



ON ANTHROPONYMS IN THE WORK “SHAYBONIYNOMA”

Egamova Oltinoy Ashuraliyevna

PhD student of the Department of

“Uzbek Linguistics” of GulSU

<https://doi.org/10.5281/zenodo.21473465>

ARTICLE INFO

Received: 16th July 2026

Accepted: 18th July 2026

Online: 20th July 2026

KEYWORDS

*name, word, term, toponym,
anthroponym, ethnotoponym,
spelling, writing, language
features*

ABSTRACT

This article pays special attention to the problems of Uzbek linguistics, in particular, the issue of the use of anthroponyms in historical works. The purpose of the study is to study the specific features of anthroponyms in historical works, in particular, in the work of Muhammad Salih "Shayboniynoma" based on the analysis of the features of the language and spelling problems of anthroponyms. The following scientific analysis methods were used in the study: linguistic description, system, statistical, contextual analysis methods. The method of linguistic analysis was used in the analysis of scientific literature on the topic of the study. The results of the study made it possible to develop the following scientific and practical conclusions and recommendations: Analysis of anthroponyms in the work of "Shayboniynoma" helps to regulate spelling problems and write correctly. In particular, the place and reflection of historical anthroponyms in the onomastics of the Uzbek language. Anthroponyms in the work of Muhammad Salih "Shayboniynoma" served as illustrative material for the article.

Muhammad Salih is one of the talented Uzbek poets who lived and worked in the second half of the 15th century and the beginning of the 16th century. The poet's work "Shaybaniynoma" has come down to us.

Muhammad Salih's epic "Shaybaniynoma" occupies a special place in Uzbek classical literature. It describes the historical events associated with the crisis of the Timurids and the establishment of the new Shaybani dynasty.

"Shaybaniynoma" is a historical epic poem written by the poet Muhammad Salih. This work was written in 1506–1507. The work is dedicated to the description of the campaigns of Shaybani Khan (1451–1510). "Shaybaniynoma" consists of 8902 verses and is divided into 76 chapters. 16 chapters are the introduction to the epic, of which chapters 1-3 are praise and verses. Chapter 4 is devoted to the definition of the word, chapters 5-14 to the description and description of Shaybani Khan; Chapter 15 is about the explanation of the "Reason for the Poetry of the Book". Chapter 16 is about Mullo Abdurahim. The plot of the work - the main

part - begins with chapter 17. In the following chapters, historical events that took place in 1499-1500; 1505-1506 are described in chronological order.

The epic also contains interesting information about the lifestyle, profession, and military craft of the peoples of Central Asia at the beginning of the 16th century. The epic also depicts dozens of historical figures, such as Sultan Mahmud, Timur Sultan, Babur, Husayn Boykaro, Boqi Tarkhan, Sultan Ali, and Bediuzzaman. In this work, we analyze the anthroponyms in Muhammad Salih's "Shaybaniynoma". We observe the use of more than 100 anthroponyms in the lexicon of Muhammad Salih's "Shaybaniynoma".

The issues of onomastics of the language of written monuments and onomastics in the language of works of art have also been studied in detail. However, the work in this area is still insufficient. Onomastics in "Shaybaniynoma" needs analysis.

Muhammad Salih. "Shaybaniynoma". Doctor of Philology, Professor Ergashali Shodiev, who prepared the publication and authored the foreword. - Tashkent: Gafur Ghulam, 1989. - 336 p. - B.4.

1. Anthroponyms. "Shaybaniynoma" is a historical epic, and the characteristics of anthroponyms in it have not been studied in detail. Research work in this area cannot be considered sufficient.

More than 100 anthroponyms are found in Muhammad Salih's work "Shaybaniynoma". These anthroponyms are grouped in our work according to their lexical and semantic characteristics.

The anthroponyms of the work are grouped according to the language to which the word belongs:

Turkic names: Jonibek, Umarbek, Valibek, G'oziboy, Bek Telba, Tanbal, Ko'pak, Oltun, Almachuq, Sevinchuk, Qanbarbiy, Bovbak.

Arabic names: Adam, Hava, Ali, Babur, Safa, Ahrar (wali), Farhad.

Eight attributes of Allah: Qadir, Karim, Razzaq, Rahim, Khaliq, Jabbor, Subhan, Rahbar.

Persian names: Jahongir, Khusravshah, Behbud, Shahzamon, Shahmo'min, Vamiq, Farhad, Shirin, Layli, Majnun, Boqi.

Ancient Jewish names: Ibrahim, Nuh, Mustafa, Israfil.

Mongolian-Chinese name: Chinikhon.

The anthroponyms of the epic are grouped according to their relationship to reality and their specific characteristics as follows: the names of historical figures, names related to religion and belief, traditional names found in the Uzbek language.

We classify anthroponyms in Muhammad Salih's work "Shaybaniynoma".

The names of religious caliphs - Abubakr, Umar, Usman, Haydar.

Religious scholars - Khoja Yahya, Hasan, Husan.

The names of the officials of Shaybani Khan are Abukach, Janvafobiy, Mullo Abdurahim, Cholbash, Sheikh Murid, Usam Mirzo, Qanbar (Qanbarbiy), Qarachin (Qarachin Divan), Ghoziboy, Hamza Sultan, Temur Sultan.

The names of the beks of Shaybani Khan are Bovbak, Kopak Qoshchi, Mahdi Sultan, Sevinchuk Sultan, Mahmud Sultan, Almachuq, Urus Khan, Shahzoda Ubayd.

The names of the descendants of Shaybani Khan are: Jonibek Sultan, Kujum Sultan, Aqmuhammad, Sultan Mahmud.

The names of the Timurid princes are: Amir Timur, Abulmuhsin, Muhammad Salih, Khusravshah, Shahzamon (Badiuzamon Mirzo), Shahmomin (Momin Mirzo).

The names of the commanders of the Timurid dynasty are: Babur, Mirzo (Husayn Bayqaro).

The names of the Timurid rulers are: Boysungur, Sultan Masud, Boqi Tarkhan, Jahongir, Zunnun, Sultoali Mirzo.

The names of the Timurid beks are: Sanjar, Sultan Ahmad.

The names of the Mongol khans are: Alchakhan, Ahmadbek.

The names of the governors of Andijan are: Bek Telba.

The names of the officials of Khiva are: Behbud.

Artistic woven images are: Buali, Lyli, Mjnun, Uzro, Farhod, Shirin.

Sheikhul-Islam names – Bulmakorim.

Governors names – Valibek, Latif Bakhshi, Muhammad Husayn, Saidakhmad, Umarbek, Chinsufi, Haji Ghazi

Heroes of the work – Vamiq.

Prophets names – David, Muhammad.

Women's names – Kumush, Oltun

Founder of the Shaybanid dynasty – Muhammad Shaybani.

Descendants of Babur – Tanbal, Khanika Khan.

Kings – Fag'fur.

Mongol commanders – Genghis Khan, Yuji Khan, Chigatay.

The following anthroponyms are the names of historical and artistic figures found in Muhammad Salih's work "Shaybaniynoma", which can be analyzed linguistically in several directions. First, we will conduct a linguistic analysis of anthroponyms. In it, we will pay attention to the structure of anthroponyms, etymological, morphological, semantic, functional-stylistic and onomastic aspects.

Anthroponyms occur in the work in simple, compound and complex forms. Simple anthroponyms consist of one component: Umar, Osman, Hasan, Husan, Babur, Behbud, Sanjar, Jahongir, Davud, Kumush, Oltun, Vamiq, Farhod, Shirin, Uzro, Majnun, Layli, Tanbal.

Compound anthroponyms consist of two or more independent components: Muhammad Shaybani, Muhammad Husayn, Mullo Abdurahim, Khoja Yahya, Sheikh Murid, Hamza Sultan, Temur Sultan, Mahdi Sultan, Mahmud Sultan, Janibek Sultan, Kujum Sultan, Sultan Mahmud, Sultan Ahmad, Sultan Masud, Said Ahmad, Haji Ghazi, Kopak Qoshchi, Qarachin Devon, Shah Momin, Shah Zaman, Khanika Khan, etc. In these names, components such as sultan, mirza, khan, bek, biy, sheikh, hoja, mullah, haji, devan indicate social status or title.

The anthroponyms given in the work are etymologically divided into Arabic, Persian-Tajik, Turkish, Mongolian and other groups.

Arabic anthroponyms are names related to Islamic culture in terms of origin: Muhammad, Abubakr, Umar, Osman, Hasan, Husan, Davud, Hamza, Mahmud, Ahmad, Yahya, Husayn, Abdurahim, Said Ahmad, most of which are connected with the traditions of the Quran and Hadith.

Persian-Tajik names Jahongir, Khusravshah, Behbud, Shahzamon, Shahmo'min, Vamiq, Farhad, Shirin, Layli, Majnun, Boqi, Kumush. Components such as shah, jahon, beh, khusrav were actively used in Persian.

Uzbek (Turkish) names Janibek, Umarbek, Valibek, Ghoziboy, Bek Telba, Tanbal, Ko'pak, Oltun, Almachuq, Sevinchuk, Qanbarbiy, Bovbak. In these Turkic names, the elements bek, biy, boy, khan are productive.

Names with Mongolian elements are Chingiz Khan, Chigatoy, Yuji Khan, Shaybani. These names are associated with the Mongolian political tradition.

We observe the morphological features of anthroponyms in the following. The following affixoids are found in anthroponyms.

Affix morphemes also arise when some words are transferred to the auxiliary function. They mainly include the following affixes of a word-auxiliary nature:

boy: Mingboy, Sultonboy, Karimboy, Tojiboy va b.

bek: Salimbek, Jasurbek, Shodmonbek va b.

-xo'ja: Umarxo'ja, Sultonxo'ja, Ulug'xo'ja va b.;

-xon: Dilbarxon, Xayrixon, Toshxon, Jamilaxon, To'raxon, Jo'raxon va

-zoda: Ahmadzoda, Rasulzoda, Anvarzoda, Sobirzoda va b.;

... tilda bir qator lug'aviy birliklar, ma'nosi mavhumlashib, xiralashib, affiks vazifasida ham ishlatila boshlaydi. Bunday hodisalar so'z bilan qo'shimcha oralig'ida "qalqib" turadi: mustaqil so'z sifatida ham, affiks sifatida ham ishlatilaveradi. Masalan. 1. Opam shaharda besh xonadan iborat uyda yashaydi 2. Bugun akam ishxonasida navbatchilik qilarkan. Keltirilgan bu ikki gapning birinchisida "xona" lug'aviy ma'nosini saqlab, mustaqil so'z vazifasida ishlatilgan. Ikkinchi gapda esa, u "ishxona" so'zining tarkibida qo'shimcha (affiks) vazifasida kelgan

Such linguistic units that can act as both words and suffixes are called affixoids, in contrast to ordinary (formal) affixes. ... lexical units such as xona, noma, jon, khan, boy, bek, niso, xona, noma, oy, poya, bibi (grandmother) are affixoids.

Some of the affixoids are also borrowed from other languages. For example, khan, jon, zoda, khoj, noma, niso, xona, etc., which appear between the word and the suffix, were borrowed into the Uzbek language from the Tajik-Persian language. The word-affix "Niso" (meaning "woman" in Arabic) came from the Arabic language.

Word-affixes added after the root are called suffixoids. They include the following word-suffixes.

-khan: akaxon, kitobon, gazetxon, Bedilxon;

-boy: Temirboy, Orokboy, Barotboy

-mirzo (mirza): Eshmirza, To'ymirza, Kholmirza;

-tora: kuyovtora, Khantora;

-poshsha (king): Anvarposhsha, Nurposhsha, Zumradposhsha, etc.

There are differences in the semantics of the affixes used in Muhammad Salih's "Shayboniynoma" and the currently used formative affixes. Let us refer to examples. -bek - Umarbek, Valibek, Ahmadbek, Jonibek "-bek" in the anthroponyms used to mean a ruler or a nobleman in the old Uzbek language. -biy - Jonvafobiy, Qanbarbiy. During this period, "biy" was used to mean a clan chief or official. -boy - Ghoziboy. "Boy" in this context means a wealthy or respected person. -khan - Shaybaniykhon, Chingizkhan, Khanika khan. "Khan"

came to serve as the title of a supreme ruler. -mirzo - Usam Mirzo, Badiuzamon Mirzo, Momin Mirzo, Sultanali Mirzo. "Mirzo" is a princely title specific to the Timurid dynasty. -sultan – Mahdi Sultan, Temur Sultan, Hamza Sultan, Janibek Sultan, Mahmud Sultan. "Sultan" denotes the status of ruler or prince.

Berdialiyev A., Ermatov I. Modern Uzbek literary language (Morphics, word formation, morphophonology) Textbook. – T.: "TURON-IQBOL", – 2022. – P.25-26.

In the work, religious titles such as Sheikh, Mullo, Khoja, Haji, etc., which are added to anthroponyms, express religious status.

Anthroponyms are divided into groups semantically into religious, those expressing courage and power, those expressing goodness, and those with content related to beauty and love.

Anthroponyms with religious content have different meanings, and names such as Muhammad, Abubakr, Umar, Osman, David, Hamza, Hasan, Hussein, Yahya are the names of holy figures in Islamic history.

Names such as Temur, Jahongir, Chingiz Khan, Shahzamon, Mahdi, Ghazi, which have become symbols of courage and power, have military and ruling connotations.

Names such as Behbud ("good"), Sevinchuk, Vali, Boqi, which express goodness, have positive semantics.

Laili, Majnun, Farhad, Shirin, Uzro, Vamiq, etc., who represent the symbols of beauty and love, have become symbols of love in classical oriental literature.

In the work "Shaybaniynoma", anthroponyms have performed a number of functional and stylistic tasks. In particular, they identify a historical figure, indicate the social status of the hero, indicate dynastic affiliation, reflect the religious and political environment, and serve to create an artistic image.

For example, Muhammad Shaybani is the founder of the Shaybani state, a central historical figure. Amir Temur creates a historical background as the founder of the Timurid dynasty. Babur is the successor of the Timurid dynasty. Laili, Majnun, Farhad, Shirin are used in the work not as historical, but as artistic and aesthetic symbols. The anthroponyms in the work form the following onomastic layers: religious anthroponyms, historical anthroponyms, dynastic anthroponyms, military-political anthroponyms, artistic-mythological anthroponyms, female anthroponyms, and names of rulers and officials.

Anthroponyms in "Shaybaniynoma" are distinguished by their etymological diversity, morphological structure, semantic content and stylistic function. The main part of the names belongs to the sources of the Arabic, Persian and Uzbek (Turkic) languages, and they, combined with titles such as bek, biy, boy, khan, sultan, mirza, sheikh, khoja, mullah, haji, form a complex anthroponymic system. This system serves to illuminate the political, religious and cultural environment of Movarunnahr and Khorasan in the 15th-16th centuries in the work. Therefore, the anthroponyms of "Shaybaniynoma" are of great scientific importance not only as a means of naming historical figures, but also as important linguistic units that reveal the artistic, aesthetic and historical content of the work.

References:

1. Blekmann Paula, Lankau Ralf : Digital learning tools. Controversy. Weinheim: Beltz. 2019.
2. Draykurs Rudolf : Psychology in the classroom. Stuttgart: Klett-Cotta. 2009.
3. Felten Mixael : Just a learning assistant? Nonsense, teacher! Praise for occupation management. Berlin: Cornelsen. 2016.
4. Felten Mixael : Effective teaching. How to benefit from pedagogical research in everyday school life. Berlin: Cornelsen. 2014. 3rd edition. In collaboration with Elzabet Stern
5. Xexler Oliver : Delicate Teaching: Teacher Persona – Relationship Formation – Achievement. Stuttgart: publishing house Kohlhammer. 2017.
6. Goethe Institute, Editorial Board Magazin Sprache. 2019
7. ZEIT-online
8. SPIEGEL-online

