THE EXPRESSION OF ISLAMIC AND SECULAR VIEWS IN ANTHROPONYMS

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Annotation. *This study is devoted to identifying the manifestations of Islamic and secular worldviews in anthroponyms. It analyzes how religious beliefs, moral–normative values, and ideas inherent in secular thinking are reflected in personal names. The research highlights the role of Qur'anic sources, the names of prophets and companions, divine attributes, and religious values in the formation of Islamic anthroponyms. In contrast, secular anthroponyms are shown to reflect historical figures, national heroes, natural phenomena, aesthetic ideals, and socio-cultural factors. The study scientifically substantiates the harmony between Islamic and secular perspectives embodied in anthroponyms, their transformation in the course of historical development, and their role in shaping cultural identity.*

Keywords: *religion, Islamic names, Mutavalli, Qalandar, Vali, component, religious sites, shrines, pilgrimage sites.*

Introduction. The widespread proliferation and establishment of Islam in Central Asia profoundly influenced the child-naming customs and traditions of the local peoples, just as it did all other spheres of their spiritual life.

During this period, pre-Islamic Turkic (Uzbek) naming rituals began to be replaced by "Islamic, Muslim naming" customs. Naming a newborn became an act performed in fulfillment of specific requirements of the Islamic religion (for example, reciting the adhan into the baby's ear, choosing a name with a religious connotation for the baby, etc.). Consequently, one of the constituent parts of the Uzbek name inventory is composed of names with religious meaning and of Arabic origin. These names entered the Uzbek language after Islam became widespread in Central Asia and the local population began to adhere to Muslim beliefs. In Islam, it is believed that a person's name plays an important role in their life and destiny; a good name brings good fortune, while a bad or unsuitable name, conversely, brings misfortune [2:136].

Literature Review. Anthroponymy, as a significant branch of onomastics, holds particular scientific importance in elucidating the integral connection between language, culture, and thought. In global and national linguistics, anthroponyms are interpreted as linguacultural units that reflect a society's religious, social, historical, and cultural views through personal names. Specifically, the expression of Islamic and secular views in anthroponyms has been studied from the perspective of the synthesis of religious worldviews. Secular anthroponyms, in contrast, are often

explained in connection with national history, ethnic thought, nature, and aesthetic perspectives. Historical figures, folk heroes, natural phenomena, the socio-cultural environment, and elements of modern thought play an important role in their formation. Researchers interpret such names in the context of a society's secular thinking and the processes of renewal and modernization in its social consciousness. In recent years, the study of anthroponyms based on linguacultural and sociological approaches has intensified, with a focus on the harmony between religious and secular views and their transformation throughout the course of historical development. Concurrently, the role of anthroponyms in shaping cultural identity is also becoming a central topic of academic discussion.

Research Methodology. This study employed a comprehensive methodological approach to identify the features of how Islamic and secular views are expressed in anthroponyms. Specifically, the following methods were selected as the primary research tools:

The descriptive method was used to identify the common characteristics of Islamic and secular anthroponyms and to interpret their linguistic and semantic features. The comparative-analytical method served to differentiate the formation sources, semantic motivations, and functional aspects of religious and secular anthroponyms through mutual comparison. The linguo-cultural approach enabled the analysis of personal names in organic connection with a society's cultural values, religious beliefs, and secular worldview. The historical method was applied to study the emergence and development of anthroponyms in relation to historical processes and to identify their transformations. Semantic analysis served as the basis for revealing the layers of meaning in names and for elucidating their symbolic and conceptual content. As research material, personal names from various periods, historical sources, and anthroponyms found in samples of oral and written speech were selected and systematically analyzed. The combined application of these methods served to scientifically illuminate the relationship between religious and secular perspectives within the societal mindset, as reflected through anthroponyms.

Results. We can examine names with religious motivations based on the following classification:

a) names indicating that having a child is the will of Allah: Yormiqob, Jarilqosin, Tangriberdi, Tangribergan, Unabbergan, Egambergan, Egamberdi, O'g'on, O'g'onberdi, Xudoyberdi, Xudoybaxsh, Ezidbaxsh, Yazdonbaxsh, Xudoyniyoz, Inobat (granted with God's approval), In'om, Najot, Nazar;

b) names for children obtained through pleading and supplication: Sovg'abek, Tilakbergan, Tilovberdi, Tilaboldi, To'lagan, Iltimos, Iltijo, Inoyat (benevolence), Tovon, Tovona, Badal (in exchange), Vasiqa (achieved through hope), Inog'om (a gift), In'om, Marhamat (the mercy of Allah), Tavallo (achieved by asking and pleading), Intizor (achieved through longing), Muntazir (achieved through desperate longing), Muyassar (gift of our dream), Niyat (requested), Havas, Havasxon (awaited with anticipation), and others;

c) names of prophets and those associated with them: Ismoil, Ibrohim, Muhammad, Ya'qub, Yusuf, Muso, Payg'ambarqul, Hizr, Me'roji;

d) names associated with the companions, family members of the Prophet, and famous saints and religious leaders: Umar, Usmon, Ali, Abu Bakr, Zubayr, Bilol, Zayd, Zaynab, Oyisha, Sofiya, Hadicha, Fotima, and others;

e) names expressing certain religious concepts and interpretations: Pari, Parizod, Pirbobo, Pir, Banda (servant/slave), Bashir (bringer of good news), Bashorat (good news), Zikr (remembrance), Zoir (pilgrim), Zokir (one who remembers), Zokiriy (one who remembers Allah), Zohid (ascetic), Islom, Obid (devout), Mashkura (one who is thankful), Mag'firat (one whose sins are forgiven), Mo'min, Shariat (the right, divine path), Shokir (one who is thankful), G'ilmon (servants, youths of paradise), Hidoyat (guidance to the true path of religion), Hofiz (protector), Mahram (confidant), Muslim (a Muslim), Nazar, Nazira (votive offering for religion), Himoyat (one taken under protection);

f) names expressing religious ranks and titles: Baxshi, So'fi, Eshon, Mulla (servant of religion), Mutavalli, Qalandar, Valiy (saint), Duoxon, Maxdum (servant of religion), Mudarris (madrasa teacher), Mufti (expert in Sharia rules), Sadr (religious head), Sayid (lord, master, chief), Xalfa (religious school teacher), Xatib (one who delivers a sermon), Xoja (master, chief), Shayx (religious leader, mentor), Qozi (religious judge), Qori (one who recites the Quran from memory), G'ozi (victorious warrior for the faith), Avliyo, Imom (one who stands in front), Hoji (pilgrim), Toqi (pious, just);

i) Names related to religious rites and ceremonies: Bomdod, Ro'za, Ramazon, Ziyorat, Hayit, Mavluda, Nomoz, Ibodat (worship of Allah), Salovat (praise, blessing), Sajida (one who prostrates), Tilovat. Among these, for example, names such as Ramazon and Ro'za, Ro'zivoy, and Ro'zimuhammad were given to children born during the month of Ramadan;

g) Names associated with religious sites and shrines: Firdavs (garden of paradise), Arofat (the name of a mountain in Mecca where pilgrims perform certain

rituals), Baytulla (another name for the Holy Kaaba), Jannat, Ka'ba, Makkaxon (the area where the Kaaba is located and our Prophet was born), Mashhad (where the blood of martyrs was shed), Najab (the place where Ali was buried), Ranza (garden of paradise), Rizvon (garden of paradise), Kavsar (the name of a spring located in the garden of paradise), and others;

h) Names with the component "din" (religion) at their base: Aminiddin – one who strengthens the religion or a cherished child of the religion; Asomiddin – the pillar, support of religion, or the help, aid of religion; Sayfiddin – the sword of religion; Nizomiddin – the order of religion; Ziyovuddin – the light, radiance of religion, the torch of religion; Isomiddin – the pillar, support of religion, one who gives aid to religion, a helper of religion; Kamoliddin – the perfection, prosperity of religion or a perfected, mature child of the religion; Salohiddin – the goodness, virtue of religion, the fortune, happiness that religion bestows, or a blessed child of religion; Jaloliddin – the majesty, glory, and splendor of religion, the greatness and prosperity of religion; Bahovuddin – the magnificence, beauty of religion or a child bestowed by religion, and others;

j) Names that include units such as "qul" (servant/slave) and "g'ulom" (servant): Abdufattoh, Abduqodir, Abdurahmon, Abdurahim, Abdulloh, Rahimqul, Abduvahhob, So'fiqul, Is'hoqqul, and others. We could continue to list many more such names.

Conclusion. In conclusion, it can be said that not every name borrowed from Arabic can be considered an Islamic name. We can only include an anthroponym in this classification if it tells us about the religion and is related to religious beliefs and customs. It should also be noted that religious names are among the most commonly used names today.

In the Uzbek anthroponymic system, personal names have been formed not only in connection with religious beliefs but also in close relation to the people’s daily life, rituals, holidays, and social traditions. In particular, names given in connection with a specific time, event, or ceremony form a distinct linguocultural layer. Through such anthroponyms, the people's perception of time, their life values, and the significant events in their collective consciousness are reflected.

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