto‘ra Sog‘uniyning “Tarixi Muhammadiy” hamda Nosiruddin Rabg‘uziyning “Qissasi Rabg‘uziy” asarlaridagi til materiallari asosida dalillanganligi, olingan natijalarning respublika va xalqaro ilmiy-amaliy anjumanlarda muhokamadan o‘tkazilganligi, ilmiy nashrlarda e’lon qilinganligi hamda amaliyotga joriy etilganligi bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati diniy antroponimlarning leksik-semantik, etimologik, lingvokulturologik va sotsiolingvistik xususiyatlari,

nomlash tamoyillari, semantik guruhlari hamda etimologik manbalarining tizimli ravishda ilmiy asoslangani, Muhammad (s.a.v.) tomonidan sahobalarga berilgan va o‘zgartirilgan ism, laqab hamda kunyalar misolida diniy antroponimlarning shakllanishi, semantik taraqqiyoti va funksional xususiyatlari ochib berilgani hamda olingan natijalarning o‘zbek onomastikasi va diniy antroponimlarni kompleks tadqiq etishning nazariy-metodologik asoslarini takomillashtirishga xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati ulardan onomastika, antroponimiya, leksikologiya, etimologiya va islomshunoslik yo‘nalishlaridagi ilmiy izlanishlarda, oliy va professional ta’lim muassasalarida tegishli fanlar, maxsus kurslar hamda o‘quv-uslubiy qo‘llanmalarni tayyorlashda, diniy antroponimlarni to‘g‘ri talqin etish, ism qo‘yish madaniyatini takomillashtirish, ma’naviy-ma’rifiy targ‘ibot ishlarini tashkil etish va yosh avlodni milliy hamda diniy qadriyatlar ruhida tarbiyalashda foydalanish mumkinligi bilan belgilanadi.

Tadqiqot natijalarining joriy qilinishi. Diniy antroponimlarning leksik-semantik hamda etimologik tadqiqi bo‘yicha olingan natijalar asosida:

sahobalarga berilgan ism, laqab va kunyalarning leksik-semantik tahlili mazkur antroponimlar, asosan, axloqiy fazilat, ijtimoiy maqom, jismoniy yoki ruhiy xususiyat, shuningdek, oilaviy munosabatni ifodalovchi ma’no maydonlari asosida guruhlanishi, bu esa diniy antroponimiyada nomlashning muayyan semantik modellari mavjudligini ko‘rsatishi yuzasidan asoslangan ilmiy taklif va tavsiyalardan ALM-202304076-05-son “Milliy neyropsixolingvistik tashxislash metodikasini yaratish” nomli amaliy loyihada foydalanilgan (Farg‘ona davlat universitetining 2026-yil 13-maydagi 04/5302-sonli ma’lumotnomasi). Natijada tadqiqot o‘zbek tilida yaratilgan milliy neyropsixolingvistik metodlarni yaratish, ularning ishonchliligini ta’minlash va o‘qish ko‘nikmalari buzilgan bolalar uchun maxsus lingvistik testlarni yaratish va takomillashtirish uchun asos bo‘lib xizmat qilgan, bu esa til va uning korpusini tizimli tahlil qilishga oid nazariy qoidalar bilan amaliy tilshunoslikning rivojlanishiga ma’lum darajada ta’sir ko‘rsatgan;

islomiy manbalar va tarixiy yodgorliklarda uchraydigan diniy antroponimlarning etimologik tahlili ularning aksar qismi arab tili leksikasi asosida shakllangani, ayrim nomlar esa qadimgi arab madaniyati, qabilaviy an’analar va islomiy ma’naviy qadriyatlar ta’sirida semantik jihatdan qayta talqin qilingani, shuningdek, Muhammad payg‘ambar (s.a.v.) tomonidan berilgan ism, laqab va kunyalar shaxsning axloqiy kamolotini shakllantirish, ijobiy fazilatlarni targ‘ib etish hamda ijtimoiy maqomini belgilash kabi ijtimoiy-lingvomadaniy mexanizm sifatida amal qilgani yuzasidan asoslangan ilmiy taklif va tavsiyalardan Imom Termiziy xalqaro ilmiy-tadqiqot markazi tomonidan tashkil etilgan madaniy-ma’rifiy tadbirlar doirasida foydalanilgan (Imom Termiziy xalqaro ilmiy-tadqiqot markazining 2026-yil 31-martdagi 01-03-98-son ma’lumotnomasi). Natijada o‘tkazilgan tadbirlarning ma’rifiy-tarbiyaviy samaradorligi oshgan;

Muhammad payg‘ambar (s.a.v.) tomonidan sahobalarga berilgan va o‘zgartirilgan ismlarning tasodifiy nomlash hodisasi emasligi, balki salbiy, shirk yoki johiliyat mazmunini anglatuvchi antroponimlarni ijobiy semantikaga, axloqiy qadriyatlarga va tavhid g‘oyasiga muvofiq nomlar bilan almashtirish tamoyiliga

asoslangani, mazkur jarayonning leksik-semantik, ijtimoiy-pragmatik va tarbiyaviy xususiyatlariga doir ilmiy xulosa va tavsiyalardan Yusufjon qiziq Shakarjonov nomidagi Respublika askiya va qiziqchilik san'ati markazining 2024–2025-yillardagi targ'ibot-tashviqot ishlari, yig'ilishlari, seminarlar hamda respublika va xalqaro miqyosdagi anjumanlarini tashkil etishda foydalanilgan (Yusufjon qiziq Shakarjonov nomidagi Respublika askiya va qiziqchilik san'ati markazining 2026-yil 16-martdagi T-r-75-son ma'lumotnomasi). Natijada diniy antroponimlarning mazmun-mohiyatini ilmiy asosda yoritish, ism qo'yish bilan bog'liq milliy va diniy qadriyatlarni targ'ib etish hamda ma'naviy-ma'rifiy tadbirlarning mazmunini boyitish imkoniyati yaratilgan.

Muhammad payg'ambar (s.a.v.) tomonidan qo'llangan laqab va kunyalar shaxsning ijtimoiy maqomi, kasbi, axloqiy fazilati hamda oilaviy munosabatlarini ifodalovchi antroponimik birliklar ekani, ularning metaforik va metonimik nomlash usullari asosida shakllanishi hamda shaxsni tavsiflash va individuallashtirish kabi lingvomadaniy funksiyani bajarishi yuzasidan asoslangan ilmiy taklif va tavsiyalardan Tojik milliy-madaniy markazi tomonidan tashkil etilgan madaniy-ma'rifiy tadbirlar doirasida foydalanilgan (Respublika tojik milliy-madaniy markazi Farg'ona viloyat bo'linmasining 2026-yil 16-martdagi 36-son ma'lumotnomasi). Natijada o'tkazilgan tadbirlarning samaradorligi oshgan;

Muhammad payg'ambar (s.a.v.) tomonidan sahobalarga berilgan va o'zgartirilgan ismlarning salbiy, johiliyat mazmunini anglatuvchi antroponimlarni ijobiy semantikaga, axloqiy qadriyatlarga va tavhid g'oyasiga muvofiq nomlar bilan almashtirish tamoyiliga asoslangani, mazkur jarayonning leksik-semantik, ijtimoiy-pragmatik va tarbiyaviy xususiyatlariga doir ilmiy xulosa va tavsiyalardan Hadis ilmi maktabi tomonidan tashkil etilgan madaniy-ma'rifiy tadbirlar doirasida amaliy foydalanilgan (Hadis ilmi maktabining 2026-yil 24-martdagi 01-08-son ma'lumotnomasi). Natijada tashkil etilgan madaniy-ma'rifiy tadbirlarning ilmiy mazmuni va samaradorligini oshirishga erishilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 5 ta respublika va xalqaro ilmiy-amaliy anjumanda, jumladan, 3 ta respublika hamda 2 ta xalqaro konferensiyada ma'ruza ko'rinishida bayon etilgan va aprobatsiyadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha 10 ta ilmiy ish nashr etilgan, jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etishga tavsiya etilgan ilmiy nashrlarda 5 ta maqola, shundan 3 tasi respublika hamda 2 tasi xorijiy ilmiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch asosiy bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan iborat. Ishning umumiy hajmi 150 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi, mavzuning o'rganilganlik darajasi yoritilgan, tadqiqotning maqsadi, vazifalari, obyekti, predmeti, ilmiy yangiligi, amaliy natijasi va ularning ishonchliligi, natijalarning

ilmiy va amaliy ahamiyati, joriy qilinishi, aprobatsiyasi, e’lon qilinishi hamda dissertatsiyaning tuzilishi haqida ma’lumot berilgan.

Ishning birinchi bobi **“Diniy antroponimiya: nazariy, tarixiy va metodologik asoslari”** deb nomlangan bo‘lib, uning dastlabki fasli “*Diniy antroponimiya: tushuncha, turlari va vazifalari”* deb nomlangan.

Antroponimlar xalqning madaniyati, tarixi va ma’naviyatini o‘zida mujassamlashtirgan leksik birliklar hisoblangani uchun ularning yuzaga kelish va rivojlanish qonuniyatlarini tadqiq etish muhim ahamiyatga ega.

Turkiy tillarda, shuningdek, o‘zbek nomshunosligida tarixiy antroponimiya eng kam o‘rganilgan sohalardan biridir. Ayniqsa, diniy onomastik birliklar tadqiqi va ularning o‘ziga xos xususiyatlari tadqiqotchilar nazaridan chetda qolmoqda. Shu bois biz ushbu tadqiqotimizda diniy antroponimlarning asosiy kategoriyasi – ismlarning yuzaga kelishi va taraqqiyoti, etimologik hamda leksik-semantik xususiyatlarini ilk bor tahlilga tortdik. Tadqiqot islom onomastikasi va antroponimiyasida munozarali bo‘lib turgan ko‘pgina muammolarning yechimini topishda muhim ahamiyat kasb etadi.

Diniy antroponimiya insonlarga nisbatan ishlatiladigan, diniy manbalarga, muqaddas shaxslarga, ilohiy atributlarga doir bo‘lgan nomlarni o‘rganuvchi onomastika tarmog‘i hisoblanadi. U antroponimikaning maxsus yo‘nalishi bo‘lib, inson nomlarining din bilan bog‘liq shakllanish, taraqqiy etish va ijtimoiy vazifalarini tahlil etadi[20].

Diniy antroponimlar faqat bir til yoki millat doirasida emas, balki ko‘plab madaniyatlar va dinlar kesishmasida faol qo‘llanadi. Masalan, Odam (Adam), Ibrohim (Abraham), Muso (Moses), Iso (Jesus), Muhammad (Mahomet) nomlari islom, nasroniylik va yahudiylikda bir vaqtda muqaddas shaxslar sifatida qayd etilgan va antroponim sifatida keng tarqalgan[21].

Tadqiqotlar shuni ko‘rsatadiki, diniy antroponimlarni quyidagi asosiy guruhlarga ajratish mumkin[22]:

1. Payg‘ambarlar nomlari: Qur’on va boshqa muqaddas kitoblarda zikr etilgan Odam, Ibrohim, Nuh, Iso, Muhammad va boshqa payg‘ambarlar nomlari.
2. Sahobalar va avliyolar nomlari: Umar, Ali, Xolid, Hasan, Husayn, Abdulqodir, Bahouddin kabi tarixiy shaxslarning ismlari.
3. Antroponimga aylangan farishtalar nomlari: Jabroil, Mikoil kabi.
4. Allohning 99 ismi tubidan kelgan nomlar: Abdulloh, Abdurahmon, Abdulhakim kabi.
5. Badiiy va ramziy diniy nomlar: Qorun, Shaytoni la’in, Lut qavmi kabi adabiy-diniy syujetlarda uchraydigan nomlar.

Bu tasnif diniy ismlarning vazifasini tadqiq etishda va ularning paydo bo‘lish sabablarini tahlil qilishda metodologik asos sifatida xizmat qiladi[23].

O‘zbek tilida quyidagi antroponimik birliklar uchraydi:

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[20] Карпенко Ю.А. Введение в ономастику. – Киев: Высшая школа, 1985. – С. 48.

[21] Успенский Л.В. Имя дома твоего: О русских именах, прозвищах, фамилиях. – М.: Молодая гвардия, 1988. – С. 33–37.

[22] Степанов А.Б. Антропонимика и религиозная традиция. – М.: Наука, 1999. – С. 112.

[23] Мартине А. Ономастика как часть лингвистической структуры. – Париж, 1975.

1. Ismlar – konkret shaxsga berilgan ismlar.

2. Laqablar.

3. Taxalluslar.

4. O‘zbek tilida shaxsni o‘tmishda mavjud bo‘lgan ba’zi shakllar (“qizi”, “o‘g‘li”) yordamida nomlash.

5. Shaxsni uning ismi yonida o‘tmish ajdodlari nomini arabcha shakllar (“ibn”, “binni”) vositasida nomlash.

6. O‘tgan asrning 20–30-yillaridan rasmiy ravishda majburan qabul qildirilgan ruscha familiya va ota ismlari[24].

Payg‘ambar Muhammad (s.a.v.) ismga alohida e’tibor qaratganlar va bu borada ko‘plab hikmatli hadislarda fikr bildirganlar. Ul zot bir hadislarida shunday deganlar: *“Sizlar Qiyomat kunida o‘z ismlaringiz va ota-bobolaringizning ismlari bilan chaqirilasizlar, ismlaringizni chiroyli qilib qo‘yinglar”* (Abu Dovud rivoyati)[25]. Bu hadis ismning nafaqat dunyoviy, balki oxiratdagi maqomini ham ta’kidlaydi. Shuningdek, bu holat ismlarning nafs, ruhiyat va ijtimoiy ongda chuqur iz qoldiruvchi semantik vazifaga ega ekanligini ko‘rsatadi.

Lug‘atlarda laqab – maqtov yoki malomat ma’nolarini bildiruvchi va ismdan keyin keluvchi so‘z yoki sifatni bildiruvchi atamani ifodalaydi. Uning ko‘pligi alqob bo‘ladi. Barcha madaniyatlarda ism bilan birga laqab qo‘yish an’anasi mavjud. Ko‘p hollarda shaxslar o‘z ismidan ko‘ra laqabi bilan taniladi. Islom dini paydo bo‘lishidan oldin ham arablar orasida laqab berish urf bo‘lgan. Agar laqab haqorat omilisiz bo‘lsa va insonni ajratish yoki tanish uchun berilgan bo‘lsa, bu ijobiy hol sifatida qabul qilingan. Bir ism bir nechta shaxslarda uchrasa, ularni farqlash uchun ham laqablar ishlatilgan. Agar shaxs o‘ziga berilgan laqabni qabul qilmasa yoki laqab haqoratli va tahqirlovchi bo‘lsa, bu holat man etilgan. Qur’onda ham bunday holat tanqid qilingan:

“Ey mo‘minlar! Bir-biringizni masxara qilmanglar! Ehtimol, ular sizlardan yaxshiroq bo‘lishlari mumkin. Bir-biringizni ayblamanglar, bir-biringizni yomon laqablar bilan chaqirmanglar. Imondan keyin fosiqlik qanday yomon sifatdir! Tavba qilmaydiganlar zolimlardir” (Hujurot surasi, 11-oyat).

Hazrat Payg‘ambar: “Mo‘minning mo‘min qarindoshi ustidagi haqlaridan biri – uni sevimli ismi bilan chaqirishidir”, – deb marhamat qilganlar.

Islom tarixida sahobalarga berilgan go‘zal laqablar bunga misol bo‘ladi. Masalan, Hazrat Abu Bakrga **Siddiq**, Hazrat Umarga **Foruq**, Hazrat Usmonga **Zunnurayn**, Hazrat Aliga **Abu Turob** kabi laqablar berilgan. Bundan tashqari, yangi musulmon bo‘lgan shaxslarga Hazrati Payg‘ambar ularning ismini so‘rab, agar u ma’naviy jihatdan nomaqbul bo‘lsa, o‘zgartirganlar hamda ma’naviy va madaniy jihatdan go‘zal ismlar qo‘yganlar.

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[24] Бегматов Э. Ўзбек тили антропономикаси. – Тошкент: Фан, 2013. – Б. 11.

[25] Ibn Hanbal, Abu ‘Abdullah Ahmad ibn Muhammad ibn Hanbal ash-Shaybani**.** al-Musnad. V jild. – Istanbul: Çağrı Yayınları, 1982. – S. 194; ad-Darimiy, Abu Muhammad ‘Abdullah ibn ‘Abd ar-Rahman. as-Sunan. I nashr. Riyad: Dāru’l-Mughnī, 1421/2000, Kitāb al-Isti’ẓān, bāb 59, I jild, h. 2736. – S. 1766; Abu Dāwud, Sulaymān ibn al-Ashʿath as-Sijistānī. as-Sunan. Istanbul: Çağrı Yayınları, [nashr yili ko‘rsatilmagan], Kitāb al-Adab, bāb 69, V jild, h. 4948. – S. 236.

Birinchi bobning ikkinchi fasli *“Diniy antroponimlarning tasnifi va ularning turli kontekstdagi ifodasi”* deb nomlangan. Diniy antroponimlar – xalqning diniy e’tiqodi, tarixiy xotirasi va madaniy ongini aks ettiruvchi muhim til birliklaridir. Ular Qur’on, hadis, tarixiy yodgorliklar, afsonaviy va tasavvufga oid adabiyotlarda ko‘p uchraydi. Ayrim manbalarda diniy ismlarning uch asosiy turi: ilohiy ismlar, badiiy-afsonaviy ismlar va real kishilar ismlari ko‘rsatiladi:

I. Ilohiy ismlar (Alloh nomlari va payg‘ambarlar ismlari):

1. Allohning go‘zal ismlari (Asmoul husna). Islomda Allohning 99 ta go‘zal ismi mavjud bo‘lib, ularning ko‘pchiligi insonlarga qo‘yiladigan ismlarning negizini tashkil etadi. Masalan:

- Abdurahmon – “Rahmon” (Mehribon) ismiga nisbat;
- Abdulloh – “Allohning quli”;
- Abdulkarim – “Karim” (Saxiy) ismiga nisbat.

Bu ismlar Qur’on oyatlarida qayd etilgan va islomiy e’tiqodda muqaddas sanaladi.

2. Payg‘ambar alayhissalomlar nomlari. Qur’oni karimda 25 ta payg‘ambar nomi qayd etilgan bo‘lib, ularning ko‘pchiligi musulmon jamiyatida farzandlarga ism qo‘yishda foydalaniladi:

- Odam – insoniyat otasi, ismi suryoniycha *Adam* (qizil tuproq) so‘zidan kelib chiqqan;
- Ibrohim – xalq otasi, arabchalashtirilgan ibroniy nom;
- Yusuf – go‘zallik, sabr timsoli. Yusuf nomi Qur’ondagi 12-surada alohida hikoya shaklida berilgan;
- Muso – yahudiycha “suvdan olingan” ma’nosida, Qur’onda eng ko‘p zikr etilgan payg‘ambar;
- Muhammad – Alloh tomonidan maqtalgan, oxirgi payg‘ambar.

Bu ismlar XIII–XVI asrlardagi turkiy manbalarda, masalan, Rabg‘uziyning “Qissasi Rabg‘uziy” asarida, Alisher Navoiy asarlarida, Abulg‘oziy Bahodirxonning “Shajarayi turk” yodgorligida keng uchraydi.

II. Badiiy-afsonaviy ismlar**.** Bu guruhga tarixiylik darajasi kamroq bo‘lgan, ammo diniy rivoyatlar, afsonalar va adabiy manbalarda qayd etilgan muqaddas shaxslar nomlari kiradi:

- Luqmon – Qur’onda 31-sura nomi, donishmandlik timsoli;
- Zulqarnayn – ikki shoxli, Qur’onda ilm va qudrat timsoli bo‘lgan sarkarda. Ba’zi tadqiqotchilar uni Iskandar deb taxmin qiladilar;
- Uzayr – yahudiylarga xos shaxs, Qur’onda bir marta tilga olingan;
- Xizr – Qur’on tafsirlarida yashirin bilim egasi sifatida tavsiflanadi. Rabg‘uziy va sufiy asarlarda payg‘ambar maqomida ko‘rsatilgan.

Bunday ismlar sufiy adabiyotda va xalq og‘zaki ijodida ramziy-tarixiy xotira sifatida muhim o‘rin egallaydi.

III. Real diniy asosli ismlar. Ushbu turga tarixda yashab o‘tgan, diniy maqomga ega kishilarning ismlari kiradi:

1. Sahobalar va xalifalar nomlari:

Abu Bakr, Umar, Usmon, Ali – to‘rt xalifa nomi;

Hasan, Husayn – Payg‘ambar nabiralari.

Bu ismlar IX–X asrlarda Somoniylar davridan boshlab musulmon olamida eng ko‘p ishlatiladigan nomlarga aylangan.

2. Diniy olimlar nomlari**.** Bu guruhga fiqh, tafsir, hadis, falsafa va tasavvuf ilmining yirik vakillari ismlarini kiritish mumkin:

Buxoriy (Imom al-Buxoriy) – “Al-Jome’ as-Sahih” asari muallifi;

Termiziy, Nasafiy, Moturidiy – Movarounnahr ulamolari;

G‘azzoliy, Jaloliddin Rumiy, Junayd Bag‘dodiy – sufiy-faylasuflar.

Ularning ismlari din asosida tanlangan bo‘lib, diniy va ma’naviy qadriyatlarning ramziga aylangan.

3. Diniy asosga ega zamonaviy ismlar. So‘nggi yillarda diniy asosdagi yangi antroponimlar paydo bo‘lmoqda:

Iymona, Sabr, Shukr, Hikmat – bular diniy-axloqiy tushunchalardan kelib chiqqan;

Imron – “Oli Imron” surasiga aloqador bo‘lib, “Oli Imron” birikmasi “Imron oilasi (xonadoni)” ma’nosini anglatadi. “Imron” ismi Qur’oni karim nozil bo‘lishidan ancha avval somiy xalqlar orasida qo‘llangan antroponimlardan biri hisoblanadi;

farzandga qo‘shma diniy antroponimlar qo‘yish odat tusiga kirmoqda: Muhammadqodir;

bir uzvi diniy, bir uzvi zamonaviy ismlar qo‘yish urfga aylanib, keng yoyilmoqda: Muhammadfayz, Muhammadanvar, Muhammadafzal;

bir komponenti kunya, ikkinchi komponenti zamonaviy otni tashkil etuvchi ismlar qo‘yish hollari uchramoqda: Abulfayz (kunyalar tarixda turli hollarda qo‘yilgan: ulardan biri – Abu kunyasi farzandli bo‘lganda, ya’ni farzandi ismining oldiga Abuni qo‘shib o‘sha farzandning otasiga nisbatan ishlatilgan va “...ning otasi” ma’nosini bildirgan. Bugungi kunda qo‘yilayotgan Abulfayz kabi ismlarda Abu kunya vazifasini bajarmay qoldi hamda “...ning otasi” degan lug‘aviy ma’noning tamoman yo‘qolishi yuz bermoqda);

ota-onasi qo‘ygan ismni o‘zgartirish hollari ham uchramoqda. Masalan, Gulsanamni boshqa ismga almashtirish.

Bunday ismlar tilshunoslik va sotsiomadaniy muhitda diniy tafakkurning yangilanishi, o‘ziga xos mental oriyentatsiyaning ifodasi sifatida baholanadi.

Bobning *“Qur’onda zikr etilgan payg‘ambarlar ismlarining etimologik hamda leksik-semantik xususiyatlari”* deb nomlangan uchinchi faslida Qur’oni karimda nomi zikr etilgan payg‘ambarlar ismlarining etimologik va leksik-semantik xususiyatlari tahlil qilindi. Bu tahlil orqali ismlarning kelib chiqishi, ularning Qur’ondagi vazifasi, ularning ma’naviy va madaniy vazifasi o‘rganildi. Ismlar tilshunoslik, dinshunoslik va madaniyatshunoslik nuqtayi nazaridan ham muhim bo‘lib, arab tiliga boshqa tillardan o‘tgan, qadimgi somiy tillardagi ildizlarga ega bo‘lgan shakllar ham tahlilga tortildi.

Qur’onda 25 nafar payg‘ambar ismi bevosita tilga olingan. Ular: Odam, Idris, Nuh, Hud, Solih, Ibrohim, Lut, Ismoil, Is’hoq, Ya’qub, Yusuf, Shuayb, Muso, Horun, Dovud, Sulaymon, Ilyos, Alyasa’, Yunus, Zulkifl, Ayyub, Zakariyyo, Yahyo, Iso va Muhammad (s.a.v.).

Qur’oni karimda zikr etilgan payg‘ambarlar ismlarini integral semantik jihatdan quyidagicha tasniflash mumkin:

1. Ismlar shaklan arabchalashtirilgan: masalan, *Yosef → Yusuf, Eliyahu → Ilyos*.

2. Ko‘pchilik ismlar semantik jihatdan da’vat, sabr, to‘g‘rilik, halollik kabi axloqiy qadriyatlar bilan bog‘liq. Masalan, Hud, Ibrohim, Solih kabi.

3. Tafsiriy manbalar (Ibn Kasir, Tabariy, Qurtubiy) har bir ismga alohida kontekst beradi, ammo tafsirlar tilshunoslikka emas, balki diniy ta’kidga asoslanadi.

4. Til va semantika orasida o‘zaro ta’sir mavjud: ba’zi ismlar Qur’on matnida o‘z kontekstiga muvofiq o‘zgartirilgan yoki yangicha ma’no ifodalashga xizmat qilgan. Masalan, Ilyos, Alyasa’, Zulkifl v.b.

Bobning to‘rtinchi fasli *“Johiliya davrida va Qur’onda qo‘llangan ism, taxallus hamda kunyalarning o‘rni”* deb nomlanib, unda ismlar, taxalluslar va kunyalar insoniyat tarixida shaxsiy va ijtimoiy identifikatsiyaning muhim vositalari bo‘lib kelganligi lisoniy dalillar yordamida isbotlangan. Islomdan oldingi johiliya davri arab jamiyatida ham ism berish odati chuqur ildiz otgan bo‘lib, u ijtimoiy, diniy va psixologik ehtiyojlarni aks ettirgan. Bu davrda ismlar ko‘pincha shaxsning e’tiqodiga, orzu-umidlariga yoki ideallashgan fazilatlarga asoslangan holda tanlangan. Masalan, *Abdullot*, *Abdushams*, *Abdumanot*, *Abduljon* kabi ismlar mahalliy butlar va ilohiyot konsepsiyalariga bo‘lgan bog‘liqlikni ifodalagan. Shuningdek, *Hazn* (g‘am), *Harb* (urush), *Zalim* (zolim) kabi salbiy semantik yuklamalarga ega bo‘lgan ismlar jasorat, kuch, tajovuzkorlik va qat’iyat kabi qadriyatlar bilan bog‘liq holda qo‘yilgan.

Laqablar nafaqat individual tavsif, balki jamiyatning inson haqidagi ijtimoiy bahosining lingvistik ifodasi sifatida namoyon bo‘lgan.

Masalan, islomdan oldin ham Muhammad (s.a.v.) “**al-Amin**” – ya’ni “ishonchli” degan laqab bilan tanilgan.

Ko‘pincha bitta inson bir nechta laqabga ega bo‘lgan. Masalan, Abu Bakr as-Siddiq (r.a.) tarixiy manbalarda “**Atiq**” (ozod qilingan), “**Avvoh**” (ko‘p yig‘laydigan, nozik qalbli), “**Zulhilol**” (hilol sohibi), “**as-Siddiq**” (rostgo‘y) kabi bir nechta laqab bilan zikr etiladi[26]. Masalan,

– Ey Abu Bakr, do‘sting Muhammad so‘zini ongladingmu, yana bir yangi yolg‘on chiqardi. Ikki oylik yo‘l – Quddus shahriga kechaning bir qismida borib keldim, deydur. Endi sen bunga ham ishona olurmisan? – dedilar. Anda Abu Bakr: – Agar shu so‘zni aning aytgani rost bo‘lsa, u to‘g‘ri aytgan, albatta, unga ishonurman. Chunki yetti qat osmon ustidan, kecha-kunduz soatlar ichida unga kelgan vahiy xabarlariga ishonib, uni tasdiq qilurman. Endi buni nechuk tasdiq qilmagayman, – dedilar. Mana shu kundan boshlab Payg‘ambarimiz Abu Bakrga “Siddiq” laqabini qo‘ydilar. (Sog‘uniy A. “Tarixi Muhammadiy”, 11-bet).

Bunday laqablar kishining shaxsiyati, diniy maqomi, faoliyati va jamiyatdagi tutgan o‘rnini aks ettirgan.

“O‘zbek adabiy yodgorliklarida qo‘llangan diniy antroponimlarning tarixiy-etimologik xususiyatlari” deb nomlangan beshinchi faslda o‘zbek adabiy

[26] Nebi Bozkurt, “Lakap”, DİA (Islom Ensiklopediyasi). XXVII jild. – S. 65.

yodgorliklarida diniy antroponimlar, ya'ni payg'ambarlar, sahobalar, tasavvuf ahli, qur'oniy shaxslar nomlarining juda keng qo'llanganligi, hatto payg'ambarlar tarixiga bag'ishlangan bir qator qadimgi turkiy (Nosiruddin Rabg'uziy "Qissasi Rabg'uziy") yoki mumtoz adabiyot (Alisher Navoiy "Tarixi anbiyo va hukamo") durdonalari ham mavjudligi haqida fikr yuritilgan.

Diniy antroponimlarning etimologik, leksik-semantik xususiyatlari tahlilida quyidagi manbalarga tayanish mumkin:

"Qissasi Rabg'uziy" – diniy-hikoyaviy mazmundagi asar bo'lib, unda Odam Ato, Idris, Nuh alayhissalomlar kabi payg'ambarlar haqida tafsilotlar berilgan.

A.Navoiy – "Tarixi anbiyo va hukamo" – tarixiy va biografik mazmundagi asar bo'lib, ismlar etimologiyasiga e'tibor qaratilgan.

"Shajarayi turk" (Abulg'oziy Bahodirxon) – etnonimlar va payg'ambarlar nasablariga oid genealogik ma'lumotlar mavjud.

Payg'ambarlar nomlari Qur'on hamda islom dini vositasida keng tarqalgan. Bu o'rinda shuni eslatib o'tish joizki, payg'ambarlar ismlarining ko'pchiligi Qur'oni karimdan avvalgi "Zabur", "Tavrot" va "Injil" kabi muqaddas kitoblarda zikr qilingan.

Bir tildan ikkinchi tilga o'tish jarayonida bu ismlar fonetik o'zgarishlarga uchragan (Adam – Odam, Abram//Ibrom – Ibrohim) va Markaziy Osiyo xalqlari uchun musulmoncha – islomiy ism hisoblangan. Shu tariqa payg'ambarlar nomlari kishi ismi sifatida qo'llanila boshlagan.

Dissertatsiyaning ikkinchi bobi **"Payg'ambar Muhammad (s.a.v.) tomonidan berilgan va o'zgartirilgan ismlarning etimologik hamda leksik-semantik xususiyatlari"** deb nomlangan bo'lib, ikki fasldan iborat. Uning "*Payg'ambar Muhammad (s.a.v.) tomonidan erkak sahobalarga qo'yilgan hamda o'zgartirilgan ismlarning etimologik, leksik-semantik tahlili"* deb nomlangan birinchi faslida Payg'ambar Muhammad (s.a.v.) tomonidan erkak sahobalarga berilgan ismlar semantik tarkibining boyligi, diniy va axloqiy yuksakligi, shuningdek, bu nomlar arab tilining leksik imkoniyatlaridan unumli foydalanish orqali islomiy qadriyatlarning hayotga tatbiq etilishida muhim lingvokulturologik ahamiyatga ham ega ekanligi, shu sababli ushbu antroponimlarni o'rganish faqat nomshunoslik doirasida emas, balki tilshunoslik, dinshunoslik va sotsiomadaniy tadqiqotlar nuqtayi nazaridan ham katta ilmiy ahamiyat kasb etishi haqida fikr bildirilgan.

Muhammad (s.a.v.) tomonidan erkaklarga berilgan ismlar, odatda, yaxshi ma'no anglatuvchi, ilohiy xususiyatlarga ega, axloqiy yuksaklikni aks ettiruvchi va jamiyatda maqbul bo'lgan leksemalardan tanlangan. Jumladan, Rasulullo (s.a.v.) tomonidan "Harb" ("jang") deb nomlangan sahobaning ismi "Salom" ("tinchlik") deb o'zgartirilgani[27] islomda tinchlik va inoqlikka chaqiruvchi axloqiy me'yorlarning ustuvorligini ko'rsatadi.

Shuningdek, Payg'ambar Muhammad (s.a.v.) tomonidan ba'zi ismlar diniy-madaniy muvofiqlikka asosan o'zgartirilgan. Masalan, "Osiyya" ("bo'ysunmas") deb nomlangan bir ayolning ismi "Jamila" ("go'zal") deb o'zgartirilgan bo'lsa,

[27] Ibn Ḥajar al-ʿAsqalānī. al-Iṣābah fī Tamyīz al-Ṣaḥābah. Edited by ʿĀdil Aḥmad ʿAbd al-Mawjūd et al., ʿĀlam al-Kutub, 1995. Vol. I. – P. 211.

shuningdek, erkak sahobalardan “Qolil” (“kam, oz”) ismli kishi “Kasir” (“ko‘p”) deb nomlangan[28].

Payg‘ambar (s.a.v.) tomonidan berilgan ismlarda ko‘pincha quyidagi leksik-semantik xususiyatlar kuzatiladi:

Tavhidiy mazmun: Allohga nisbat berilgan ismlar (Abdulloh, Abdurrahmon).

Axloqiy fazilatlar: Siddiq, Amin, Salom, Jamil, Halim kabi sifatlar: *Yahudlar birinchi navbatda bergan javoblarini yana takror qildilar. So‘ngra Rasulullo alarga qarab: – **Abdulloh ibn Salom** sizlarning ichinglarda qandoq odamdur? – deb so‘radilar. Anda barchalari bir og‘izdan javob berishib: Ul odam bizning sayyidimiz, olimimiz bo‘lur, deyishdi. (Sog‘uniy A. “Tarixi Muhammadiy”, 81-bet).*

*Navbatdagi misol: Anda **Jamil ibn Muammar** degan kishini ko‘rsatdilar. Hazrati Umar aning bilan ertalab ko‘rishib: “**Ey Jamil**, xabaring bormi, men Islom diniga kirib, Muhammadga iymon keltirdim”, dedi. (Sog‘uniy A. “Tarixi Muhammadiy”, 37-bet).*

Kufr va shirkdan tozalash: johiliyat davridan qolgan ilohiy bo‘lmagan ma’nolardan voz kechish.

Payg‘ambarimiz tomonidan bunday o‘zgarishlar nafaqat leksik o‘zgartirish sifatida, balki shaxsiyatni islomiy qadriyatlar asosida qayta ifodalash vositasi sifatida amalga oshirilgan.

Bobning ikkinchi fasli “*Payg‘ambar Muhammad (s.a.v.) tomonidan sahoba xonimlarga qo‘yilgan hamda o‘zgartirilgan ismlarning leksik-semantik va etimologik xususiyatlari”* deb nomlanib, unda ayol sahobalarning ismlarini o‘zgartirish uni faqat islomiy qonun-qoidalarga moslashtirish emas, balki nom orqali ijtimoiy-axloqiy tarbiyaning amaliy ifodasini ko‘rsatib berish, ushbu o‘zgarishlar islom antroponimiyasida leksikologiya, axloqshunoslik va nomshunoslikning birlashuv nuqtasini tashkil etishi, nom insonning ichki olamiga, uning fe’l-atvor va ijtimoiy mavqeyiga ta’sir qiluvchi muhim lingvokulturologik vositaga aylanishi misollar yordamida ochib berilgan.

Payg‘ambar Muhammad (s.a.v.) tomonidan o‘zgartirilgan ayrim ayollar ismi salbiy ma’noga ega bo‘lgan yoki irsiy-milliy ma’naviyatga zid hisoblangan. Masalan:

1. Osiyya (عاصية – “bo‘ysunmas, osiy”) ismi Jamila (جميلة – “go‘zal, xushmuomala”) deb o‘zgartirilgan. Bu nomdagi o‘zgarish axloqiy poklik va ijtimoiy muvofiqlikni ta’minlashga qaratilgan. Shuningdek, yangi nom ijobiy psixolingvistik ta’sirga ega bo‘lgan[29].

Osiyya (عاصية) ismi arabcha “itoat qilmagan, itoatsiz” ma’nosini bildiradi. Bu nom Payg‘ambar tomonidan islom axloqiga mos kelmasligi sababli o‘zgartirilgan. Uning o‘rniga Toi’a (“itoat qiluvchi”) ismi ham qo‘llangan.

Johiliyat davrida insonlarga “Hazn” (g‘am), “Jamra” (otash), “Sharr” (yomonlik) kabi salbiy ma’noga ega bo‘lgan nomlar qo‘yilgan. Muhammad (s.a.v.) bunday nomlarni o‘zgartirib, ularga ijobiy baho kasb etuvchi ismlar bergan.

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[28] al-Bukhārī, Muḥammad ibn Ismāʿīl. al-Jāmiʿ al-Ṣaḥīḥ. Edited by Muḥammad Zuhayr ibn Nāṣir al-Nāṣir. – Beirut: Dār Ṭawq al-Najāḥ, 2001, Vol. I. – S. 212.

[29] Ibn Hajar al-‘Asqalani. Al-Isabah fi Tamyiz al-Sahabah. II jild. – Bayrut: Dār al-Fikr, 1984. – S. 472.

Masalan, Hazn (“g‘am”) ismi Sahl (“osonlik”) deb o‘zgartirilgan, Jamra (“otashcha”) ismi Salima (“sog‘-salomat”) deb almashtirilgan[30]. Masalan: *Ular ichida **Sahl ibn Hanif**, bu kishi ersa, Madina xalqidan chiqqan atoqlik merganlardin edi, to‘rt tomondin Rasulullohga qasd qilib kelgan dushmanlarni o‘q bilan urib, hech birini yaqin keltirmay turibdi. (Sog‘uniy A. “Tarixi Muhammadiy”, 118-bet). Shuningdek, Badr jangi g‘oziylari orasida ham Sa’d ibn Sahl, Sahl ibn Hanif, Sahl ibn Rofe’, Sahl ibn Atik, Sahl ibn Qays, Sahl ibn Vahb, Abdulloh ibn Sahl ismli sahobalar bo‘lganligi qayd etilgan. (Sog‘uniy A. “Tarixi Muhammadiy”, 153–154-betlar).*

Demak, ism almashtirish orqali Rasulullоh insonlarning ijtimoiy maqomini axloqiy me’yorlar bilan uyg‘unlashtirishni, ma’no sofligini saqlashni maqsad qilganlar. Bunda ismning tarbiyaviy va pragmatik ta’siri ham e’tiborga olingan. Bu holat antroponimika, pragmatika hamda islomiy diskurs tahlili uchun ham muhim material bo‘lib xizmat qiladi.

Uchinchi bob “**Muhammad Payg‘ambar (s.a.v.) tomonidan berilgan yoki o‘zgartirilgan laqab va kunyalarning etimologik hamda leksik-semantik xususiyatlari”** deb nomlangan. Uning *“Payg‘ambar Muhammad (s.a.v.) tomonidan qo‘yilgan va o‘zgartirilgan laqablarning etimologik hamda leksik-semantik xususiyatlari”* deb nomlangan birinchi fasli erkak va ayollarga qo‘yilgan laqablarning xususiyatlari, sahobalarning o‘zgartirilgan laqablarining etimologik, leksik-semantik tahliliga bag‘ishlangan.

Tadqiqot doirasida Muhammad Payg‘ambar (s.a.v.) tomonidan qo‘yilgan va o‘zgartirilgan laqablarning etimologik hamda leksik-semantik xususiyatlari quyidagi tasnif asosida tahlil qilindi:

1. Erkaklarga qo‘yilgan laqablarning etimologik va leksik-semantik xususiyatlari.
2. Ayollarga qo‘yilgan laqablarning etimologik va leksik-semantik xususiyatlari.
3. Sahobalarning o‘zgartirilgan laqablarining etimologik va leksik-semantik xususiyatlari.

Laqab [a] biror xususiyatiga ko‘ra kishiga hazil qilib yoki masxaralab berilgan qo‘shimcha nom[31] hisoblanadi.

Jahon tilshunosligida antroponimlar, xususan, laqablarning tadqiq tamoyillari, ularning lingvistik tahliliga oid tadqiqotlar amalga oshirilgan bo‘lib, rus tilshunosligida ham bu yo‘nalishda bir necha tadqiqotlar mavjud[32]. Bulardan

[30] Ibn Qayyim al-Jawziyya, Tuhfat al-Mawdūd bi Ahkām al-Mawlūd. – Bayrut: Dār al-Fikr, 1986. – S. 224.

[31] Ўзбек тилининг изоҳли луғати. V жилдли. II жилд. – Тошкент: ЎМЭ, 2006. – Б. 492.

[32] Балов А., Шутиков А. Прозвище крестьян деревни Хмеловской области // Живая старина. Вып. IV. 1899. С. 526–528; Ярков П. Народные слова и прозвища // Живая старина. Вып. IV. 1899. – С. 529–530;

Виноградов Н. Шишкенская волость Костромского уезда. VII. Прозвища // Живая старина. Вып. III-IV. 1901. – 130 с.

A.M.Selichev[33], V.K.Chichagov[34], G.V.Tropin[35], V.A.Gordlevskiy[36], N.A.Rodina[37]larning tadqiqotlari alohida ahamiyatga egadir. Laqablar alohida antroponimik tadqiqot obyekti bo‘lgan ishlar ham mavjud.

Qayd qilinganlardan tashqari, turli xalqlar tilidagi laqablar haqida bir qator kitoblar, ko‘p sonli maqolalar ham mavjud. Jumladan, turkologiya doirasida ozarbayjon tilshunoslari A.Qurbonov[38], A.M.Pashayev[39] va qoraqalpoq tilshunosi Y.N.Xodjalepesovalarning kuzatishlari diqqatga molik. A.Pashayevning fikricha, laqab shaxs ismiga tirkaladigan qo‘shimcha nom sifatida kishining biror belgisi yoki kasb-koriga ishora qiladi[40].

O‘zbek tilshunosligida A.Ishayevning Mang‘it shevasidagi laqablar to‘g‘risidagi maqolasi[41] tilimizdagi laqablar tahlilini boshlab bergan bo‘lsa, laqablarning lingvistik xususiyatlari va ularning izchil ilmiy o‘rganilishi E.Begmatov tomonidan atroflicha yoritib berilgan[42]. E.Begmatov ismni antroponimlarning asosiy kategoriyasi, laqab, taxallus va familiyalarni esa “qo‘shimcha nominativ kategoriyasi”[43] deb nomlagan.

Islomiy an’analarda laqab (arabcha: لقب – “laqab, unvon”) shaxsga nisbatan u yoki bu fazilatni, tana sifati yoki ijtimoiy maqomni ifoda etish uchun berilgan nom hisoblanadi. Bu nomlar aksar holda jamoa yoki yetakchi shaxs tomonidan shaxsiy sifatlarga ko‘ra qo‘yilgan bo‘lib, arab antroponimiyasida muhim rol o‘ynagan.

Islomning ilk asrlarida Payg‘ambar Muhammad (s.a.v.) tomonidan sahobalarga bir necha laqablar berilgan. Bu laqablar ijobiy ma’nolarni anglatib, shaxsning islomiy qadriyatlarga bo‘lgan sadoqatini, jasoratini, ilm-fazilatini yoki xalq orasida tutgan nufuzini ifodalagan. Masalan:

Abu Bakr as-Siddiq – “siddiq” so‘zi arabcha “rostgo‘y, sodiq” ma’nosini beradi. Bu laqab Hazrat Abu Bakrga Payg‘ambar (s.a.v.)ning Me’roj voqeasini tasdiqlagani uchun berilgan[44].

Umar al-Faruq – “faruq” so‘zi “haq bilan botilni farqlovchi” ma’nosini beradi. Umar ibn Xattob islomda adolat va qat’iyat ila tanilgani bois ushbu laqab berilgan[45].

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[33] Селичев А. М. Происхождение русских фамилий, личных имен и прозвищ // Ученые записки. МГУ. Вып.128. Кн.первая. 1948. – С. 136–141.

[34] Чичагов В.К. Из истории русских личных имен и фамилий. – М.: Учпедгиз, 1959.

[35] Тропин Г.В. Русские имена, отчество и фамилии. – Иркутск, 1961.

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[37] Родина Н.А. Современные детские и молодежные прозвища: структурно-семантический и функционально-динамический аспекты: Дисс. канд. …филол. наук. – Смоленск, 2014.

[38] Qurbanov A. Azərbaycan onomalogiyasının əsasları. II cild. – Bakı: Azərbaycan Milli Elmlər Akademiyası, 2019. – 432 s.

[39] Пашаев А. Прозвища в азербайджанском языке: Автореф. дисс. канд. … филол. наук. – Баку, 1987. – 10 с.

[40] Ходжалепесова Ю.Н. Прозвище в системе каракалпакской антропонимии. Автореф.дисс. ... канд. филол. наук. – Нукус, 1995.

[41] Ишаев А. Манғит шевасига оид кузатишлар // Адабиётшунослик ва тилшунослик масалалари. – № 2. – Тошкент: Фан, 1961. – Б. 229–234.

[42] Бегматов Э.А. Ўзбек тили антропонимикаси. – Тошкент: Фан, 2013. – Б. 49–70.

[43] Бегматов Э. Антропонимика узбекского языка. Автореф. дисс. канд. …филол. наук. – Ташкент: Фан, 1965.

[44] Ibn Hajar al-‘Asqalānī. al-Isābah fī Tamyīz al-Ṣaḥābah, I jild. – Bayrut: Dār al-Fikr, 1986. – S. 152.

[45] an-Navavī, Yaḥyā ibn Sharaf. Tahzīb al-Asmā’ wa-l-Lughāt, II jild. – Bayrut: Dār al-Fikr, 2002. – S. 377.

Xolid ibn Valid – Sayfulloh – ya’ni “Allohning qilichi”. Bu laqab Payg‘ambar Muhammad (s.a.v.) tomonidan uning harbiy mahoratlari va islom yo‘lidagi jasorati uchun berilgan*: Endi tug‘ni Xolid ibn Valid oldi. Ey bor Xudoyo, bu quling ersa sening qilichlaringdan bir keskin qilichdur, unga yordam bergaysan, – deb duo qildilar. Shu kundan boshlab bu bahodir yigitga “Sayfulloh”, ya’ni “Allohning qilichi” deb laqab qo‘yildi. (Sog‘uniy A. “Tarixi Muhammadiy”, 222-bet).*

Islom tarixida, xususan, Payg‘ambar Muhammad (s.a.v.) davrida ayollarga beriladigan laqablar ko‘pincha ularning jamiyatdagi ulug‘ maqomi (masalan, payg‘ambar ahli), alohida fazilatlari (shijoat, sabr, vafo, bilim), onalik maqomi yoki payg‘ambarga yaqinligi bilan bog‘liq bo‘lgan.

Masalan: Xadicha al-Kubro – “Katta Xadicha” degan ma’noda, islomni birinchi qabul qilgan ayol, Payg‘ambarning sevimli zavjasi sifatida ushbu laqab bilan tarixda qolgan.

Fotima az-Zahro – “Pok va nurli” ma’nosini anglatuvchi ushbu laqab Payg‘ambarning qiziga nisbatan ishlatilgan. Uning ma’naviy pokligi, taqvodorligi va islomdagi o‘rni inobatga olingan[46].

Islom tarixida sahobalarga nisbatan berilgan yoki o‘zgartirilgan laqablar diniy, axloqiy, ijtimoiy va ma’naviy mezonlarga asoslangan. Bunday laqablar sahobalarning shaxsiy fazilatlari, janglarda ko‘rsatgan jasorati, islomga qilgan xizmatlari va Payg‘ambar Muhammad (s.a.v.) bilan bo‘lgan aloqalariga qarab shakllangan.

Masalan, Abu Turob – Ali ibn Abu Tolibga nisbatan ishlatilgan laqab bo‘lib, “Tuproqning otasi” ma’nosini anglatadi. Payg‘ambar (s.a.v.) Alini masjidda uxlab qolganidan so‘ng tanasida tuproq ko‘rib, shunday atagan[47].

Abu Hurayra – Abdurrahmon ibn Saxr as-Sufiyga berilgan laqab bo‘lib, “mushukchalar otasi” degan ma’noni bildiradi. U mushuklarga bo‘lgan mehri va ularni doimo bag‘rida saqlashi bilan tanilgan[48].

Bobning ikkinchi fasli “*Payg‘ambar Muhammad (s.a.v.) tomonidan qo‘yilgan va o‘zgartirilgan kunyalarning etimologik hamda leksik-semantik xususiyatlari”* deb nomlangan.

Islom an’anaviy onomastikasining muhim qismlaridan biri – kunyadir. Kunya – arabcha “كُنْيَةٌ” so‘zidan olingan bo‘lib, lug‘aviy ma’noda “kimsaning ismidan tashqari unga nisbatan qo‘llanadigan nom” degan ma’noni anglatadi[49].

Kunya insonga hurmat ifodasi sifatida qo‘yiladigan nom bo‘lib, ko‘pincha farzandining ismiga nisbatan “Abu” (otasi) yoki “Ummu” (onasi) qo‘shimchalari bilan ifoda etiladi. Kunya nafaqat ota-onalik maqomini bildiradi, balki shaxsning jamiyatdagi o‘rni, fazilati, tafakkuri va shaxsiy xususiyatlarini ham namoyon etadi. Kunya – arab tilida ism va laqabdan alohida ravishda shaxsni nomlash usuli bo‘lib, abu (ota), umm (ona) kabi so‘zlar bilan tuzilgan birikmalar shaklida bo‘ladi. Masalan, Abu Abdulloh, Ummu Habiba, Ibn Abbos kabi.

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[46] Ibn Saʿd, Muḥammad ibn Saʿd. aṭ-Ṭabaqāt al-kubrā. VIII jild. – Bayrut: Dār Ṣādir, 1990. – S. 19.

[47] ат-Табақот ал-Кубро. III жилд. Ибн Саъд. – Қоҳира: Дорул-Фикр, 1990. – Б. 123.

[48] Ибн Ҳажар. ал-Исоба фи тамйиз ас-сахоба. IV жилд. – Байрут: Дарул Маориф, 1978. – Б. 342.

[49] Ибн Манзур. Лисон ал-Араб. XV жилд. – Қоҳира: Дорул Маориф, 1993. – Б. 276.

Rasulullоh (s.a.v.) sahobalarning ismlari bilan bir qatorda, ularning kunyalarini ham o‘zgartirgan yoki yangi kunyalar bergan. Bu ko‘pincha johiliyat davridagi ma’naviy yoki axloqiy jihatdan nomaqbul mazmundagi kunyalarning islomiy axloq va ruhiyatga moslashtirilishiga xizmat qilgan.

Masalan, Abu Bakr – Abdulloh ibn Abu Quhofa al-Atiq ibn Usmonning kunyasi hisoblanib, haqiqiy ismi Abdulloh bo‘lsa-da, Payg‘ambar (s.a.v.) unga “Abu Bakr” kunyasini qo‘ygan. Bu kunyadagi “Bakr” so‘zi “erta tug‘ilgan qizning otasi” ma’nosini anglatishi mumkin. Ayrim manbalarda bu “jahlni yenggan kishi” ma’nosida ham talqin qilinadi[50]. Misol: *Abu Bakr Siddiq bilan Payg‘ambarimiz oralarida yoshliklaridin beri do‘stlik aloqasi uzilmagan edi. Boshqalardin ko‘ra, Payg‘ambarimiz qandoq oliy axloqlik, chin so‘zlik, pok dillik ekanliklari ul zot oldida ochiq ma’lum edi. (Sog‘uniy A. “Tarixi Muhammadiy”, 21-bet).*

Abu Ubayda ibn Jarroh – Payg‘ambar (s.a.v.) tomonidan unga ushbu kunya berilgan. Bu sahobaning janglardagi jasorati va buyuk xizmatlarini anglatuvchi kunya sifatida qaror topgan[51]. *Tarixi hijratning sakkizinchi yili Rasulullоh sollallohu alayhi vasallam uch yuzdan ortiqroq bir bo‘luk askarga Abu Ubayda ibn Jarrohni boshchi qilib Madinadan besh kunlik uzoqlikdagi Qizil dengiz bo‘yidagi Juhayna qabilasiga yubordilar. (Sog‘uniy A. “Tarixi Muhammadiy”, 225-bet).*

Kunyalar islomiy jamiyatda hurmat va ehtirom ifodasi**,** shaxsning muqaddaslik va fazilatiga ishora, farzand orqali sha’nini belgilash va nasl-millat manbasini aniqlash kabi bir necha muhim vazifani bajargan.

Rasulullоh (s.a.v.) tomonidan sahobalarga berilgan kunyalar bir necha asosiy xususiyatlarga ega:

a) muhabbat va ehtirom ifodasi: Rasulullоh (s.a.v.) insonga izzat-ikrom ko‘rsatish, uning fazilatlarini ta’riflash maqsadida kunyalar qo‘ygan. Masalan, Abu Hurayra kunyasi – “mushukchalar otasi”, Abdurrahmon ibn Saxrga berilgan bo‘lib, uning mushuklarga mehridan dalolat beradi[52].

b) ruhiy-ma’naviy tarbiya vositasi: Payg‘ambar (s.a.v.) kunya orqali inson shaxsidagi xislatlarni rivojlantirish, yaxshilikka undash maqsadida kunyalar tanlagan. Masalan, Abu Turob (tuproq otasi) kunyasi Ali ibn Abu Tolibga berilgan bo‘lib, kamtarlikni ifoda etadi[53].

v) munosiblik va moslik mezonlari: Payg‘ambar (s.a.v.) kunyalarni shaxsning tabiati, hayoti, turmushi va fazilatiga mos holda tanlagan. Masalan, Abu Bakr, Abu Ubayda, Abu Dardo kabi kunyalar bevosita shaxsiy sifatlar, oilaviy munosabatlar yoki xislatlar asosida berilgan[54]. Misol: *Makkadan Madinaga Rasulullоh sollallohu alayhi vasallam hijrat qilib kelganlaridan so‘ngra muhojir, ansor sahobalar Alloh amri bilan ikki-ikkidan do‘stlashdilar. Shunda Abu Dardo bilan Salmon Forsiy o‘rtalarida do‘stlik bog‘lanmish edi. Bir kuni ikkovlari o‘ltirib edilar, oldilariga bir tovoq osh keltirdilar. Bu taomdan yeyayotganlarida osh tovog‘i tasbeh aytgani*

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[50] Ибн Асир. Усуд ал-ғоба фи маърифат ас-сахоба. I жилд. – Бейрут: Дорул Маориф, 1991. – Б. 101.

[51] Ибн Касир. ал-Бидоя ван-Ниҳоя. V жилд. – Димашқ: Дор Ибн Касир, 1987. – Б. 257.

[52] Ибн Ҳажар. ал-Исоба фи тамйиз ас-сахоба. IV жилд. – Бейрут: Дорул Фикр, 1987. – Б. 342.

[53] Ибн Саъд. ат-Табақот ал-Кубро. III жилд. – Қоҳира: Дорул Фикр, 1990. – Б. 123.

[54] Ибн Асир. Усуд ал-ғоба фи маърифат ас-сахоба. – Бейрут: Дорул Маориф, 1991. – Б. 101.

turdi. Buning tovushini har ikkovlari angladilar. Bu ham Rasulullohning mo‘jizalaridan edi. (Sog‘uniy A. “Tarixi Muhammadiy”, 321-bet).

Payg‘ambar (s.a.v.) kunyalarni o‘zgartirishda quyidagi holatlarga e’tibor bergan:

a) nom ma’nosining salbiy bo‘yoqqa ega bo‘lishi. Agar kunya ma’naviy jihatdan to‘g‘ri bo‘lmasa yoki salbiy ma’no anglatsa, Payg‘ambar (s.a.v.) uni o‘zgartirgan. Masalan, ba’zi sahobalarning johiliyat davrida qabul qilingan kunyalarini ular musulmon bo‘lganlaridan keyin Payg‘ambar (s.a.v.) yangi, ma’noli, islomiy mazmundagi kunya bilan almashtirgan[55].

b) mazmuniy mutahammiyat (qisman shirk, mubolag‘a yoki g‘ayri shar’iy mazmun) mavjudligi. Masalan, insonni u yoki bu atribut bilan mutlaq qayd etib, uni ilohiy sifatlarga tenglashtirishdan saqlash maqsadida ba’zi kunyalar islomiy doiraga muvofiq ravishda qayta nomlangan.

v) e’tiqodiy va axloqiy tarbiya. Payg‘ambar (s.a.v.) kunya orqali shaxsdagi salbiy sifatlarni tarbiyalash yoki ijobiy xislatlarni kuchaytirishga intilgan. Shu bilan birga, kunya shaxsning jamiyatdagi maqomi, qadriyatlarga munosabatini ifodalagan.

Kunyalarning o‘zgartirilishida Payg‘ambar (s.a.v.)ning yondashuvi islomiy ma’naviy ideallarga moslashtirishga yo‘naltirilgan. Bu jarayonda:

munosib almashtirish asosiy metod bo‘lgan;

kunyaning fonetik va semantik yangilanishi ta’minlangan;

yangilangan kunya ishonch, hurmat va fazilat mazmunini ifodalagan.

Masalan, Abul Hakam → Abu Jahl. Islomga qarshi kurashgan, mushriklar yetakchisi bo‘lgan Amr ibn Hishom “Abul Hakam” – “hikmat otasi” kunyasiga ega edi. Payg‘ambar (s.a.v.) uning kufrda mutaassibligi, hikmatdan yiroqligi sababli unga “Abu Jahl” – “jaholat otasi” kunyasini berdi[56]. Bu nom tarixda uning ma’naviy portreti sifatida saqlanib qoldi: *Yana, Rasulullohga eng qattiq dushman bo‘lib, ozor bergan kishi Makkada Abu Jahl edi. (Sog‘uniy A. “Tarixi Muhammadiy”, 283-bet).*

Demak, kunyalar diniy-axloqiy qadriyatlarni targ‘ib qiluvchi semantik vazifaga ega bo‘lib, Payg‘ambar (s.a.v.) tomonidan berilgan yoki o‘zgartirilgan kunyalar semantik jihatdan ehtirom, sadoqat, taqvo, shukr kabi tushunchalarni ifoda etgan, kishini yaxshilikka chorlash, jamiyatda ezgu xulq-atvorni mustahkamlashga xizmat qilgan.

XULOSA

1. Diniy antroponimlar mustaqil onomastik qatlam sifatida nominativ, identifikatsion, aksiologik, pragmatik va lingvokulturologik vazifalarni bajarishi hamda ularning semantik tizimi diniy e’tiqod, tarixiy an’ana va milliy madaniyat bilan uzviy bog‘liqligi aniqlandi.

2. Sahobalarga berilgan ism, laqab va kunyalar leksik-semantik jihatdan axloqiy fazilat, ijtimoiy maqom, kasbiy faoliyat, jismoniy va ruhiy belgi hamda

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[55] Ибн Ҳажар ал-Асқалоний. ал-Исоба фи тамйиз ас-сахоба. II жилд. – Бейрут: Дорул Фикр, 1986. – Б. 147.

[56] Ибн Касир. Ал-Бидоя ван-ниҳоя. III жилд. – Қоҳира: Мадина, 2000. – Б. 122.

oilaviy munosabatlarni ifodalovchi ma’no maydonlari asosida tizimlashishi aniqlandi. Ushbu tasnif diniy antroponimlarning semantik modellarini belgilash imkonini berdi.

3. Rasulullоh (s.a.v.) tomonidan ism qo‘yish va ismlarni o‘zgartirish amaliyoti tasodifiy nominatsiya emas, balki antroponimning semantik mazmuni, aqidaviy mosligi, tarbiyaviy ahamiyati va ijtimoiy ta’sirini hisobga oluvchi izchil lingvistik tamoyillarga asoslangani ilmiy jihatdan dalillandi.

4. Rasulullоh (s.a.v.) tomonidan qo‘llangan laqab va kunyalar metaforik hamda metonimik nomlash usullari asosida shakllangan ikkilamchi nominativ birliklar bo‘lib, ular shaxsning ijtimoiy maqomi, axloqiy fazilatlari, kasbi va oilaviy munosabatlarini ifodalovchi lingvokulturologik vosita sifatida faol qo‘llangani aniqlandi.

5. Diniy antroponimlarning etimologik tahlili ularning asosiy qismi arab tili leksikasi negizida shakllanganini, ayrim antroponimlar esa qadimgi somiy tillardan o‘zlashgan holda Qur’on va hadislar hamda islomiy ma’naviy qadriyatlar ta’sirida yangi diniy-semantik mazmun kasb etganini, natijada ularning dastlabki etimologik ma’nosi bilan diniy-konnotativ ma’nosi o‘rtasida uzviy semantik bog‘liqlik yuzaga kelganini ko‘rsatdi.

6. Rasulullоh (s.a.v.) tomonidan berilgan va o‘zgartirilgan ism, laqab hamda kunyalar shaxsni axloqiy jihatdan rag‘batlantirish, ijobiy fazilatlarni targ‘ib qilish, diniy identitetni shakllantirish va jamiyatdagi ijtimoiy nufuzni belgilashga xizmat qiluvchi samarali nominativ mexanizm ekanligi dalillandi.

7. Ism, laqab, kunya va taxalluslar arab antroponimik tizimining o‘zaro funksional bog‘liq tarkibiy qismlari ekani, ularning har biri shaxsni identifikatsiya qilish, kommunikativ ehtiyojni ta’minlash, ijtimoiy munosabatlarni tartibga solish, shaxsning ijtimoiy maqomi, axloqiy fazilatlari va oilaviy mansubligini ifodalash orqali antroponimik tizimning pragmatik hamda lingvomadaniy vazifalarini amalga oshirishi asoslandi.

8. Qur’oni karim, hadislar, siyrat va tarixiy manbalarda uchraydigan diniy antroponimlarning lingvokulturologik tahlili ular musulmon xalqlarning ma’naviy qadriyatlari, tarixiy xotirasi va madaniy tafakkurini ifodalovchi muhim til birliklari ekanligini ko‘rsatdi.

9. Diniy antroponimlarni leksik-semantik, etimologik, lingvokulturologik va sotsiolingvistik yondashuvlar uyg‘unligida tadqiq etish ularning strukturaviy hamda funksional xususiyatlarini kompleks yoritish imkonini beruvchi metodologik model sifatida asoslandi.

10. Tadqiqot natijalari o‘zbek onomastikasi va antroponimiyasi nazariyasini diniy antroponimlarning tizimli tavsifi, semantik tasnifi, etimologik talqini hamda funksional tavsifi bilan boyitadi va islom onomastikasiga oid keyingi ilmiy tadqiqotlar uchun nazariy-metodologik asos bo‘lib xizmat qiladi.

SCIENTIFIC COUNCIL FOR AWARDING SCIENTIFIC DEGREES DSc.03/2025.27.12.Fil.10.05 AT FERGANA STATE UNIVERSITY

FERGANA STATE UNIVERSITY

FATTOXOV XOLMUXAMMAD XAYRULLOYEVICH

AN ETYMOLOGICAL AND LEXICAL-SEMANTIC STUDY OF RELIGIOUS ANTHROPONYMS
(Based on the Works “Tarikhi Muhammadiy” and “Qissasi Rabghuzi”)

10.00.01 – Uzbek language

ABSTRACT
of the doctor of philosophy (PhD) dissertation in PHILOLOGY

Fergana – 2026

The topic of the doctoral (PhD) dissertation is registered by the Higher Attestation Commission of the Republic of Uzbekistan under No. B2025.3.PhD/Fil6685.

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INTRODUCTION (annotation of the Doctor of Philosophy (PhD) dissertation)

The relevance and necessity of the research topic. In world linguistics, personal names and their spiritual, cultural, and historical dimensions have long been recognized as one of the principal areas of onomastics and anthroponymy. In particular, the study of the origin, historical development, and semantic implications of religious anthroponyms has become a complex linguocultural issue in contemporary linguistics, investigated not only from grammatical and semantic perspectives but also through philosophical, cognitive, and civilizational approaches. Within this context, the influence of theophoric and religiously associated names on personal identity, as well as their intrinsic relationship with sacred texts, has attracted sustained attention from linguists, philosophers, and cultural anthropologists. Research in this field contributes to the systematic investigation of the lexical-semantic and etymological characteristics of religious anthroponyms, the comparative analysis of historical and contemporary naming traditions, the improvement of anthroponymic dictionaries and databases, and the enrichment of scholarly research in onomastics, lexicology, etymology, linguocultural studies, and religious studies with reliable scientific evidence. The findings of the present research also have practical significance for the development of specialized university courses and teaching materials, the scientific organization of religious and educational outreach activities, and the promotion of an informed culture of personal naming.

Within global linguistic scholarship, anthroponyms associated with Islamic culture constitute a distinct system of personal names characterized by unique semiotic, social, and spiritual significance. The personal names bestowed or modified by the Prophet Muhammad (peace be upon him) possess not only religious significance but also a lexical-etymological structure closely connected with moral education and the system of social values. The scholarly investigation of this phenomenon, the elucidation of the influence of Islamic naming traditions on the Uzbek language and national consciousness, and the exploration of the semantic layers of universal and sacred names represent one of the important theoretical issues in contemporary anthroponymic studies. The present research provides a comprehensive analysis of the lexical-semantic and etymological nature of religious anthroponyms, systematically classifies their naming principles, semantic patterns, and linguocultural characteristics, refines the theoretical and methodological foundations for the study of religious anthroponyms, and contributes new scholarly findings to the theoretical framework of Uzbek onomastics, anthroponymy, lexicology, and etymology.

During the years of independence, the reassessment of the Uzbek language and national heritage, as well as the restoration of spiritual values embedded in language, has gained even greater significance. Systematic measures are currently being implemented in accordance with the “Concept for the Development of the Uzbek

Language and the Improvement of Language Policy for 2020–2030," which sets out these goals and objectives. In this process, the renewed popularity of religious names and the stronger rooting of names associated with sacred figures in popular consciousness are observed. Therefore, the scientific, lexical-semantic, and etymological analysis of these names, as well as their study on linguocultural and sociolinguistic bases, fully meets the demands of the time.

The ideas and conclusions expressed in this dissertation serve as a source for implementing the tasks defined in the Decrees of the President of the Republic of Uzbekistan No. PF-5419 dated April 16, 2018 "On measures to radically improve the activities of the religious and educational sphere," No. PF-5847 dated October 8, 2019 "On approval of the Concept for the development of the higher education system of the Republic of Uzbekistan until 2030," No. PF-5850 dated October 21, 2019 "On measures to drastically enhance the prestige and status of the Uzbek language as the state language," No. PF-6084 dated October 20, 2020 "On measures for the further development of the Uzbek language and improvement of language policy in our country," and Resolution No. PQ-308 dated October 21, 2025 "On additional measures for the further development of the state language," as well as in other relevant normative legal documents.

Compliance of the research with the priority areas of development of science and technology in the Republic. This study was carried out in accordance with Priority Area I of the development of science and technology in the republic: "Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual, and educational development of an information society and democratic state."

The degree of study of the problem. Names, including religious anthroponyms, occupy an important place in a person's personal and social life. They are significant not only as a means of nomination, but also as a linguocultural phenomenon incorporating certain social, religious, cultural, and national values. Research within folk onomastics, including anthroponymy, has received special attention both in world linguistics and in Uzbek linguistics.

In world linguistics, a number of studies have been conducted in the field of anthroponymy, particularly concerning religious names. Among them, J.Greenberg studied the general structure of religious anthroponyms[1]; E.Sapir illuminated the functions of names in culture and social environment[2]; A.V.Superanskaya analyzed the types, features, and functions of names from the onomastic perspective[3]; V.A.Nikonov researched the role of religious and historical names in society within Russian onomastics[4]; Yu.A.Karpenko described the linguistic functions and cultural markers of names[5]; Annemarie Schimmel investigated naming traditions in Islam

[1] Гринберг Ж. Структурная лингвистика / Пер. с англ. – М.: Прогресс, 1970. – 432 с.
[2] Сапир Э. Избранные труды по языкознанию и культурологии. – М.: Прогресс, 1993. – 656 с.
[3] Суперанская А.В. Общее имя и имя собственное. – М.: Наука, 1986. – 204 с.
[4] Никонов В.А. Имена и общества: История, функции, типология. – М.: Наука, 1974. – 200 с.
[5] Карпенко Ю.А. Ономастика и её значение в языкознании. – Одесса: Астропринт, 2001. – 148 с.

and the interpretation of names based on the Qur'an and hadith[6]; Ahmed Salahuddin identified the lexical, etymological, and cultural aspects of Muslim names[7]; Fatima Mernissi conducted research on women's religious names and their social role[8]; Gerhard Böwering elucidated the names of Allah mentioned in the Qur'an and their linguistic interpretations[9]; and Seyyed Hossein Nasr carried out special studies on Islamic traditions and the spiritual essence of names[10].

A number of studies have also been conducted within Turkology on this issue. Among them, the monographic works of T.Jonuzoqov, T.Kusimova, A.Shaykhulov, Z.Sadixov, A.Pashayev, and M.Chobanov[11], as well as A.Minnegaliyeva's *The Language of Tatar Religious-Didactic Literature: Based on the Material of the Islamic Jurisprudence Treatise "Mukhtasar al-Quduri"*[12], Z.Yakhyayeva's *Religious Lexicon and Phraseology of the Kumyk Language*[13], X.Kurbanov's *Religious Lexicon of the Chechen Language*[14], T.Iskovich's *Genre Systematization of Religious Style on Communicative-Pragmatic and Categorial Textual Bases*[15], Z.Xafizova's *Semantic Classification of Religious Lexicon of the Bashkir Language*[16], and Y.Xodjalepesova's *Nickname in the System of Karakalpak Anthroponymy*[17] deserve mention.

In Uzbek linguistics, extensive scientific research has been conducted on anthroponyms and their classification, lexical and historical features, as well as issues of religion and linguistics. These studies were carried out by such linguists as E.Begmatov, N.Uluqov[18], M.Galiyeva, M.Mamajonov, Sh.Yusupova, X.Qodirova,

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[6] Schimmel A. Islamic Names. – Edinburgh: Edinburgh University Press, 1990. – 166 p.

[7] Ahmed S**.** A Dictionary of Muslim Names. – London: Hurst & Company, 1999. – 215 p.

[8] Mernissi F. The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam. – Reading, MA: Addison-Wesley, 1991. – 222 p.

[9] Böwering G**.** God and His Attributes in the Qur'an. – *In:* Encyclopaedia of the Qur'an, Vol. II, ed. by Jane Dammen McAuliffe. – Leiden: Brill, 2002. – P. 317–331.

[10] Nasr Seyyed H. Ideals and Realities of Islam. – London: Unwin Paperbacks, 1988. – 220 p.

[11] Жанузаков Т. Лично-собственные имена в казахском языке: Автореф. дисс.... канд. филол. наук. – Алма-Ата, 1960. – 19 с.; Кусимова Т.Х. Древнебашкирские антропонимы: Автореф. дисс.... канд. филол. наук. – Уфа, 1975. – С. 17–25; Шайхулов А.Г. Татарские и башкирские личные имена тюркского происхождения. Уфа, 1983.; Садыхов З. Личные имена в азербайджанском языке: Автореф. дисс. ... канд. филол. наук. – Баку, 1975; Пашаев А. М. Прозвища в азербайджанском языке: Автореф. дисс.... канд. филол. наук. – Баку, 1987. – 18 с.; Чобанов М.Н. Азербайчан антропонимикасынин эсэслари. – Тбилиси: Генарлеба, 1983.

[12] Миннегалиева А.М. Язык татарской религиозно-дидактической литературы: на материале трактата по исламской юриспруденции "Мухтасар ал-Кудури": Автореф. дисс… канд. филол. наук. – Казань, 2007. – С. 31.

[13]URL:http://www.dissercat.com/content/religioznaya-leksika-i-frazeologiya-kumykskogo-yazyka#ixzz5jLiCg9r (Murojaat sanasi: 11.02.2024)

[14] Курбанов Т.И. Публицистический стиль современного узбекского литературного языка: Автореф. дисс… канд. филол. наук. – Ташкент, 1987. – Б. 22.

[15]URL:https://urgi.urfu.ru/ru/science/rossija-istoriko-kulturnoe-nasledie/russkii-jazyk-i-literatura/tatjana-viktorovna-ickovich/ (Murojaat sanasi: 15.06.2024.)

[16]URL:https://cyberleninka.ru/article/n/tematicheskaya-klassifikatsiya-religioznyh-leksem-v-bashkirskom-yazyke (Murojaat sanasi: 15.06.2024)

[17] Ходжалепесова Ю.Н. Прозвище в системе каракалпакской антропонимии: Автореф. дисс.... канд. филол. наук. – Нукус, 1995.

[18] Бу муаллифларнинг ишлари Э.Бегматов ва Н.Улуқовларнинг "Ўзбек ономастикаси" (библиографик кўрсаткич)да батафсил келтирилган. Қаранг: Бегматов Э., Улуқов Н. Ўзбек ономастикаси. Библиографик кўрсаткич (XIX аср охиридан – 2008 йилгача эълон қилинган ишлар олинган). – Наманган, 2008. – Б. 96–124.

N.Sharafutdinova, and O.Xamdamova[19]. Of particular note are the special studies devoted to the motives of naming Uzbek first names, surnames, and patronymics, their semantic, lexical, and grammatical features, as well as nicknames and pseudonyms[20].

At the same time, religious anthroponyms have not been specially and comprehensively analyzed from the linguistic point of view, particularly with regard to the lexical-semantic and etymological analysis of names, nicknames, and kunyas given and changed by the Prophet Muhammad (peace be upon him). Although certain remarks and notes related to this topic are found in some sources of Islamic studies, history, and hadith scholarship, they have not been systematically studied from the linguistic perspective. The significance of this dissertation lies in its attempt to fill this scientific gap.

The connection of the research with the research plans of the higher educational institution where the dissertation was carried out. The dissertation research was conducted in accordance with the research plan of Fergana State University within the framework of the project entitled "Problems of Onomastics."

The aim of the research is to systematically analyze the lexical-semantic and etymological features of religious anthroponyms, to reveal their history and semantic layers, and, through the names, nicknames, and kunyas given or changed by the Prophet Muhammad (peace be upon him), to uncover the linguocultural and sociolinguistic foundations of Islamic naming traditions.

The objectives of the research are as follows:

to identify the naming principles and semantic bases of religious anthroponyms, in particular the names, nicknames, and kunyas given and changed by the Prophet Muhammad (peace be upon him) for the Companions;

to analyze linguistically the nicknames and kunyas used by the Prophet Muhammad (peace be upon him) and to determine the features of their formation on the basis of metaphorical and metonymic nomination methods;

to analyze lexically and semantically the names, nicknames, and kunyas given to the Companions and to classify them into semantic groups expressing moral virtues, social status, physical or spiritual characteristics, as well as family relations;

to study the etymological sources of religious anthroponyms and the process of their formation on the basis of Islamic sources;

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[19] Галиева М. Дунёнинг лисоний тасвирида диний-мифологик тафаккурнинг акс этиши: Филол. фан. д-ри (DSc)... дисс. автореф. – Фарғона, 2019. – 29 б.; Мамажонов М. Антропонимлар дискурс релеванти сифатида. Филол. фан. б. фалс. док. (PhD)... дисс. – Фарғона, 2020. – 160 б.; Юсупова Ш. Диний матнларнинг лингвопрагматик тадқиқи: Филол. фан. б. фалс. док. (PhD)... дисс. – Фарғона, 2021. – 154 б.; Qodirova X. Xorazm shevalaridagi laqablarning struktur-semantik va funksional xususiyatlari: Filol. fan. b. fals. dok. (PhD) diss. … avtoref. – Urganch, 2023. – 22 b.; Sharafutdinova N. O'zbek tilida teonimlar va ularning lingvopoetik tadqiqi: Filol. fan. b. fals. dok. (PhD) diss. … avtoref. – Farg'ona, 2024. – 26 b.; Xamdamova O. Hadis matnlarining lingvostilistik tadqiqi: Filol. fan. b. fals. dok. (PhD) diss. – Farg'ona, 2025. – 136 b.

[20] Qodirova X. Xorazm shevalaridagi laqablarning struktur-semantik va funksional xususiyatlari: Filol. fan. b. fals. dok. (PhD) diss. … avtoref. – Urganch, 2023. – B. 22.

to identify the linguocultural and socio-cultural functions of the names, nicknames, and kunyas given by the Prophet Muhammad (peace be upon him);

to substantiate the role of religious anthroponyms as a linguocultural mechanism for promoting positive moral qualities in society and shaping the social prestige of the individual.

The object of the research comprises religious anthroponyms—specifically names, epithets, and kunyas—encountered in Alikhontura Soghuniy's *Tarikhi Muhammadiy* and Nosiruddin Rabghuziy's *Qissasi Rabghuzi.*

The subject of the research encompasses the lexical-semantic characteristics of the religious anthroponyms (personal names, epithets, and kunyas) attested in Alikhontura Soghuniy's *Tarikhi Muhammadiy* and Nosiruddin Rabghuzi's *Qissasi Rabghuzi*, including their naming principles, semantic classifications, etymological origins, and their linguocultural and stylistic functions in the Uzbek language.

Research methods. The research employs descriptive, lexico-semantic, etymological, structural, componential, contextual, linguocultural, and sociolinguistic analysis methods.

The scientific novelty of the research is as follows:

it has been substantiated that the personal names bestowed upon and modified for the Companions by the Prophet Muhammad (peace be upon him) were not arbitrary acts of naming but were based on the principle of replacing anthroponyms expressing negative meanings, polytheistic associations, or pre-Islamic (Jāhiliyyah) concepts with names reflecting positive moral values and the doctrine of *tawḥīd*. In this process, such criteria as the lexical-semantic transformation of a name from a negative to a positive meaning, its socio-pragmatic influence in enhancing an individual's social status and interpersonal relations, and its educational value in fostering virtue, moral conduct, and the qualities of an exemplary person were established as the principal determinants of naming;

it has been demonstrated that the epithets (laqabs) and kunyas employed by the Prophet Muhammad (peace be upon him) constitute anthroponymic units expressing an individual's social status, occupation, moral qualities, and family relationships; that they were predominantly formed through metaphorical and metonymic naming strategies; and that they functioned as linguocultural means of characterizing and individualizing a person;

it has been proved through the lexical-semantic analysis of the personal names, epithets, and kunyas of the Companions that these anthroponyms are primarily classified into semantic fields denoting moral qualities, social status, physical or psychological characteristics, and family relationships, thereby confirming the existence of distinct semantic models of naming in religious anthroponymy;

it has been established through the etymological analysis of religious anthroponyms attested in Islamic sources and historical monuments that the majority of these names originated from the Arabic lexicon, while some were semantically reinterpreted under the influence of ancient Arab culture, tribal traditions, and

Islamic spiritual values. Furthermore, the personal names, epithets, and kunyas bestowed by the Prophet Muhammad (peace be upon him) functioned as a socio-linguocultural mechanism for promoting moral development, encouraging positive virtues, and defining an individual's social status.

The practical results of the research are as follows:

as a result of this study, a special corpus of religious anthroponyms was formed on the basis of the names, nicknames, and kunyas given or changed by the Prophet Muhammad (peace be upon him). This corpus serves as an important source for scientific research in the fields of onomastics, lexicology, etymology, and religious studies;

on the basis of the research, a methodology was developed for analyzing the lexical-semantic and etymological features of religious anthroponyms, and religious names assimilated into the Uzbek language were scientifically described from the lexical point of view;

this work is recommended as a methodological basis for special courses, seminars, and educational modules in schools and higher educational institutions in the fields of linguistics, religious studies, and history;

the research results also serve as methodological recommendations for citizens in giving meaningful names to their children in accordance with Islamic traditions. At the same time, the study makes a practical contribution to preserving religious-spiritual heritage through language and transmitting it correctly to future generations.

The reliability of the research results is ensured through the clear formulation of the research problem, the comparative and critical analysis of relevant domestic and international scholarly literature, Islamic sources, and historical monuments, the selection of materials according to established academic criteria, and the integrated application of lexico-semantic, etymological, structural-comparative, contextual, linguocultural, and sociolinguistic methods, while being further substantiated by the alignment of theoretical conclusions with authoritative sources – including the Holy Qur'an, Hadiths, sīrah, ṭabaqāt literature, Alikhontura Soghuniy's Tarikhi Muhammadiy, and Nosiruddin Rabghuzi's Qissasi Rabghuzi –and ultimately confirmed by the discussion of findings at scientific conferences, their publication in peer-reviewed journals, and their practical implementation.

The scientific and practical significance of the research. The theoretical significance of the dissertation lies in the first-ever systematic investigation of the lexico-semantic and etymological characteristics of religious anthroponyms, through the scholarly substantiation of their naming principles, semantic classifications, etymological origins, and linguocultural and sociolinguistic features, while comprehensively elucidating the formation, semantic development, and functional characteristics of these anthroponyms based on the names, epithets, and kunyas assigned to or modified for the Companions by the Prophet Muhammad (peace be upon him), thereby enriching the theoretical foundations of Uzbek

onomastics, anthroponymy, lexicology, etymology, linguocultural studies, and sociolinguistics, and advancing the methodology for the comprehensive study of religious anthroponyms.

The practical significance of the research lies in its capacity to serve as a valuable source for further scholarly investigations in the fields of onomastics, anthroponymy, lexicology, etymology, and Islamic studies, while also functioning as theoretical and practical resources for teaching courses such as Uzbek Onomastics, Lexicology, Fundamentals of Linguistics, and Linguocultural Studies at higher and professional educational institutions – including the development of specialized courses and instructional materials – and providing methodological value for the accurate interpretation of religious anthroponyms, the promotion of appropriate naming practices, the effective organization of spiritual and educational activities, and the upbringing of the younger generation in the spirit of national and Islamic values.

Implementation of the research results. Based on the results obtained in the lexical-semantic and etymological study of religious anthroponyms:

The scientific proposals and recommendations substantiated in the study concerning the fact that the personal names bestowed upon and modified for the Companions by the Prophet Muhammad (peace be upon him) were based not on arbitrary naming but on the principle of replacing anthroponyms expressing negative meanings, polytheistic associations, or concepts of the pre-Islamic (*Jāhiliyyah*) period with names reflecting positive moral values and the doctrine of *tawḥīd*, whereby the lexical-semantic transformation of names from negative to positive meanings, their socio-pragmatic influence on enhancing an individual's social status and interpersonal relations, and their educational role in cultivating virtue, moral conduct, and exemplary personal qualities served as the principal criteria for naming, were implemented in the promotional and educational activities carried out by the Yusufjon Qiziq Shakarjonov Republican Center for Askiya and Comic Performing Arts during 2024–2025, including the Center's meetings, seminars, and national and international conferences devoted to *askiya* and comic performance (Reference No. T-r-75, dated 16 March 2026, issued by the Yusufjon Qiziq Shakarjonov Republican Center for Askiya and Comic Performing Arts). As a result, the effectiveness of these events increased, and the activities of the Center were further enhanced;

The scientific proposals and recommendations substantiated in the study concerning the fact that the epithets (laqabs) and kunyas employed by the Prophet Muhammad (peace be upon him) constitute anthroponymic units expressing an individual's social status, occupation, moral qualities, and family relationships, that they were predominantly formed through metaphorical and metonymic naming strategies, and that they performed a linguocultural function of characterizing and individualizing individuals, were practically applied in cultural and educational activities organized by the Republican Tajik National Cultural Center (Reference No. 36, dated 16 March 2026, issued by the Fergana Regional Branch of the Republican Tajik National Cultural Center). As a result, the effectiveness of these activities was significantly improved;

The scientific proposals and recommendations substantiated in the dissertation concerning the lexical-semantic analysis of the personal names, epithets, and kunyas bestowed upon the Companions, demonstrating that these anthroponyms are primarily classified into semantic fields denoting moral qualities, social status, physical or psychological characteristics, and family relationships, thereby confirming the existence of distinct semantic naming models in religious anthroponymy, were utilized within the framework of the applied research project ALM-202304076-05, "Development of a National Neuropsycholinguistic Diagnostic Methodology" (Reference No. 04/5302, dated 13 May 2026, issued by Fergana State University). As a result, the findings served as a scientific basis for developing national neuropsycholinguistic methodologies in the Uzbek language, ensuring their reliability, and designing and improving specialized linguistic tests for children with reading difficulties, thereby contributing to the advancement of applied linguistics and the systematic analysis of language and its corpus;

The scientific proposals and recommendations substantiated in the dissertation concerning the etymological analysis of religious anthroponyms attested in Islamic sources and historical monuments, demonstrating that the majority of these names originated from the Arabic lexicon, while some were semantically reinterpreted under the influence of ancient Arab culture, tribal traditions, and Islamic spiritual values, and that the personal names, epithets, and kunyas bestowed by the Prophet Muhammad (peace be upon him) functioned as a socio-linguocultural mechanism for promoting moral development, encouraging positive virtues, and defining an individual's social status, were practically applied in cultural and educational activities organized by the Imam al-Tirmidhi International Research Center (Reference No. 01-03-98, dated 31 March 2026, issued by the Imam al-Tirmidhi International Research Center). As a result, the educational and moral effectiveness of these activities was significantly enhanced.

Approbation of the research results. The research findings were presented and discussed at five national and international scientific and practical conferences, including three national and two international conferences, where they underwent scholarly appraisal and approbation.

Publication of the research results. A total of 10 scientific publications have been published on the topic of the dissertation. Among them, 5 research articles were published in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of the principal findings of doctoral dissertations, including 3 articles in national scientific journals and 2 articles in international scientific journals.

Structure and volume of the dissertation. The dissertation consists of an introduction, three main chapters, a conclusion, and a list of references. The total volume of the work is 150 pages.

THE MAIN CONTENT OF THE DISSERTATION

The introduction substantiates the relevance and necessity of the dissertation topic, shows the correspondence of the research to the priority areas of the

development of science and technology in the republic, highlights the degree to which the topic has been studied, and provides information about the purpose, objectives, object, subject, scientific novelty, practical results and their reliability, scientific and practical significance of the results, their implementation, approbation, publication, and the structure of the dissertation.

The first chapter of the dissertation is entitled **"Religious Anthroponymy: Theoretical, Historical, and Methodological Foundations,"** and its first section is called **"Religious anthroponymy: concept, types, and functions."**

Since anthroponyms are lexical units embodying the culture, history, and spirituality of a people, it is important to investigate the laws of their emergence and development.

Historical anthroponymy is one of the least studied fields in Turkic languages, including Uzbek name studies. In particular, the study of religious onomastic units and their specific features has remained outside the focus of researchers. Therefore, in this research, for the first time, we analyzed the emergence and development, as well as the etymological and lexical-semantic features, of the principal category of religious anthroponyms—names. The study is important for finding solutions to many controversial issues in Islamic onomastics and anthroponymy.

Religious anthroponymy is a branch of onomastics that studies names used in relation to people and associated with religious sources, sacred figures, and divine attributes. It is a special direction of anthroponymy that analyzes the formation, development, and social functions of personal names connected with religion[21].

Religious anthroponyms are actively used not only within one language or nation, but also at the intersection of many cultures and religions. For example, the names Odam (Adam), Ibrohim (Abraham), Muso (Moses), Iso (Jesus), and Muhammad (Mahomet) are recorded simultaneously in Islam, Christianity, and Judaism as sacred figures and are widely used as anthroponyms[22].

Research shows that religious anthroponyms can be divided into the following main groups[23]:

1. **Names of prophets:** the names of prophets mentioned in the Qur'an and other sacred books, such as Adam, Ibrahim, Nuh, Iso, Muhammad, and others.

2. **Names of Companions and saints:** the names of historical figures such as Umar, Ali, Khalid, Hasan, Husayn, Abdulqodir, and Bahouddin.

3. **Names of angels:** divine messengers such as Jabroil, Mikoil, and Azroil.

4. **Names derived from the 99 names of Allah:** such as Abdulloh, Abdurahmon, and Abdulhakim.

5. Artistic **and symbolic religious names:** such as Qorun, Shaytoni la'in, and Lut qavmi, occurring in literary-religious plots.

This classification serves as a methodological basis for studying the functions of religious names and analyzing the reasons for their emergence[24].

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[21] Карпенко Ю.А. Введение в ономастику. – Киев: Высшая школа, 1985. – Б. 48.

[22] Успенский Л.В. Имя дома твоего: О русских именах, прозвищах, фамилиях. – М.: Молодая гвардия, 1988. – С. 33–37.

[23] Степанов А.Б. Антропонимика и религиозная традиция. – М.: Наука, 1999. – С. 112.

[24] Мартине А. Ономастика как часть лингвистической структуры. – Париж, 1975.

The following anthroponymic units occur in Uzbek:

1. Given names – names assigned to a concrete individual;

2. Nicknames;

3. Pseudonyms;

4. Naming a person by means of some forms formerly existing in Uzbek (“qizi,” “o‘g‘li”);

5. Naming a person by mentioning the names of past ancestors alongside the personal name through Arabic forms such as “ibn,” “binni”;

6. Russian surnames and patronymics that were officially and forcibly introduced in the 1920s–1930s[25].

The Prophet Muhammad (peace be upon him) paid particular attention to names and expressed many wise thoughts on this matter in hadiths. In one hadith he said: “On the Day of Resurrection you will be called by your names and the names of your fathers, so give yourselves good names” (reported by Abu Dawud)[26]. This hadith emphasizes the importance of a name not only in worldly life but also in the Hereafter. It also shows that names have a semantic function that leaves a deep mark on the self, psyche, and social consciousness.

In dictionaries, a nickname is defined as a word or epithet following a person’s name and expressing praise or blame. Its plural is *alqob*. The tradition of assigning nicknames exists in all cultures. In many cases, people are known more by their nickname than by their actual name. Even before the advent of Islam, assigning nicknames was customary among the Arabs. If a nickname was given without humiliation and served to distinguish or identify a person, it was considered a positive thing. Nicknames were also used to distinguish between several people bearing the same name. If a person did not accept the nickname given to him, or if the nickname was insulting and degrading, this was prohibited. Such cases are also condemned in the Qur’an:

“O you who believe! Let not one group ridicule another group; perhaps they may be better than them. Nor let women ridicule other women; perhaps they may be better than them. Do not defame one another, nor insult one another with offensive nicknames. Evil is the name of wickedness after faith. And whoever does not repent—then it is they who are the wrongdoers.” (Surah al-Hujurat, verse 11)

The Prophet said: “One of the rights of a believer over his believing brother is to call him by the name he loves.”

The beautiful nicknames given to the Companions in Islamic history are examples of this. For instance, Hazrat Abu Bakr was given the nickname *Siddiq*, Hazrat Umar *Faruq*, Hazrat Uthman *Zunnurayn*, and Hazrat Ali *Abu Turob*. Moreover, when new converts to Islam came to the Prophet, he would ask about

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[25] Бегматов Э. Ўзбек тили антропономикаси. – Тошкент: Фан, 2013. – Б. 11.

[26] Ibn Hanbal, Abu ‘Abdullah Ahmad ibn Muhammad ibn Hanbal ash-Shaybani**.** al-Musnad. V jild. – Istanbul: Çağrı Yayınları, 1982. – S. 194; ad-Darimiy, Abu Muhammad ‘Abdullah ibn ‘Abd ar-Rahman. as-Sunan. I nashr. Riyad: Dāru’l-Mughnī, 1421/2000, Kitāb al-Isti’ẓān, bāb 59, I jild, h. 2736. – S. 1766; Abu Dāwud, Sulaymān ibn al-Ashʿath as-Sijistānī. as-Sunan. Istanbul: Çağrı Yayınları, [nashr yili ko‘rsatilmagan], Kitāb al-Adab, bāb 69, V jild, h. 4948. – S. 236.

their names and, if they were spiritually inappropriate, change them and give beautiful names from a spiritual and cultural perspective.

The second section of the first chapter is entitled **"Classification of religious anthroponyms and their expression in different contexts."** Religious anthroponyms are important linguistic units reflecting a people's religious belief, historical memory, and cultural consciousness. They frequently occur in the Qur'an, hadith, historical monuments, legends, and Sufi literature. In some sources, three main types of religious names are distinguished: divine names, artistic-legendary names, and names of real persons.

I. Divine names (the names of Allah and prophets)

1. **The beautiful names of Allah (Asma' al-Husna).** In Islam, Allah has 99 beautiful names, many of which form the basis of names given to people. For example:

- **Abdurahmon** – derived from the name *Rahman* ("The Most Merciful");
- **Abdulloh** – "servant of Allah";
- **Abdulkarim** – derived from *Karim* ("The Generous").

These names are mentioned in Qur'anic verses and are regarded as sacred in Islamic belief.

2. **Names of prophets.** The Holy Qur'an mentions the names of 25 prophets, and many of them are used in Muslim society in naming children:

- **Odam** – the father of humankind, whose name derives from the Syriac *Adam* ("red earth");
- **Ibrohim** – father of a people, an Arabized Hebrew name;
- **Yusuf** – symbol of beauty and patience. The name Yusuf is presented in a separate narrative in the 12th surah of the Qur'an;
- **Muso** – of Hebrew origin, meaning "drawn from water"; he is the most frequently mentioned prophet in the Qur'an;
- **Muhammad** – the praised one, the final prophet.

These names occur widely in Turkic sources from the 13th–16th centuries, such as Rabghuzi's *Qissasi Rabghuzi,* the works of Alisher Navoi, and Abulghoziy Bahodirkhon's *Shajarayi Turk.*

II. Artistic-legendary names

This group includes the names of sacred figures whose degree of historicity is lower, but who are recorded in religious narratives, legends, and literary sources:

- **Luqmon** – the title of Surah 31 in the Qur'an, a symbol of wisdom;
- **Zulqarnayn** – "the two-horned one," a ruler symbolizing knowledge and power in the Qur'an. Some researchers identify him with Alexander;
- **Uzayr** – a figure associated with the Jews, mentioned once in the Qur'an;
- **Xizr** – described in Qur'anic exegesis as a possessor of hidden knowledge. In Rabghuzi and Sufi works, he is presented as a prophet.

Such names occupy an important place in Sufi literature and folklore as symbolic-historical memory.

III. Real religiously based names

This type includes the names of historically existing persons who possessed religious status.

1. **Names of Companions and caliphs:** Abu Bakr, Umar, Usman, Ali—the names of the four caliphs; Hasan and Husayn—the Prophet's grandsons.

From the 9th–10th centuries, beginning with the Samanid period, these names became among the most widely used in the Muslim world. For example, rulers of the Samanid dynasty bore names such as Nuh ibn Mansur, Ismail Samani, and Ahmad ibn Asad.

2. **Names of religious scholars.** This group includes the names of great representatives of fiqh, tafsir, hadith, philosophy, and Sufism: Bukhari (Imam al-Bukhari), author of *Al-Jami' as-Sahih*; Termizi, Nasafi, Moturidi—the scholars of Movarounnahr; Ghazali, Jalaluddin Rumi, Junayd Baghdadi—Sufi philosophers.

Their names were chosen on a religious basis and became symbols of religious and spiritual values.

3. **Modern names with a religious basis.** In recent years, new anthroponyms with religious foundations have been emerging: **Iymona, Sabr, Shukr, Hikmat, Xudo**—derived from religious-ethical concepts; **Imron**—based on Surah *Al 'Imran*; compound religious anthroponyms are becoming common, such as **Muhammadqodir**; names with one religious and one modern element are increasingly widespread, such as **Muhammadfayz, Muhammadanvar, Muhammadafzal**; names in which one component is a kunya and the other a modern noun are also encountered, such as **Abulfayz** (historically, the *Abu* kunya was used in various situations, one of which was when a person had a child, i.e., by adding *Abu* before the child's name to refer to the father of that child, meaning "father of ...". In names such as *Abulfayz* used today, *Abu* no longer performs the function of a kunya, and the lexical meaning "father of ..." has completely disappeared); there are also cases where the name given by parents is changed, for example, replacing *Gulsanam* with another name.

Such names are regarded in linguistics and the sociocultural environment as an expression of the renewal of religious thought and a distinctive mental orientation.

The third section of the chapter, entitled **"Etymological and lexical-semantic features of the names of prophets mentioned in the Qur'an,"** analyzes the etymological and lexical-semantic characteristics of the names of prophets mentioned in the Holy Qur'an. Through this analysis, the origin of the names, their function in the Qur'an, and their spiritual and cultural roles were studied. These names are important not only from the point of view of linguistics, but also of religious and cultural studies, and forms that entered Arabic from other languages and that have roots in ancient Semitic languages were also analyzed.

The Qur'an directly mentions the names of 25 prophets: Odam, Idris, Nuh, Hud, Solih, Ibrohim, Lut, Ismoil, Is'hoq, Ya'qub, Yusuf, Shuayb, Muso, Horun, Dovud, Sulaymon, Ilyos, Alyasa', Yunus, Zulkifl, Ayyub, Zakariyyo, Yahyo, Iso, and Muhammad (peace be upon him).

From an integral semantic perspective, the names of the prophets mentioned in the Qur'an may be classified as follows:

1. The names are formally Arabized: for example, *Yosef → Yusuf*, *Eliyahu → Ilyos*;

2. Most names are semantically connected with moral values such as calling, patience, righteousness, and honesty—for example, Hud, Ibrohim, and Solih;

3. Exegetical sources (Ibn Kathir, Tabari, Qurtubi) provide a separate context for each name, but these commentaries are based on religious emphasis rather than linguistics;

4. There is an interaction between language and semantics: some names were altered in the Qur'anic text in accordance with their context or came to express new meanings – for example, Ilyos, Alyasa', Zulkifl, etc.

The fourth section of the chapter is entitled **"The role of names, pseudonyms, and kunyas used in the Age of Ignorance and in the Qur'an."** In it, it is proved by linguistic evidence that names, pseudonyms, and kunyas have been important means of personal and social identification throughout human history. The custom of naming was also deeply rooted in Arab society in the pre-Islamic Jahiliyyah period, reflecting social, religious, and psychological needs. In this period, names were often chosen on the basis of a person's beliefs, hopes, or idealized virtues. For example, such names as *Abdullot, Abdushams, Abdumanot,* and *Abduljon* expressed attachment to local idols and theological concepts. Likewise, names bearing negative semantic loads, such as *Hazn* (sorrow), *Harb* (war), and *Zalim* (oppressor), were given in connection with values such as courage, strength, aggression, and determination.

Nicknames manifested not merely as individual characterization, but as the linguistic expression of society's social evaluation of a person.

For example, even before Islam, Muhammad (peace be upon him) was known by the nickname **al-Amin**, meaning "the trustworthy."

Often, one person had several nicknames. For example, Abu Bakr as-Siddiq (may Allah be pleased with him) is mentioned in historical sources with several nicknames such as *Atiq* ("freed"), *Avvoh* ("one who cries much, soft-hearted"), *Zulhilol* ("possessor of the crescent"), and *as-Siddiq* ("truthful")[27]. For example:

"O Abu Bakr, have you heard what your friend Muhammad says? He has come up with another new falsehood. He says: I went to Jerusalem, which is a two-month journey away, and returned in one part of the night. Can you believe this too?" they said. Then Abu Bakr replied: "If he has said it, then indeed he has spoken the truth, and I believe him. For I believe and confirm the revelation that comes to him from above the seven heavens within the hours of day and night. Then how could I not confirm this as well?" From that day on, our Prophet gave Abu Bakr the nickname "Siddiq." (Soghuniy A. *Tarikhi Muhammadiy,* p. 11)

Such nicknames reflected a person's character, religious status, activity, and place in society.

The fifth section, entitled **"Historical-etymological features of religious anthroponyms used in Uzbek literary monuments,"** discusses the widespread use of religious anthroponyms in Uzbek literary monuments, that is, the names of prophets, Companions, Sufi figures, and Qur'anic personalities, and notes that there are even a number of ancient Turkic works devoted to the history of prophets, such

[27] Nebi Bozkurt, "Lakap", DİA (Islom Ensiklopediyasi). XXVII jild. – S. 65.

as Nosiruddin Rabghuzi's *Qissasi Rabghuzi,* as well as masterpieces of classical literature such as Alisher Navoi's *Tarikhi anbiyo va hukamo*.

The following sources may be relied upon in analyzing the etymological and lexical-semantic features of religious anthroponyms:

Qissasi Rabghuzia work of religious-narrative content that provides details about prophets such as Adam, Idris, and Nuh;

A.Navoi's *Tarikhi anbiyo va hukamo*—a historical and biographical work that pays attention to the etymology of names;

Shajarayi Turk (Abulghoziy Bahodirkhon)—contains genealogical information concerning ethnonyms and the lineages of prophets.

The names of prophets spread widely through the Qur'an and Islam. It is worth noting that many of the names of prophets were mentioned in sacred books preceding the Holy Qur'an, such as the *Zabur*, *Tavrot*, and *Injil*. In the process of moving from one language to another, these names underwent phonetic changes (*Adam – Odam, Abram / Ibrom – Ibrohim*) and came to be regarded as Muslim-Islamic names for the peoples of Central Asia. Thus, the names of prophets began to be used as personal names.

The second chapter of the dissertation is entitled **"Etymological and lexical-semantic features of the names given or changed by the Prophet Muhammad (peace be upon him)"** and consists of two sections. Its first section, **"Etymological and lexical-semantic analysis of the names given and changed by the Prophet Muhammad (peace be upon him) for male Companions,"** states that the names given by the Prophet Muhammad (peace be upon him) to male Companions are rich in semantic content, religious and moral elevation, and that these names, through effective use of the lexical resources of the Arabic language, also possess important linguocultural significance in implementing Islamic values in life. Therefore, the study of these anthroponyms is of great scientific significance not only within name studies, but also from the perspectives of linguistics, religious studies, and sociocultural research.

The names given by Muhammad (peace be upon him) to men were usually selected from lexemes expressing good meanings, divine qualities, moral nobility, and social acceptability. For example, the fact that the Prophet changed the name of a Companion called **Harb** ("war") to **Salom** ("peace") demonstrates the priority of moral norms in Islam that call for peace and harmony[28].

Likewise, some names were changed by the Prophet Muhammad (peace be upon him) in accordance with religious-cultural appropriateness. For instance, the name of a woman called **Osiyya** ("disobedient") was changed to **Jamila** ("beautiful"), while among male Companions, a person named **Qolil** ("little, few") was renamed **Kasir** ("many")[29].

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[28] Ibn Ḥajar al-ʿAsqalānī. al-Iṣābah fī Tamyīz al-Ṣaḥābah. Edited by ʿĀdil Aḥmad ʿAbd al-Mawjūd et al., ʿĀlam al-Kutub, 1995. Vol. I. – P. 211.

[29] al-Bukhārī, Muḥammad ibn Ismāʿīl. al-Jāmiʿ al-Ṣaḥīḥ. Edited by Muḥammad Zuhayr ibn Nāṣir al-Nāṣir. – Beirut: Dār Ṭawq al-Najāḥ, 2001, Vol. I. – S. 212.

In the names given by the Prophet (peace be upon him), the following lexical-semantic features are often observed:

Monotheistic meaning: names attributed to Allah, such as *Abdulloh* and *Abdurrahmon*;

Moral virtues: adjectives such as *Siddiq, Amin, Salom, Jamil,* and *Halim*.

For example:

"On that day our Prophet had not yet arrived and was unaware of the event. Meanwhile, he entered through the door. Seeing him, the Quraysh all said with one voice: 'How good! Our Muhammad Amin, a truthful and trustworthy man, has come. We are all content with his judgment.'" (Soghuniy A. *Tarikhi Muhammadiy*, p. 17)

Another example:

"The Jews repeated again the answer they had first given. Then the Messenger of Allah turned to them and asked: 'What sort of man is Abdullah ibn Salam among you?' They all answered with one voice: 'He is our leader and our scholar.'" (Soghuniy A. *Tarikhi Muhammadiy*, p. 81)

And another example:

"Then they pointed to a man named Jamil ibn Muammar. Hazrat Umar met him in the morning and said: 'O Jamil, have you heard? I have entered the religion of Islam and believed in Muhammad.'" (Soghuniy A. *Tarikhi Muhammadiy*, p. 37)

Purification from disbelief and polytheism: abandoning meanings remaining from the Age of Ignorance that are not divine in nature.

Such changes introduced by the Prophet were not merely lexical replacements, but functioned as a means of redefining personality on the basis of Islamic values.

The second section of the chapter, **"Lexical-semantic and etymological features of the names given and changed by the Prophet Muhammad (peace be upon him) for female Companions,"** shows, through examples, that changing the names of female Companions was not merely a matter of adapting them to Islamic norms and rules, but also an expression of moral and social education through naming; these changes constitute a point of convergence between lexicology, ethics, and name studies in Islamic anthroponymy, and the name becomes an important linguocultural tool influencing a person's inner world, character, and social status.

Some of the women's names changed by the Prophet Muhammad (peace be upon him) had negative meanings or were regarded as contrary to spiritual-national morality[30]. For example:

1. The name **Osiyya** (عاصية – "disobedient, rebellious") was changed to **Jamila** (جميلة – "beautiful, pleasant-mannered"). This change was aimed at ensuring moral purity and social appropriateness. The new name also had a positive psycholinguistic effect.

The name **Osiyya** (عاصية) in Arabic means "disobedient, one who does not obey." This name was changed by the Prophet because it did not conform to Islamic ethics. In its place, the name **Toi'a** ("obedient") was also used.

[30] Ibn Hajar al-'Asqalani. Al-Isabah fi Tamyiz al-Sahabah. II jild. – Beirut: Dar al-Fikr, 1984. – S. 472.

During the Jahiliyyah period, people were given names with negative meanings such as **Hazn** (sorrow), **Jamra** (little flame), and **Sharr** (evil). Muhammad (peace be upon him) changed such names and replaced them with names carrying positive evaluations.

For example, the name **Hazn** ("sorrow") was changed to **Sahl** ("ease"), and **Jamra** ("small fire") was replaced with **Salima** ("healthy, sound")[31].

For example:

"Among them was **Sahl ibn Hanif**, who was one of the famous archers from the people of Medina. He was shooting the enemies who were approaching the Messenger of Allah from all sides and was not allowing any of them to come near." (Soghuniy A. *Tarikhi Muhammadiy*, p. 118)

Likewise, among the veterans of the Battle of Badr there are mentioned Companions named Sa'd ibn Sahl, Sahl ibn Hanif, Sahl ibn Rofi', Sahl ibn Atik, Sahl ibn Qays, Sahl ibn Wahb, and Abdullah ibn Sahl. (Soghuniy A. *Tarikhi Muhammadiy*, pp. 153–154)

Thus, through changing names, the Messenger of Allah aimed to harmonize people's social status with moral norms and preserve purity of meaning. The educational and pragmatic effect of the name was also taken into account. This phenomenon provides important material for anthroponymy, pragmatics, and the analysis of Islamic discourse.

The third chapter is entitled **"Etymological and lexical-semantic features of the nicknames and kunyas given or changed by the Prophet Muhammad (peace be upon him)."** Its first section, **"Etymological and lexical-semantic features of the nicknames assigned and changed by the Prophet Muhammad (peace be upon him),"** is devoted to the features of nicknames assigned to men and women and to the etymological and lexical-semantic analysis of the altered nicknames of the Companions.

Within the framework of the study, we analyzed the etymological and lexical-semantic features of the nicknames assigned and changed by the Prophet Muhammad (peace be upon him) according to the following classification:

1. Etymological and Lexical-Semantic Characteristics of the Epithets Bestowed upon Male Companions.
2. Etymological and Lexical-Semantic Characteristics of the Epithets Bestowed upon Female Companions.
3. Etymological and Lexical-Semantic Characteristics of the Modified Epithets of the Companions.

A nickname is an additional name given to a person jokingly or mockingly according to some characteristic[32].

In world linguistics, studies have been carried out on anthroponyms, especially on the principles of studying nicknames and their linguistic analysis, and several

[31] Ibn Qayyim al-Jawziyya, Tuhfat al-Mawdūd bi Ahkām al-Mawlūd. – Bayrut: Dār al-Fikr, 1986. – S. 224.

[32] Ўзбек тилининг изоҳли луғати. II жилд. – Тошкент: ЎМЭ, 2006. – Б. 492.

studies in this direction also exist in Russian linguistics[33]. Among them, the studies of A.M.Selichev[34], V.K.Chichagov[35], G.V.Tropin[36], V.A.Gordlevskiy[37], and N.A.Rodina[38] are of particular importance. There are also works in which nicknames have become a separate object of anthroponymic study.

In addition, there are a number of books and many articles on nicknames in the languages of different peoples. Within Turkology, the observations of Azerbaijani linguists A.Gurbanov[39] and A.M.Pashayev[40], as well as the Karakalpak linguist Y.N.Xodjalepesova, deserve attention. According to A.Pashayev, a nickname, as an additional name attached to a person's proper name, points to a person's feature or occupation[41].

In Uzbek linguistics, the analysis of nicknames in our language was initiated by A.Ishayev's article on nicknames in the Mang'it dialect[42], while the linguistic features of nicknames and their systematic scientific study were comprehensively illuminated by E.Begmatov[43]. E.Begmatov called the name the main category of anthroponyms, while nicknames, pseudonyms, and surnames were termed "additional nominative categories[44]."

In Islamic tradition, a nickname (*laqab*, Arabic: لقب – "nickname, title") is a name assigned to a person to express a certain virtue, bodily attribute, or social status. These names were mostly given by a community or a leading person according to personal qualities and played an important role in Arabic anthroponymy.

In the early centuries of Islam, several nicknames were given to the Companions by the Prophet Muhammad (peace be upon him). These nicknames conveyed positive meanings and expressed a person's devotion to Islamic values, bravery, knowledge, virtue, or prestige among the people. For example:

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[33] Балов А., Шутиков А. Прозвище крестьян деревни Хмеловской области // Живая старина. Вып. IV. 1899. – С. 526–528; Ярков П. Народные слова и прозвища // Живая старина. Вып. IV. 1899. – С. 529–530;
Виноградов Н. Шишкенская волость Костромского уезда. VII. Прозвища // Живая старина. Вып. III-IV. 1901. – С. 130.

[34] Селичев А. М. Происхождение русских фамилий, личных имен и прозвищ // Ученые записки. МГУ. Вып.128. Кн.первая. 1948. – С. 136–141.

[35] Чичагов В.К. Из истории русских личных имен и фамилий. – М.: Учпедгиз, 1959.

[36] Тропин Г.В. Русские имена, отчество и фамилии. – Иркутск, 1961.

[37] Гордлевский В.А. Избранные сочинения. Том IV. Этнография, история востоковедения, рецензии. – М.: Наука, 1968. – С. 131–137.

[38] Родина Н.А. Современные детские и молодежные прозвища: структурно-семантический и функционально-динамический аспекты: Дисс. канд. …филол. наук. – Смоленск, 2014.

[39] Qurbanov A. Azərbaycan onomalogiyasının əsasları. II cild. – Bakı: Azərbaycan Milli Elmlər Akademiyası, 2019.– 432 s.

[40] Пашаев А. Прозвища в азербайджанском языке: Автореф. дисс. канд. … филол. наук. – Баку, 1987. – С.10.

[41] Ходжалепесова Ю.Н. Прозвище в системе каракалпакской антропонимии. Автореф.дисс. ... канд. филол. наук. – Нукус, 1995.

[42] Ишаев А. Манғит шевасига оид кузатишлар // Адабиётшунослик ва тилшунослик масалалари. – № 2. – Тошкент: Фан, 1961. – Б. 229–234.

[43] Бегматов Э.А. Ўзбек тили антропонимикаси. – Тошкент: Фан, 2013. – Б. 49–70.

[44] Бегматов Э. Антропонимика узбекского языка. Автореф. дисс. канд. …филол. наук. – Ташкент: Фан, 1965.

Abu Bakr as-Siddiq – the word *siddiq* in Arabic means "truthful, sincere." This nickname was given because he confirmed the Prophet's account of the Mi'raj[45].

Umar al-Faruq – the word *faruq* means "one who distinguishes truth from falsehood." Umar ibn al-Khattab was given this nickname because he was known in Islam for justice and firmness[46].

Khalid ibn Walid – Sayfullah – meaning "the Sword of Allah." This nickname was given by the Prophet Muhammad (peace be upon him) for his military skill and bravery in the cause of Islam:

"Then the banner was taken by Khalid ibn Walid. 'O God, this servant of Yours is one of Your sharp swords; grant him help,' he prayed. From that day on this brave young man was nicknamed 'Sayfullah,' that is, 'the Sword of Allah.'" (Soghuniy A. *Tarikhi Muhammadiy*, p. 222)

In Islamic history, especially during the time of the Prophet Muhammad (peace be upon him), nicknames given to women were often related to their exalted status in society (for example, belonging to the Prophet's household), their special virtues (courage, patience, loyalty, knowledge), their maternal status, or their closeness to the Prophet.

For example:

Khadija al-Kubra – meaning "the great Khadija," remembered in history by this nickname as the first woman to accept Islam and the beloved wife of the Prophet.

Fatima az-Zahra – this nickname means "pure and radiant" and was used for the Prophet's daughter. Her spiritual purity, piety, and position in Islam were taken into account[47].

In Islamic history, nicknames assigned or changed in relation to the Companions were based on religious, moral, social, and spiritual criteria. Such nicknames were shaped according to the Companions' personal virtues, bravery shown in battles, service to Islam, and relations with the Prophet Muhammad (peace be upon him).

For example, **Abu Turob** is a nickname used for Ali ibn Abu Talib and means "father of dust." The Prophet (peace be upon him) called him so after seeing dust on his body when he had fallen asleep in the mosque[48].

Abu Hurayra is a nickname given to Abdurrahmon ibn Sakhr as-Sufi, meaning "father of kittens." He was known for his love of cats and for always carrying them close to him[49].

The second section of the chapter is entitled **"Etymological and lexical-semantic features of the kunyas assigned and changed by the Prophet Muhammad (peace be upon him)."**

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[45] Ibn Hajar al-'Asqalānī. al-Isābah fī Tamyīz al-Ṣaḥābah, I jild. – Bayrut: Dār al-Fikr, 1986. – S. 152.

[46] an-Navavī, Yaḥyā ibn Sharaf. Tahzīb al-Asmā' wa-l-Lughāt, II jild. – Bayrut: Dār al-Fikr, 2002. – S. 377.

[47] Ibn Saʿd, Muḥammad ibn Saʿd. *aṭ-Ṭabaqāt al-kubrā*. VIII jild. – Bayrut: Dār Ṣādir, 1990. – S. 19.

[48] ат-Табақот ал-Кубро. III жилд. Ибн Саъд. – Қоҳира: Дорул-Фикр, 1990. – Б. 123.

[49] Ибн Ҳажар. *ал-Исоба фи тамйиз ас-сахоба*. IV жилд. – Байрут: Дарул Маориф, 1978. – Б. 342.

One of the important parts of traditional Islamic onomastics is the **kunya**. The word *kunya* derives from the Arabic word **كُنْيَةٌ** , which lexically means "a name used for a person besides his actual given name."[50]

A kunya is a name assigned as an expression of respect to a person and is usually formed with the additions **Abu** ("father of") or **Ummu** ("mother of") in relation to the name of the child. A kunya expresses not only parental status, but also the person's place in society, virtue, way of thinking, and personal characteristics. In Arabic, the kunya is a distinct way of naming a person apart from the name and the nickname and may be formed by combinations involving words such as *abu* (father), *ibn* (son), *bint* (daughter), *akhi* (brother), *ukht* (sister), *amm* (paternal uncle), *xol* (maternal uncle), *xola* (maternal aunt), and so on. For example: **Abu Abdullah, Ummu Habiba, Ibn Abbas**.

The Messenger of Allah (peace be upon him), along with the names of the Companions, also changed some of their kunyas or gave them new ones. This often served to adapt morally or ethically inappropriate kunyas from the Jahiliyyah period to Islamic ethics and spirituality.

For example, **Abu Bakr** is the kunya of Abdullah ibn Abu Quhafa al-Atiq ibn Uthman, whose real name was Abdullah, but the Prophet (peace be upon him) gave him the kunya "Abu Bakr."[51] The word *Bakr* in this kunya may mean "father of an early-born daughter." In some sources it is also interpreted as "one who has overcome anger."

For example:

"Abu Bakr Siddiq and our Prophet had maintained friendship since their youth. More than others, Abu Bakr clearly knew before all else how lofty the morals, truthfulness, and purity of heart of the Prophet were." (Soghuniy A. *Tarikhi Muhammadiy*, p. 21)

Abu Ubayda ibn Jarroh – the Prophet (peace be upon him) gave him this kunya. It was established as a kunya signifying this Companion's courage in battle and his great services[52].

"In the eighth year after the Hijra, the Messenger of Allah, peace and blessings be upon him, sent more than three hundred soldiers under the command of Abu Ubayda ibn Jarroh to the Juhayna tribe located five days' distance from Medina on the coast of the Red Sea." (Soghuniy A. *Tarikhi Muhammadiy*, p. 225)

In Islamic society, kunyas performed several important functions: they expressed respect and honor, indicated a person's sacredness and virtue, defined dignity through offspring, and identified lineage and origin.

The kunyas given by the Messenger of Allah (peace be upon him) to the Companions have several main features:

a) expression of affection and respect: the Messenger of Allah (peace be upon him) assigned kunyas in order to honor people and praise their virtues. For example,

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[50] Ибн Манзур. Лисон ал-Араб. XV жилд. – Қоҳира: Дорул Маориф, 1993. – Б. 276.

[51] Ибн Асир. Усуд ал-ғоба фи маърифат ас-сахоба. I жилд. – Бейрут: Дорул Маориф, 1991. – Б. 101.

[52] Ибн Касир. ал-Бидоя ван-Ниҳоя. V жилд. – Димашқ: Дор Ибн Касир, 1987. – Б. 257.

the kunya **Abu Hurayra**—"father of kittens"—was given to Abdurrahmon ibn Sakhr because of his affection for cats[53];

b) means of spiritual and moral education: through kunyas, the Prophet (peace be upon him) selected names in order to develop certain qualities in a person and encourage goodness. For example, the kunya **Abu Turob** ("father of dust") given to Ali ibn Abu Talib expresses humility[54];

c) criteria of suitability and appropriateness: the Prophet (peace be upon him) chose kunyas in accordance with the person's nature, life, circumstances, and virtues. For instance, kunyas such as **Abu Bakr, Abu Ubayda,** and **Abu Dardo** were directly based on personal qualities, family relations, or characteristics[55].

For example:

"After the Messenger of Allah, peace and blessings be upon him, migrated from Mecca to Medina, the Muhajir and Ansar Companions were, by Allah's command, paired in friendship two by two. Then friendship was established between Abu Dardo and Salman al-Farsi. One day, as the two of them were sitting, a bowl of food was brought before them. While they were eating, the bowl began to recite tasbih. Both of them heard its sound. This too was among the miracles of the Messenger of Allah." (Soghuniy A. *Tarikhi Muhammadiy*, p. 321)

In changing kunyas, the Prophet (peace be upon him) paid attention to the following circumstances:

a) the name having a negative connotation. If the kunya was spiritually inappropriate or conveyed a negative meaning, the Prophet (peace be upon him) changed it. For example, after some Companions embraced Islam, their kunyas adopted during the Jahiliyyah period were replaced by the Prophet (peace be upon him) with new meaningful kunyas carrying Islamic content[56];

b) the presence of problematic content (partial polytheism, exaggeration, or non-Sharia meaning). For example, some kunyas were renamed in accordance with the Islamic framework in order to avoid absolutely attributing a person with a quality that would make him comparable to divine attributes;

c) faith-based and moral education. Through the kunya, the Prophet (peace be upon him) sought to reform negative traits in a person or strengthen positive ones. At the same time, the kunya expressed the person's status in society and attitude toward values.

The Prophet's approach to changing kunyas was aimed at bringing them into conformity with Islamic spiritual ideals. In this process:

- appropriate substitution was the main method;
- phonetic and semantic renewal of the kunya was ensured;
- the renewed kunya conveyed meanings of trust, respect, and virtue.

For example, Abul **Hakam → Abu Jahl.** Amr ibn Hisham, a leader of the polytheists who fought against Islam, had the kunya Abul **Hakam**—"father of

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[53] Ибн Ҳажар. ал-Исоба фи тамйиз ас-сахоба. IV жилд. – Бейрут: Дорул Фикр, 1987. – Б. 342.

[54] Ибн Саъд. ат-Табақот ал-Кубро. III жилд. – Қоҳира: Дорул Фикр, 1990. – Б. 123.

[55] Ибн Асир. Усуд ал-ғоба фи маърифат ас-сахоба. – Бейрут: Дорул Маориф, 1991. – Б. 101.

[56] Ибн Ҳажар ал-Асқалоний. ал-Исоба фи тамйиз ас-сахоба. II жилд. – Бейрут: Дорул Фикр, 1986. – Б. 147.

wisdom." Because of his stubbornness in disbelief and his remoteness from wisdom, the Prophet (peace be upon him) gave him the kunya **Abu Jahl**—"father of ignorance[57]." This name remained in history as a portrait of his moral character:

"Again, the one who was the harshest enemy of the Messenger of Allah and who harmed him the most in Mecca was Abu Jahl." (Soghuniy A. *Tarikhi Muhammadiy*, p. 283)

Thus, kunyas have a semantic function of promoting religious and moral values, and the kunyas assigned or changed by the Prophet (peace be upon him) semantically expressed such concepts as respect, loyalty, piety, and gratitude, serving to call people to goodness and strengthen virtuous conduct in society.

CONCLUSION

1. Religious anthroponyms constitute an independent onomastic layer performing nominative, identificatory, axiological, pragmatic, and linguocultural functions, and their semantic system is intrinsically connected with religious beliefs, historical traditions, and national culture.

2. The lexical-semantic analysis of the names, epithets, and *kunyas* assigned to the Companions revealed that they are systematically organized into semantic fields reflecting moral virtues, social status, professional activity, physical and psychological characteristics, and family relationships. This classification made it possible to establish the semantic models of religious anthroponyms.

3. The practice of naming and renaming adopted by the Prophet Muhammad (peace be upon him) was demonstrated to be based not on arbitrary nomination but on consistent linguistic principles that take into account the semantic content of anthroponyms, their conformity with Islamic doctrine, their educational value, and their social impact.

4. The epithets and *kunyas* employed by the Prophet Muhammad (peace be upon him) were shown to constitute secondary nominative units formed through metaphorical and metonymic naming mechanisms, functioning as linguocultural means of expressing an individual's social status, moral qualities, occupation, and family relations.

5. The etymological analysis of religious anthroponyms demonstrated that the majority of them originated from the Arabic lexicon, whereas some anthroponyms, having been borrowed from ancient Semitic languages, acquired new religious-semantic meanings under the influence of the Qur'an, the Hadith, and Islamic spiritual values. As a result, an intrinsic semantic relationship was established between their original etymological meanings and their religious-connotative meanings.

6. The names, epithets, and *kunyas* assigned or modified by the Prophet Muhammad (peace be upon him) were proven to represent an effective nominative

[57] Ибн Касир. Ал-Бидоя ван-ниҳоя. III жилд. – Қоҳира: Мадина, 2000. – Б. 122.

mechanism serving to encourage moral excellence, promote positive virtues, shape religious identity, and define an individual's social standing within the community.

7. It was substantiated that personal names, epithets (laqabs), *kunyas*, and pseudonyms constitute functionally interconnected components of the Arabic anthroponymic system, each performing the pragmatic and linguocultural functions of the anthroponymic system by identifying individuals, fulfilling communicative needs, regulating social relations, and expressing a person's social status, moral qualities, and family affiliation.

8. The linguocultural analysis of religious anthroponyms found in the Holy Qur'an, Hadith, *sīrah*, and historical sources demonstrated that they constitute significant linguistic units reflecting the spiritual values, historical memory, and cultural worldview of Muslim peoples.

9. The integrated application of lexical-semantic, etymological, linguocultural, and sociolinguistic approaches to the study of religious anthroponyms was substantiated as an effective methodological model for revealing their structural and functional characteristics in a comprehensive manner.

10. The findings of the research enrich the theoretical foundations of Uzbek onomastics and anthroponymy by providing a systematic description, semantic classification, etymological interpretation, and functional analysis of religious anthroponyms, thereby establishing a theoretical and methodological basis for future studies in Islamic onomastics.

НАУЧНЫЙ СОВЕТ DSc.03/2025.27.12.Fil.10.05
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
ФЕРГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ
ФЕРГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ФАТТОХОВ ХОЛМУХАММАД ХАЙРУЛЛОЕВИЧ

ЭТИМОЛОГИЧЕСКОЕ И ЛЕКСИКО-СЕМАНТИЧЕСКОЕ ИССЛЕДОВАНИЕ АНТРОПОНИМОВ
(на материале произведений “Тарихи Мухаммадий” и “Киссаси Рабгузий”)

10.00.01 – Узбекский язык

АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ наукам

Фергана – 2026

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан под номером B2025.3.PhD/Fil6685.

Диссертация выполнена в Ферганском государственном университете.

Автореферат диссертации размещён на трёх языках (узбекский, английский, русский (резюме)) на веб-сайте Ферганского государственного университета (www.fdu.uz) и на информационно-образовательном портале «Ziyonet» (www.ziyonet.uz).

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Защита диссертации состоится «_____» _____ 2026 года в _____ часов на заседании Научного совета DSc.03/2025.27.12.Fil.10.05 при Ферганском государственном университете (Адрес: 150100, г. Фергана, ул. Б.Маргинони, дом 105. Тел.: (+998 73) 244-57-82; e-mail: fardu_info@umail.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ферганского государственного университета (зарегистрирована за № ___ ____). Адрес: 150100, город Фергана, улица Мураббийлар, дом 19. Тел.: (+998 73) 244-44-94; e-mail: fardu_info@umail.uz

Автореферат диссертации разослан «_____» _____ 2026 года

(протокол рассылки № _____ от «_____» _____ 2026 года).

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ВВЕДЕНИЕ (Аннотация диссертации доктора философии (PhD))

Цель исследования заключается в системном анализе лексико-семантических и этимологических особенностей религиозных антропонимов, изучении их происхождения и семантической структуры, а также в раскрытии лингвокультурологических и социолингвистических основ исламской традиции наречения имён на материале имён, прозвищ и куний, данных или изменённых Пророком Мухаммадом (мир ему и благословение).

Объектом исследования являются религиозные антропонимы — имена, прозвища и куньи, встречающиеся в произведениях Алихонтуры Согуни «Тарихи Мухаммадий» и Насируддина Рабгузи «Киссаси Рабгузий».

Предмет исследования составляют религиозные антропонимы, встречающиеся в трудах Алихонтуры Согуни «Тарихи Мухаммадий» и Насируддина Рабгузи «Киссаси Рабгузий» (имена, прозвища и кунии), их лексико-семантические характеристики в узбекском языке, принципы наименования, семантические группы, этимологические источники, а также лингвокультурные и стилистические функции.

Научная новизна исследования заключается в следующем:

обосновано, что имена, данные и изменённые Пророком Мухаммадом (мир ему и благословение Аллаха) сподвижникам, не являлись случайным актом именования, а основывались на принципе замены антропонимов, выражавших отрицательное значение, идеи многобожия или представления эпохи джахилии, именами, соответствующими положительным нравственным качествам и идее единобожия (таухида). При этом в качестве основных критериев выбора имени выступали его лексико-семантическое содержание, выражающее переход от отрицательного значения к положительному, социально-прагматическое воздействие, способствующее повышению общественного статуса личности и гармонизации социальных отношений, а также воспитательное значение, направленное на формирование добродетели, нравственности и качеств совершенной личности;

доказано, что лакабы и кунии, употреблявшиеся Пророком Мухаммадом (мир ему и благословение Аллаха), представляют собой антропонимические единицы, отражающие социальный статус, профессию, нравственные качества и семейные отношения человека; установлено, что они преимущественно формировались на основе метафорического и метонимического способов номинации и выполняли лингвокультурную функцию характеристики и индивидуализации личности;

доказано, что лексико-семантический анализ имён, лакабов и куний, данных сподвижникам, свидетельствует об их группировке главным образом по семантическим полям, выражающим нравственные качества, социальный статус, физические или психологические особенности, а также семейные отношения, что подтверждает существование определённых семантических моделей номинации в религиозной антропонимии;

установлено, что этимологический анализ религиозных антропонимов, встречающихся в исламских источниках и исторических памятниках, показал, что большинство из них сформировалось на основе лексики арабского языка, тогда как часть имён подверглась семантическому переосмыслению под влиянием древнеарабской культуры, племенных традиций и исламских духовно-нравственных ценностей; кроме того, имена, лакабы и кунии, данные Пророком Мухаммадом (мир ему и благословение Аллаха), функционировали как социально-лингвокультурный механизм, способствующий нравственному совершенствованию личности, утверждению положительных качеств и определению её социального статуса.

Внедрение результатов исследования. На основе полученных результатов лексико-семантического и этимологического анализа религиозных антропонимов следующие выводы и предложения были практическим образом внедрены в культурно-просветительские мероприятия:

научные предложения и рекомендации, обоснованные в исследовании относительно того, что имена, данные и изменённые Пророком Мухаммадом (мир ему и благословение Аллаха) сподвижникам, не являлись случайным актом именования, а основывались на принципе замены антропонимов, выражавших отрицательное значение, идеи многобожия или представления эпохи джахилии, именами, соответствующими положительным нравственным качествам и идее единобожия (таухида), при этом в качестве основных критериев выбора имени выступали его лексико-семантическое содержание, выражающее переход от отрицательного значения к положительному, социально-прагматическое воздействие, способствующее повышению общественного статуса личности и гармонизации социальных отношений, а также воспитательное значение, направленное на формирование добродетели, нравственности и качеств совершенной личности, внедрены в практическую деятельность в рамках пропагандистско-просветительских мероприятий, заседаний и семинаров Республиканского центра искусства аскии и кизикчилик имени Юсуфжона кизика Шакарджанова, а также республиканских и международных конференций по искусству аскии и кизикчилик, проведённых в 2024–2025 годах (справка Республиканского центра искусства аскии и кизикчилик имени Юсуфжона кизика Шакарджанова № Т-р-75 от 16 марта 2026 года). В результате повысилась эффективность проводимых мероприятий, а деятельность Республиканского центра искусства аскии и кизикчилик имени Юсуфжона кизика Шакарджанова получила дальнейшее совершенствование;

научные предложения и рекомендации, обоснованные в исследовании относительно того, что лакабы и кунии, употреблявшиеся Пророком Мухаммадом (мир ему и благословение Аллаха), представляют собой антропонимические единицы, отражающие социальный статус, профессию, нравственные качества и семейные отношения человека, формируются преимущественно на основе метафорического и метонимического способов

номинации и выполняют лингвокультурную функцию характеристики и индивидуализации личности, были использованы в культурно-просветительских мероприятиях, организованных Таджикским национальным культурным центром (справка Ферганского областного отделения Республиканского таджикского национального культурного центра № 36 от 16 марта 2026 года). В результате повысилась эффективность проводимых мероприятий;

научные предложения и рекомендации, обоснованные в диссертации относительно того, что лексико-семантический анализ имён, лакабов и куний, данных сподвижникам, свидетельствует об их группировке преимущественно по семантическим полям, выражающим нравственные качества, социальный статус, физические или психологические особенности, а также семейные отношения, что подтверждает существование определённых семантических моделей номинации в религиозной антропонимии, использованы при выполнении прикладного проекта ALM-202304076-05 «Создание национальной нейропсихолингвистической методики диагностики» (справка Ферганского государственного университета № 04/5302 от 13 мая 2026 года). В результате материалы исследования послужили научной основой для разработки национальных нейропсихолингвистических методик на узбекском языке, обеспечения их надёжности, создания и совершенствования специальных лингвистических тестов для детей с нарушениями навыков чтения, что в определённой степени способствовало развитию прикладного языкознания и совершенствованию теоретических положений, связанных с системным анализом языка и его корпуса;

научные предложения и рекомендации, обоснованные в исследовании относительно того, что этимологический анализ религиозных антропонимов, встречающихся в исламских источниках и исторических памятниках, показал, что большинство из них сформировалось на основе лексики арабского языка, тогда как часть имён подверглась семантическому переосмыслению под влиянием древнеарабской культуры, племенных традиций и исламских духовно-нравственных ценностей, а также того, что имена, лакабы и кунии, данные Пророком Мухаммадом (мир ему и благословение Аллаха), функционировали как социально-лингвокультурный механизм, способствующий нравственному совершенствованию личности, утверждению положительных качеств и определению её социального статуса, были использованы в культурно-просветительских мероприятиях, организованных Международным научно-исследовательским центром имени Имама ат-Термизи (справка Международного научно-исследовательского центра имени Имама ат-Термизи № 01-03-98 от 31 марта 2026 года). В результате повысилась просветительско-воспитательная эффективность проводимых мероприятий;

научно-практические результаты диссертации, а также её общие выводы и рекомендации были использованы в культурно-просветительских мероприятиях, организованных Школой хадисоведения (справка Школы

хадисоведения № 01-08 от 24 марта 2026 года). В результате повысилась эффективность проводимых культурно-просветительских мероприятий.

Структура и объём диссертации. Диссертация состоит из введения,трёх основных глав, заключения и списка использованных литературных источников. Общий объём работы составляет 150 страниц.

E’LON QILINGAN ISHLAR RO‘YXATI
LIST OF PUBLISHED WORKS
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ

I bo‘lim (I part; I часть)

1. Fattoxov X. Islom onomastikasida kunya va laqabning funksional o‘rni // World of Philology ilmiy elektron jurnali. – VOLUME 5 ISSUE 4 / APRIL 2026, 626–631 p., Impakt faktor 4.121 (SJIF 2024), ISSN 2181-3620. [10.00.00; №20]. https://drive.google.com/file/d/1FfkGsd4A3sjpF622nL08RtjJXeRxgoV_/view?usp=sharing

2. Fattoxov X. Diniy antroponomiyaning tarixiy asoslari // Filologiya va pedagogika ilmiy-metodik jurnali. – www.tilvaadabiyot.uz, 2026. – №3. – B.87–88, ISSN: 3060-4885. [10.00.00; № 20]. https://tilvaadabiyot.uz/f/3-son_filologiya_va_pedagogika_2026.pdf#page=86

3. Fattohov X. Axiological reorientation in islamic anthroponymy: semantic patterns of renaming in uzbek religious sources. HSR (London) — Houghton Street Review, ISSN: 2058-5519, IF-15.9. Vol. 11 No. 6. December 2025. – P. 20-25. https://houghtonstreetreview.com/index.php/hsr/article/view/2053

4. Fattoxov X. Islom manbalarida Payg‘ambar (s.a.v.) tomonidan qo‘yilgan hamda o‘zgartirilgan ismlarining tilshunoslik nuqtayi nazaridan tadqiqi // “Farg‘ona filologiya maktabi asoschisi” mavzusidagi respublika ilmiy-amaliy anjuman materiallari. – Farg‘ona, 2025. – B.390–392. https://drive.google.com/file/d/1t3FDksLam-KG4oLnZp8fxTCco6Xz_JFg/view

5. Fattoxov X. Islom antroponimikasida Siddiq ismining diniy-ma’naviy va kommunikativ xususiyatlari // “Zamonaviy lingvopoetika va lingvomadaniyatshunoslikning dolzarb masalalari” (Respublika ilmiy-amaliy konferensiya materiallari). – Farg‘ona, 2026. – B.149–154. https://drive.google.com/file/d/1UioZeJyMkh82Qr7xsA_94pmRIr018Q6f/view?pli=1

6. Fattohov X. (2026). Islom sivilizatsiyasida "Ali" antroponimining genezisi va diniy-falsafiy mohiyati. In academic research in modern science (Vol. 5, Issue 31, pp. 161–167). Zenodo. https://doi.org/10.5281/zenodo.22915749

7. Fattohov X. Tarixiy manbalarda "Ali" ismining qo‘llanilishi va uning antroponimik doiradagi evolyutsiyasi. In models and methods in modern science (Vol. 5, Issue 13, pp. 132–137). Zenodo. https://doi.org/10.5281/zenodo.22915832

II bo‘lim (II part; II часть)

8. Fattoxov X. Johiliya davrida va Qur’onda qo‘llangan ismlar, taxalluslar hamda kunyaning o‘rni // “Farg‘ona filologiya maktabi asoschisi” mavzusidagi respublika ilmiy-amaliy anjuman materiallari. – Farg‘ona, 2025. – B.390–392. https://drive.google.com/file/d/1t3FDksLam-KG4oLnZp8fxTCco6Xz_JFg/view

9. Fattokhov Kh. Etymological and lexico-semantic features of male names given and changed by the prophet // HSR London Houghton street Review journal,

Volume 12, Issue 09, pp. 466–470, ISSN: 2058-5519, 2026. https://doi.org/10.5281/zenodo.22830902

10. Fattokhov Kh. Linguistic interpretation of the names of prophet Muhammad's ancestors and family members in literary monuments // HSR London Houghton street Review journal, Volume 12, Issue 09, pp. 462–465, ISSN: 2058-5519, 2026. https://doi.org/10.5281/zenodo.22830760

Avtoreferat Farg‘ona davlat universiteti
FARDU LINGVOPRO MCHJ da tahrirdan o‘tkazildi.

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