

# The Thematical Classification of Arabic Proper Nouns Used in the Work of «The Stories of Prophets» by Rabghuzy

**Dilfuza Sagdullaeva Karimullaevna**  
Al-Bukhary University,  
Doctor of Philosophy (Phd) of the department  
“Languages - 1”  
Tashkent, 100011, Uzbekistan  
Tel: (91) 1349467 mobile

**Abstract:** This article analyses the separated lexical groups of words and phrases of Arabic origin, defined in the work of Qisasi Rabguzi by Nasuriddin Rabguzi, first written in Turkic language based on Islamic sources in the XIII-XIV centuries in Khorezm. Several kinds of proper names, being effectively used in the language of the work, were identified. It was also concluded that borrowed and exotic anthroponyms, ethnonyms, theonyms and toponyms and religious vocabulary are the most frequently used groups in the language of the work. This research plays an important role in the study of the historical development of the process of borrowing Arabic words and lexical composition in the language of the Turkic peoples of the XIII-XIV centuries.

**Key words:** lexical content, arabic loanwords, proper nouns, vocabulary, thematical classification, linguistic method, anthroponym, ethnonym, toponym.

The investigation of Arabic proper names used in «The stories of prophets» by Rabghuzy in the separated lexical groups gives an opportunity to reveal the information concerned with Arabic language of the Turkic people's life features of XIII–XIVth centuries.

The proper nouns, used in the work, has a huge amount and the following types of them had been defined.

The anthroponyms can have: arabic name, kunya (calling a man with his child's name) and nicknames. The followings can be the samples for these types: *Mukhammad Mustafo* (2r/8), *Nosiru-d-din* (2r/19), *Abdulloh ibn Abbos* (4v/14–15), *Yahya ibn Mas'af Ar-Roziy* (11r/10), *Abdu-l-Mug'iyis* (15v/1), *Mazyd ibn Sa'd* (29v/15), *Luqmon ibn Od* (29v/16), *Qayl ibn Umar* (29v/16), *Malik ibn Suleyman al-Kharoviy rahmatullohi alayhi* (24v/22).

B.Abdushukurov in his research classifies the anthroponyms from its lexical-semantic peculiarities as religious anthroponyms, the names of historical personages, nicknames, pseudonyms, the names given for animals, the names of idols. N.Uluqov in his investigation dealing with the exotic lexics of religious texts reveals the borrowed and exotic types of anthroponyms. The author says that exotic anthroponyms- it is the arabic proper nouns which are not borrowed. The Anthroponyms is considered as the biggest type of proper nouns, and within the exotic lexics, which can be met in the religious texts, it makes a separate thematic group. The group of exotic anthroponyms can include the names of arabic folks, nicknames, nisbas, kunyas, pseudonyms. There is one feature of exotic anthroponyms – next to the father's name is given «*ibn*» (a son) for men, and for women «*bint*» (a daughter) (Uluqov, 1997, p.88-90). The following kunyas are given in the work- *Mazyd ibn Sa'd* (29v/15) means *Mazyd is a son of Sa'd*, *Aysha bint Aby Bakr Siddiq* (198r/21) means *Aysha is a daughter of Abu Bakr Siddiq*, *Omina bint Vahhob* (198r/11) means *Omina is a daughter of Vahhab*. Sometimes in the front of exotic anthroponyms can be given the words like «*abu*» which means «father» or «*ummu*» which means «mother». Besides, there are other names belonging to this group: *Abu Talib* (191vr/21) means *father of Talib*, *Abu Bakr* (190r/15) means *father of Bakr*, *Abu Sufyon* (198r/1) means *father of Sufyon*, *Ummu Kulsum* (198r/20) means *mother of Kulsum*, *Ummu Habiba* (198r/1) means *mother of Habiba*.

Sometimes the words like «abu» , «ummu» , «bint» and «ibn» can be used together. In this case not only the name, but the origin is also expressed. For example: *Ummu Habiba bint abu Sufyon* (198r/1) – daughter of Sufyon Habiba's mother or *Ali ibn Abu Talib* (198r/20) – Ali is a son of Talib.

The Ethnonyms – the names of clan, tribe, nation, folks which is semantically close to common noun. According to scientific tradition, the ethnonyms are studied at the aspect of proper noun. In the work there are the following ethnonyms are used: «*Quraysh*» (95r/3) – the Quraysh were a mercantile Arab tribe that historically inhabited and controlled Mecca, «*Arab*» (27r/12) – *Arabs* are Arabic-speaking people inhabiting the Arab world. They primarily live in the Arab states in Western Asia, North Africa, the Horn of Africa and western Indian Ocean islands, «*Bani Israil*» – «the Israil tribe» (62r/4), *Bani Ummaya* – «the Ummaya tribe» (242r/7), «*juhud*» (13r/2) – «jewish», «*suryoniy*» (2v/12)- Assyrian people are a Semitic ethnic group indigenous to Assyria, a region in the Middle East.

The Theonyms – the names of legendary creatures, religious notions and imaginations, prophets and saints, religious literature. We can divide the theonyms used in the work into the following small groups :

1. The names of Allah: *Haq subhanahu va Taolo* (3r/6) – Allah almighty, *Haq Taolo* ( 3r/9) - God, *Alloh jalla jallaahu* (9v/8 ) – Allah almighty, *Mavlo Taolo* ( 2v/12) – Lord almighty, *Mavlo azza va jalla* (13r/19) – Lord almighty, *Rob* ( 2v/9) - Lord.

2. The names and nicknames of Prophets and the followers (the sahabiys): *Adam alayhi-s-salam* ( 6r/1) – Adam peace be upon him, *Muhammad sallolohu alayhi vassalam* (15r/4) – Prophet Muhammad peace be upon him, *Ali karamallohu vajhahu* ( 14v/5) – God honored Ali's face.

3. The names of Angels: *Djabrail alayhi-s-salam* (2r/15) – Jibra'il/Jibril/Jabril peace be upon him the angel of revelation. Jibra'il is the angel who communicates with (all of) the prophets and also descends with the blessings of God during the night of Laylat al-Qadr («The Night of Divine Destiny (Fate)»). Jibra'il is also acknowledged as a magnificent warrior in Islamic tradition, who led an army of angels into the Battle of Badr and fought against Iblis as he tempted Jesus (Isa) , *Iblis* (4r/1) - Iblis (or Eblis) is a figure frequently occurring in the Quran, commonly in relation to the creation of Adam and the command to prostrate himself before him. After he refused, he was cast out of heaven. For many classical scholars, he was an angel, but regarded as a jinn in most contemporary scholarship. Due to his fall from God's grace, he is often compared to Satan in Christian traditions. In Islamic tradition, Iblis is often identified with Ash-shaitan («the Devil»). However, while *Shaitan* is used exclusively for an evil force, Iblis himself holds a more ambivalent role in Islamic traditions.

4. The proper nouns of religious literature and surahs: *Qur'oni Karim (The Holy Koran)* ( 2v/7), *Suratu-l-asr* ( 22r/18) – Surah Al-Asr («The Declining Day, Eventide, The Epoch, Time») is the 103rd chapter (surah) of the Quran, the Muslim holy book, *Suratu-l-baqara* (66r/14) – Surah Al-Baqarah («The Heifer» or «The Cow») is the second and the longest chapter (surah) of the Quran. It consists of 286 verses, 6,201 words and 25,500 letters , *Suratu-l-anfol* ( 66r/17) - Surah Al-Anfal («The Spoils of War») is the eighth chapter of the Quran, with 75 verses.

The Toponyms – the names given to natural geographic objects of land and water areas: *Makkai mukarrama* ( 6r/5) – Mecca, also spelled Makkah, is a city in the Hejazi region of Saudi Arabia , *Ka'ba* (3r/13) – The *Kaaba* («Cube»), also referred to as *al-Ka'bah al-Musharrafah* (the Holy Ka'bah), is a building at the center of Islam's most important mosque, Great Mosque of Mecca (The Sacred Mosque), in the Hejazi city of Mecca, Saudi Arabia. *Toif* (6r/5) – «a city in the west of Saudi Arabia», *Basra* (13r/2) – «a city in Iraq», *Baytu-l-maqdis* (2r/14) – «a city in Palestine». Besides, there are *oronyms* as *Arafat* (14r/17) – «mountain of Arafat», *Jiddah* (13r/2) – «a mountain in Arabia», *Tur* (120v/15) – «a mountain in Palestine», *Uhud* ( 120v/15) – «a mountain in Medinah» and *hydronyms* as *Kavsar* ( 133v/21) – according to Islam religion, a name of magnificent river or pond in the Heaven, were also mentioned.

The Arabic words being mastered to the medieval Turkic folks' language had been actively used in the socio-economic, cultural and spiritual spheres of that period. It is clear that the division into lexical groups gives an overview of the composition of any layer of loanwords.

---

### Literature

1. Abdushukurov, B.B. (2017) *The lexics of «Qisasi Rabguzi»*. The D.S. dissertation. Tashkent.
2. Goldin, V.E. (2000) On one aspect of studying thematic groups of words. *The languages of society*. Vol.2. Moscow.
3. Dadabaev, X. (1999) *The public-political and social-economical terminology in the Turkic written sculptures of XI–XIV cc.*. Tashkent.
4. Rabguzi, Nāsirūd-din bin Burhanūd-din. (1997) *Kisasül–enbiya*. I cilt. Ankara.
5. Sagdullaeva, D.K. (2019). The morphological peculiarities of Arabic loanwords in “The stories of Prophets” by Rabghuzi. ISJ Theoretical & Applied Science, 09 (77), 138-141. So: <http://s-o-i.org/1.1/TAS-09-77-25> Doi: <https://dx.doi.org/10.15863/TAS.2019.09.77.25>
6. Sagdullaeva, Dilfuza (2018) "The lexical groups of arabic loanwords used in the «Qisasi Rabguzi»,  
*The Light of Islam*:Vol.2018:Iss.4,Article6.  
Available at: <https://uzjournals.edu.uz/iiu/vol2018/iss4/6>
7. Husainov, N. (2000) *The lexico-semantic and methodological peculiarities of anthroponyms in Uzbek written monuments of the XVth century*. The dissertation of D.S. Tashkent.