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## HISTORICAL-ETYMOLOGY LAYERS OF ANTHROPONYMS IN THE WORK "ABDULLANOMA"

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### Abstract

In this article, some anthroponyms used in the Xofiz Tanish al-Bukhari's book "Sharafnomayi Shohiy." are studied and their assimilation factor is analyzed based on scientific and historical sources.

**Keywords:** Assimilation layer layer, persian-tajik layer, arabic layer, turkish layer, lexemes, semantics, anthroponymic indicators, name.

### Introduction

The historical-etymological layer of anthroponyms is a set of data determined by studying the origin, formation and historical development of personal names (anthroponyms). This layer includes the ancient forms of the name, its meanings, etymology, cultural and religious connections, as well as changes that have occurred over time. Analysis of the historical-etymological layer of anthroponyms includes the following elements:

1. Etymology - determining the origin of the name. Determining from which language (Turkic, Persian, Arabic, Greek, Latin, etc.) it is taken, from what word or root it is formed.
2. Meaning: Determining the original meaning of the name. What does the name mean, what qualities does it express or what events does it remind of.
3. Historical development: Observing how the name has changed over time. Determining what changes have occurred in its form, pronunciation and spelling.



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4. Ancient forms: Identify ancient forms of the name. Identify how it appears in ancient written sources (documents, inscriptions, literary works).
5. Cultural and religious connections: Identify what cultural and religious traditions the name is associated with. Identify what mythological heroes, saints, or historical figures the name is associated with.
6. Geographic distribution: Identify in which regions the name is most common. Identify among which ethnic groups or social classes the name is popular.
7. Variants and derivatives: Identify what variants (abbreviations, pet forms) and derivatives (surnames, patronymics) of the name exist. We will touch on some of these aspects below.

In the work "Abdullanoma" there are original, made-up, and compound names such as Yormuhammad Sultan, Muhammad Tanbal, Jonmuhammad Sultan, Nurm Muhammad Sultan, Kistan Qara, Jonqara Sultan, Kilich Qara Sultan, Rustamkhan, Uzbekkhan, Sulayman Sultan, Khusrav Sultan, Mahmud Sultan, Kepak Sultan, Isfandiyor Sultan, Dinmuhammad Sultan, Padshahmuhammad Sultan, Shahmuhammad Sultan, Iskandar, Abulgazi Abdullah Bahodirkhan, Abdulquddus Sultan, Abdullatif Sultan, Rustam Turlos, Abulkhairkhan, Shah Bodog', Khoja Muhammad, Ahmad Sultan, Sheikh Haydarkhan, Sanjar Sultan, Ibrahim Sultan, Kochkinchikhan, Suyunchkhojkhan, Ulugbek Koragon, Akburuk, Said, Muhammad Shaybani, Temurkhan, Khurramshah, Pulod Sultan, Kokbori Sultan, Muhammadyor, Ubaydullah Khan, There are many original and invented, compound, Persian-Tajik, and Arabic names, such as Abdulazizkhan, Muhammad Rahim Sultan, Altynkhan, Aqqozibegim, and Chingizkhan.

It is clear from this that the etymological layer is also a common feature of anthroponyms. They serve as the main means of forming one word from another, as well as the transfer of names from one language to another and the formation of names with new meanings. As we know, the majority of anthroponyms in the Uzbek language dictionary are Arabic and Persian-Tajik names. Turkic names are also a significant part of our linguistic heritage.

When studying anthroponyms, it is permissible to consider them from a linguistic point of view in several aspects, including: Yormuhammad Sultan - yor (Turkish) - "valuable, brave, man", Muhammad (Arabic) - "praised, praised". The



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etymological origin, the combination of the name of the Prophet with the Turkic concept of heroism, strengthens both the political and religious status of the ruler. Janmuhammad Sultan - Muhammad (Arabic) - "praised", jan (Persian) - "soul, life", meaning: "dear to Muhammad as his soul", "his life is connected with Muhammad", etymology - a complex name widespread during the Timurid and Shaybanid eras.

Kichik Kara Sultan - Kara (Turkish) - "great, powerful" (in addition to the meaning of color), Kichik - a distinguishing element in terms of age, etymology - a naming method specific to the title of Turkic ruler.

Rustamkhan - Rustam (Persian) - the symbol of "worthy", khan (Turkic-Mongolian) - the title of a ruler, meaning: "a ruler as worthy as Rustam", etymologically it is of particular importance as a hero of Firdawsi's "Shahnama". This anthroponym is also found in the form of Rustammakon Rustam - a worthy hero, makan (Arabic) - "place, abode", meaning: "the owner of a place worthy of Rustam" or "a person like Rustam".

Khusraw Sultan - Khusraw (Persian) - "king, king", historical layer - the continuation of the traditions of the Iranian monarchy in the Islamic environment, the name of the ruler of the Sassanids, etc.

Iskandar Sultan - Iskandar - the oriental form of the name Alexander the Great, meaning: "worldly, conqueror". etymologically - a concept associated with the image of an ideal ruler.

Payloq Sultan - Payloq / Payloq (Turkish) - in some sources "dexterous, agile", sometimes as a nickname, etymology - an anthroponym formed on the basis of a nickname.

Abdulkadir Sultan - Abd - "slave", Qadir - from the adjectives of Allah ("mighty"), meaning: "servant of the Almighty". Abdullakhan - Abd - "slave", Allah - a divine name, Khan - ruler. Ideological aspect: considered a religious legitimation of power.

Abdullatif Sultan - Latif - "kind, delicate", Abdullatif - "Servant of the Merciful". Muhammad Temurkhan - Muhammad (Arabic) - "praised, praised" (name of the Prophet), Temur (Turkic) - "iron", a symbol of power, khan (Turkic-Mongolian) - the title of a ruler, meaning: "powerful, strong ruler, honored with the name of Muhammad."



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Khurramshah Sultan Khurram (Persian) – “joy, happiness, Shah (Persian) – king, Sultan (Arabic) – “ruler, ruler”, etymologically a combination of Persian aesthetic (joy) and political symbols of power.

Suyunchmuhammad Sultan - Suyunch (Turkish) – “good news, joy”, Muhammad – the name of the Prophet, meaning: “Muhammad is the embodiment of joy and blessed news”.

Shah Khaydarkhan - Shah – king, Khaydar (Arabic) – “lion” (nickname of Hazrat Ali), khan – ruler meaning: “powerful king like a lion”.

Shahbudog‘ Sultan - Shah – king, Budag‘ (Budaq) (Turkish) – “horn, branch” (symbol of lineage), meaning: “horn of the royal lineage”.

Sanjar Sultan - Sanjar (Persian) - "spear-thrower, warrior", historically - a name associated with the tradition of the Seljuk rulers.

In the work "Abdulla-Noma" there are several hundred anthroponyms that study these aspects. In fact, the main part of the anthroponyms found in the work "Abdulla-Noma" belong to three large etymological layers: Arabic, Persian and old Turkic names. Arabic names are mainly associated with Islam, and units such as Muhammad, Ahmad, Mahmud, Rahim, Abdulkadir are traced back to the names and attributes of Allah and the Prophet. These names were originally formed as an expression of religious faith, but later they were used in the names of rulers and became a means of deifying political power. Persian anthroponyms and components (Shah, Sanjar, Khurram, Budaq, Khusraw) are associated with the traditions of the ancient Iranian monarchy. For example, the word "shah" was initially used as an independent title, and later became part of the anthroponym, performing the function of emphasizing the supreme position of the ruler. Names such as Temur, Suyunch, Kok, Boy, Kochkunchi, belonging to the ancient Turkic stratum, were everyday lexical units in the early times. For example, the word Temur meant "iron" in the ancient Turkic language. Over time, this word became a symbol of strength, strength, and power, closely associated with the ideology of rule.

As we know, in today's linguistics, many researchers are studying various aspects of anthroponyms. In particular, N. Muminova, in her research, specifically addressed the etymology of some anthroponyms in S. Tashkent's "Temurnoma" and classified their linguistic features from a linguistic point of view.[3]



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The origin of many compound anthroponyms in the "Abdullanoma" is formed from the combination of bases characteristic of one or more languages. For example, Khoja Ali Romitaniy - Persian + Arabic + Turkish; Ja'far Sadiq - Arabic + Arabic; Muhammad Baqir (Bakr) - Arabic + Arabic; Abu Talib Makkiy - Arabic + Arabic + Arabic; Khoja Muhammad - Persian + Arabic; Sharif Kashgariy - Arabic + Turkish; Haydar Mirzo - Arabic + Persian-Tajik; Khovand Tokhur – Persian+Arabic; Yunuskhan Mir Sherhoji – Yiddish+Arabic+Persian-Tajik +Arabic; Nigorkhanim – Persian+Turkish; Umarshaikh – Arabic+Arabic; Navruz Ahmad – Persian-Tajik +Arabic. It seems that if we look at the history of names, we can clearly see that interlingual communication has been ongoing since the emergence of humanity until now.

In conclusion, it is worth saying that the study of the historical-etymological layer of anthroponyms is also of great importance for the broad development of such fields as history, linguistics, ethnography, and cultural studies. These studies help to understand the meaning of the name more deeply, to determine its historical and cultural significance, as well as to obtain information about the customs, beliefs, and worldview of peoples. After all, this serves as a basis for a comprehensive analysis and application of linguistic layers.

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