



Article

The Influence of Islam on Uzbek Anthroponymy

Melibayeva Soxibaxon Adxammirza Qizi

1. PhD student at TDO'TAU

* Correspondence: melibayevasohiba1893@gmail.com

Abstract: The article deals with the influence of Islam on Uzbek anthroponymy. By focusing on the syntactic, semantic and cultural properties of personal names, this article illustrates how Islamic ideas and Arabic-Persian linguistic items have penetrated into the traditional Uzbek space. The paper uses three procedures of male name ergonymic element realization: the processes addition with -ullo/-ulla, -din and Islam; inclusion in the composition of Kyrgyz personal namesonyms of religious calendrical holidays, -lunarcycles, -titles of relatives. It also investigates the development and meaning changes in Turkic perception of honorific female titles' (Bibi, Beka). The findings demonstrated that the anthroponymy of Uzbeks is not just a system of names, but also an ethnic history of Islamization, spiritual heritage and nation-building.

Keywords: Islam, Uzbek anthroponymy, religious onomastics, divine names, Sufism, cultural identity, linguistic heritage.

1. Introduction

The influence of Islam on cultural traditions is profound in most societies but the most characteristic aspect of it is the impact Islam has made on anthroponymy the study of personal names. In Uzbekistan, the influence of Islam on the system of names is so great that it intertwines with local traditions. Among proper names, especially those that carry the names of God or the Prophet, the History of Life provides a reflection of the penetration of Islamic beliefs into the worldview of Uzbeks. The purpose of this article is to study the features of the impact of Islam on Uzbek anthroponymy through the main linguistic features and many other features, such as the semantic, syntactic and cultural aspects of Arabic-Persian names and their integration with the system of Uzbek onomastics.

The main purpose of this article is to analyse the significance of divine names, specifically ones that are related to Allah and became part of the Uzbek onomastic system. Names such as G'aybullah ("mysterious one of God") and Shafqatulla ("blessed one of God") reflect how Islam has permeated and merged with Uzbek identity in a natural breeding ground for Islamic spiritual heritage. The content of the study also addresses the volitional introduction of some elements of the Islamic calendar, religious holidays, and the Islamic family names of the Prophet Muhammad as well, emphasizing the traditional bond of a certain religion in the interpretation of Uzbek names for both boys and girls.

Although previous research has dealt with the influence of Islam on Central-Asian cultures, not enough attention is paid to how exactly Islam has influenced Uzbekistan personal names on the example of the material collected. To bridge this gap, this article attempts to showcase the phenomenon of gradual adaptation of Islam in a local context based on indigenous cultural elements. By employing the perspective of religious onomastics, the present paper will reveal how Turkic names have been changed under the

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influence of Islam throughout generations and highlight the trends in naming practices among generations [1].

Mirando Methodologically, the paper work out using Linguistic contents analysis as well as Cultural Anthropology process as an exploratory studies to analyse how and what role religious elements play as a model in forming Personal Names. Tracking changes in names such as "Islam," "Din," and "Muhammad," and the broader spectrum of their usage in creative environments, it documents the influence of the lived experience of Islam on everyday nomenclature, by exploring Islamic-informed male and female names. It is expected that these findings will add to a more knowledge about how names navigate religious identity negotiation in the inner workings of Uzbek society.

The results of the study will show the changes in Uzbek anthroponymy, exhibiting that proper naming is not just a marker but they also represent the dynamic nature of cultural symbols which embody the blend of Islamic civility with the essence of Uzbek ethnicity and national identity. Such knowledge may have important implications for wider discussions of identity formation and the significance of Islam in the development of Central Asian culture [2].

2. Materials and Methods

Names with the element *alloh/ulloh* ("existent and one," "Real," "my Lord") were later among the most commonly used in Uzbek society after conversion to Islam. Since the concept of godhold such a central value in Islam, one additional component has been taken here with its etymological sense, and that is *-ullo/-ulla*; the usage of which indicates direct visitation to God. And in Islamic doctrine all that happens in the world is brought about by will of Allah, and the role of man is to understand how great God is, how small we are, and thus to give up oneself completely to Him.

In deciding upon a name for a baby, Muslims are to be recommended the names of Allah. But on the other hand, a human being's Name should not be semantically at par with (or better than) Allah's name following Islamic teachings. Hence the names of qualities of the Deity are almost always joined with servant 'solave' 'abd- or slave" or *Ghûlom* (as is done also in Persian), and such other expressions. *Fërgana.namolar_oper_In* modern Uzbek, various names were generated based of beautiful names of Allah (*Asma al-Husna*) and they became a part mon the components of personal name in contemporary Uzbeks.

In the pantheistic Sufi cosmology, God is actualized in all things and imprinted on every part of truth. In their philosophical mysticism all that is existent are emanations from and reflections of the divine aliment; every attribute or name in this world is applicable to Allah. The universe is thus a "book of divine names," expressing the beauty and excellence of the Almighty. Unfortunately, most names do not fulfill these requirements; yet the human creation is considered to be the supreme creature of God, so should his or her name express divine qualities and become vested with relation to the Creator. In this perspective, a name acts as a direct sign of one's loyalty to Islam and the one who bears it is assumed to live according to revelations.

In the Muslim world this element is only found in men's names. A large number of personal names have been created with this element in Uzbek linguistic and cultural soil: *G'aybulla* ("the secret or miracle of God"), *Shafqatulla* ("the merciful servant of God"), *Shamsulla* ("the radiance of God"), *Afzalladyilar*, *Amirov longaboy* в *So bug'dur-* the most honored servant of God), *Fathub*(aa *E Moha* (servant *Makh-lada*, *Arava b*.

Nurulla ("the light of God"), *Habibulla* ("the beloved of God") and several others.

In compound names anyway, not only in Arabic and Persian but within Uzbek as well! It can also be used in the Uzbek anthroponymic tradition with local roots. And among such names, the name *Atoulla* ("a gift from God") is common and has been in circulation since people began embracing Islam.

The Arabic morpheme *-din* (faith, religion) is very productive in Uzbek anthroponymy. This component of the name is traditionally used in the construction of male names: *Rahmiddin* (merciful follower to religion), *Ramziddin* (symbol of religion), *Rivojiddin* (progress to religion), *Jamoliddin* (beauty of religions), *Sadriddin* 9Spiritual

patron of a gathering, assembly, and circle)), Dinmuhammad 9Sun ofsevreliions)). Normally, this element is not present to the female names. But in today's onomastic space such tradition loses the monopoly; thus, for instance, among the Uzbek the female name Dinnura is widely spread.

Those including the element Islam (submission, devotion to God) are also among the most common anthroponymic types influenced by Islam. The name Islam can be used as a separate anthroponym (like Islam) or as the main chain in names: Nurislom ("light of Islam"), Shayxislom ("elder brother of Islam"), Faxriislam ("pride of islam"), Mardislom ("brave son of islam"), Sayidislom ("lords managing over the islams"). In Uzbek culture, these anthroponyms have long been accepted as exclusively male names.

One of the bynames given to the Islamic prophet Muhammad. Muslim scholars have stated that teaching and training the believer is a reflection of the model which was transmitted by saints and prophets. The moral exemplar for all Muslims remains the picture of the Prophet Muhammad. Qur'an, the Prophet spoke of himself as Ahmad, and over sixty-five different designations for Muhammad are recorded in various traditions, including him name (Muhammad) as being one of four names: Muhammad. They both derive meaning from the semantic field of honor and exaltation.

Since Islam came, Muslims' name Muhammad is the most common for the Uzbek. This name, however, has been modified phonetically and morphologically to fit the naming conventions of different regions. Variations of the name recorded in historical sources include Mamat, Mahma, Mahmat and Mahammat.

3. Results and Discussion

Statistical information suggests that this name remains popular as of 2023; in 2022 it was the number-one male given name: more than 27,000 newborns were named Muhammadali. Its continued popularity as a first name for many centuries of Islamization has transformed it into a qualifying first name with exceptionally strong cultural and connotative meanings within Uzbek society primarily due to the nature and affective power of Bakhash. This paper outlines how the etymology of the name Muhammad evolved over time to develop an identity that is not only religious (Islam) connected but also national, and passionately diffuse [3].

The next most frequently used title was Mustafa, or the chosen one. In pre-Revolutionary Russia, it was also among the 50 most popular male first names in Orenburg. Some of Muhammad's earliest epithets reflected the when aspects, which later became associated with the idea divine designation: Rasulullah ("messenger of God"), and Nabi ("prophet").

Under Islamic influence, Muslims adored not merely the prophet but members of his family also were woven into the Muslim saint system. The Uzbeks were also known to give their female children names such Oysha (Aisha), Khadicha (Khadija) and, Fotima (Fatima) with direct connotations about being pious or devoted. Aisha bint Abu Bakr is one of those noble women. She is venerated equally with Fatima, and she is believed to act as a spiritual guardian for all women in the Arab world. But as the Prophet's favorite and youngest wife, she traveled with him on his campaigns, and according to Islamic literature, he died in her home [4].

Moreover, the names of noble and royal women in the medieval period should also be perceived only as a component of the name and are sometimes associated with honorific titles. An early example is provided by V. V. Velyaminov-Zernov, who documented titles of respect that were used following the Islamization of Central Asia, such as Sulton and Bibi1. Initially, in Turkic anthroponymy, the terms xotin, ilche, and sulton most likely indicated peripheral social positions. Later, the words Bibi and Beka began to be added directly to the names and turned into active anthroponomical elements. Nowadays, there are many compound female names bearing such elements in the modern Uzbek anthroponomical funnel: Beka, Azizbeka, Boybeka, Bonubeka, Davbeka, etc.347. Moreover, the word Bibi eventually also became an anthroponym and began to be used as a standalone anthroponomical element [5]. The Islamization of the Uzbek naming system and the increasingly intensive use of this element has led to increased productivity. As a

result, a significant number of complex female names appeared in the early 20th century: Hamrobibi, Hurbibi, Jonbibi, Kumushbibi, Mallabibi, and many others. Even now, there are many such names known as Bibixon, Bibisora. But, as a rule, this element is present in the compound name, occasionally working not only on the Arabic and Persian but also on the word-formation Uzbek principle. "At the same time, the Uzbek language demonstrated the possibility of combining the old components with native" elements. A good example of the hybrid component is the name Atoulla, which is often found even today, performing its function from the time of Islamization without leaving active use.

Name is the ultimate reflection of a cultural tradition in each country. The component Bibi is applied among Uzbeks in a way that has no direct analogue in other Turkic peoples. Anthroponomist Galiullina, describes the last modern Tatars names in which the component Bibi is found and notes that not one of them uses it at present day due to their archaic nature or because they no longer carry any meaning. She explains this circumvention arises from the stigma attached to this component in Tatar culture. In G. Kamal's farce *Bankrot* ("The Bankrupt"), she says, the character Bibi was represented "an illiterate foolish woman" [6]. As a result, in the Tatar cultural and linguistic area, Bibi became an example of imbecility and ridicule as well. Because of this, Tatars do not give the female name Bibi, seeing this as unfavorable cultural symbol. Whilst in Uzbek national culture, Bibi continues to have a rhetoric that is honourable and positive, as it means respectable or dignified lady. The ongoing appeal of Bibi-based names shows how Islamic and indigenous cultural fusion has affected Uzbek naming customs [7].

Names related with the Prophet's family have taken both an important and leading place in Turk clans' naming over the known history of Islam period. It is possible that the high prevalence of these names among Uzbeks was solidified through oral legend, folklore and religious scripture. Islamic sources stated that Muhammad and his family possessed divine assistance and gifts. Eventually his veneration also passed to his immediate family. Two women – Aisha and Fatima – occupy an especially honored place in the Uzbek vision of things linguistic and cultural. In some regions, even in Khorezm twins are called Fatima-Zuhra or Aisha-Fatima, which reflects the ancient custom as well as today generation's genuine veneration of Ahl al-Bayt [8].

The Prophet's two grandsons, Hasan and Husayn, are also sacred figures in Muslim anthroponymy. The sacredness of these names is still maintained by the national conscience of later times. Even now, there are many religious families that name their children – especially twin boys or brothers these names. An interesting cultural trait noticed in Uzbek culture is that when one of the twins dies during or after birth, or if he/she is stillborn, then commonly conferred upon the other one (if male) with a Hussain as its name so to continue remain associated symbolically to pious lineage [9].

Uzbek anthroponymy has been additionally influenced by religious holidays and customs. Under the influence of Islam, all sorts of religious signs and acts were incorporated into ordinary life and the words for them became names themselves without losing their sense connection with their phonetic referents. The most common religious festival of Muslims the world over is Qurbon Hayit (Eid al-Adha), which takes place seventy days after the lesser celebration (Eid al-Fitr) [10]. According to the Orientalist D. E. Yermeyev, this festival has its roots in pre-Islamic Arabia and was likely inspired by Jewish sacrificial customs. Certain Arab tribes had already been making a pilgrimage to the Ka'bah at Mecca and sacrificing animals there prior to the rise of Islam. The practice was continued in Islam and handed down to the Central Asian nations. Children who were born on that day were generally named with Qurbon (person who sacrifice himself, or was generous) as part of their name. Male names Mirqurbon, Nazarqurbon, Qurbonjon and Norqurbon in Uzbek anthroponymy Female - Qurbonoy and Qurbonxon [11].

Another of the more important religious festivals is Mavlud, in honour of the birth of Muhammad. From this term were also formed a number of anthroponyms: Mavluda, Mavludbeka and Mavludxon [12].

Numerous Uzbek names borrow from the Islamic lunar calendar's month appellations: Muharram (month 1), Safar (2), Rajab (7), Ramazon (9), Zulhijja (12), etc. It is also a widespread male name in the current Uzbek anthroponymy. Etymologically, it has

its roots in the Arabic ramada ("to burn, to be scorching"), which is certainly a reminder of the hot season in which fasting was first enjoined. Islamic-oriented: Ramazon (Ramadan) is the month of fasting and spiritual cleansing, hence its meaning implies sincerity [13]. On the other hand, Robiya (from the Islamic calendar's fourth month) is an exclusively female name throughout Uzbekistan. The words nallah and dasht mean "spring" the source of life and renewal. The name has become more common due to the famous Rabi'a al-'Adawiyya, also known as Muslim Sufi mystic poetess who was born in Basra and whose writings are considered by many of followers across the world, for whom her heart felt words become sweetest hymn to their hearts. Given the numerous numbers of Sufi amongst the direct precursors of the contemporary Uzbeks, her name certainly played a role in generating another Uzbek anthroponymy, Robiya [14].

Some Uzbek names are based on the week days- sharing associations with popular Islamic belief about certain of these days. Examples include:

Jumagul (born Friday), Payshanba (Thursday), Dushanba (Monday), Chorshanba, Shanbagul or simply Shanba and Shanbagul, "Yakshanba, Bozorqul" (Sunday) and Shanjuma Yomuyi Bozaboy or simple Bozorboy Zolly. Wednesday (Chorshanba), Thursday (Payshanba) and Friday (Juma) are considered holy days for the Uzbeks. Accordingly, children born on these days are sometimes given the name Zoda (or Zoda), a practice that still represents the overlap between Muslim and folk tradition in Uzbekistan [15].

4. Conclusion

Investigating the Uzbek anthroponymy has disclosed a deep and varied impact of Islam on the naming practices in the country. The -ullo/-ulla, -din, Islam and the divine figures names have been included within Arabic personal name components which represent the belief and admiration as well as identity. Similarly, the infusion of divine and holy family titles, calendrical terms, religious festivals and titles into anthroponymy suggests how Islamic spiritualism was integrated with indigenous creativity in language to produce a dynamic and colourful individual naming-tradition. In this synthesis, Uzbek ethnonyms are not just simple tokens of a language but cultural texts representing the socio-historical memory, values and Weltanschauung of Muslim Uzbeks.

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