THE INFLUENCE OF RELIGIOUS FACTORS ON ENGLISH AND UZBEK ANTHROPONYMS

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Abstract: *The article undertakes a comparison of the role that religious variables played in the implementation and evolution of names in English and Uzbek languages. It looks at the ways in which Christianity and Islam influenced the naming customs among their linguistic groups and reflects through structural, semantic and cultural aspects what the religiously-inspired personal names are made of.*

Keywords: *anthroponymic, religion, English language, Uzbek language, comparative linguistics, onomastics, cultural identity creations in naming practices.*

INTRODUCTION

The use of anthroponyms as linguistic and cultural identity carriers reveals the heavy impact of religion on naming practices among different communities. In the case of the English and Uzbek languages, the religious factor was the key one in the creation of anthroponyms.

This, however, does not mean that the religious groups, the historical contexts or the modern manifestations are the same in the two languages. The comparison of the influence of religion on English and Uzbek anthroponyms gives us a chance to see how Christianity and Islam have, respectively, shaped and still are influencing naming practices today in different cultural contexts [1].

The studies have shown that the use of anthroponyms is not limited solely to identification, but they also carry the cultural memory, religious values and social aspirations with them [2].

This research utilizes a methodology that is comparative and descriptive, including a systematic literature review and an analytical synthesis of the existing scholarly works about religious anthroponyms in English and Uzbek [3].

The literature review uncovers a number of major research pathways in the domain, namely, the structural and constructional analysis of anthroponyms, the semantic and cultural aspects of religious names, problems of translation in cross-cultural contexts, and the socio-historical aspects of naming practices [4].

Research into the impact of religion on personal names shows that although English and Uzbek anthroponymic systems have been deeply influenced by their respective dominant religious traditions, the ways and current expressions differ, with English showing more secularization of originally religious names and Uzbek having more explicit religious associations [5].

The comparative analysis of religious factors in English and Uzbek anthroponyms has pointed out both major similarities and differences in the ways religious traditions affect naming practices.

The most powerful impact of Christianity upon the English anthroponymic tradition has been through the biblical sources, where names from the Old and New Testament constitute a big part of the traditional name inventory, which includes very common examples like John, Mary, David, Sarah, Matthew, and Elizabeth, which are so well integrated into the culture that many of the modern speakers would not immediately identify the religious origins of the names [1].

The history of English surnames shows the religious influence being felt in different waves, starting with early Christian names coming in along with the Christianization of Anglo-Saxon England, continuing with the Church enriching the Catholics' list of saints by adding their names during the medieval period, and then going through a transformation with the Protestant Reformation when direct biblical names gradually became the preference over medieval saints' names, and finally facing the trend of secularization in modern times when many originally religious names are chosen mainly for aesthetic or familial reasons rather than explicit religious motivation [2].

Prophet names such as Muhammad, Ibrahim, Muso, and Iso, names of religious significance like Abdullah, Abdurrahmon, and Abulqosim, and virtue names expressing religious ideals like Rahmona, Jamila, and Karim operate as typical examples of this practice [3].

The religious influence's structural manifestation shows a remarkable difference between the two languages. English religious names, however, are typically borrowed in rather simplified forms that undergo phonological adaptation to English sound patterns but undergo no major morphological changes.

On the other hand, Uzbek religious names are oftentimes the product of the incorporation of various morphological elements borrowed from different religions such as the Arabic definite article "al-", the theophoric element "Abd" meaning servant of God combined with divine attributes, Persian and Turkic diminutive and augmentative suffixes that adapt Arabic roots to Uzbek phonological and morphological patterns, and compound formations combining multiple religious semantic elements.

The study of meanings shows that religious names in both languages encode different categories of religious meaning, such as references to biblical or Quranic figures, names that express divine qualities or religious virtues, and names indicating God's servitude or connection with religion, as well as names that honor religious events or concepts, although the differences between the specific semantic fields and theological frameworks according to Christian and Islamic traditions are still the same [5].

Conclusion. The comparative study presented here establishes the fact that the religious aspects have been the major and also the distinctive factors in the different anthroponymic systems of the two languages of English and Uzbek, and therefore, theological, cultural, and historical dimensions of the two religions, Christianity and Islam, respectively, can be traced and witnessed in the rich onomastic traditions that have developed in these two languages.

The religious names in English display more historical layers and present-day secularization, meaning that the names that were originally biblical or associated with saints are gradually turning into cultural markers rather than being explicitly religious in modern usage, whereas the religious names in Uzbekistan are still very much linked with Islam and the people who choose these names do so mainly because of the religious significance and spiritual meanings attached to them.

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