

LINGUISTIC CHARACTERISTICS OF SOME ARABIC PROPER NOUNS IN BOOK "FIRDAVS UL-IQBAL"

Baymuratova Xosiyat

Teacher of the Department of Uzbek Linguistics, Urganch State University

<https://doi.org/10.5281/zenodo.7584271>

Abstract. *This paper describes historical anthroponyms - personal names and nicknames - used in Ogahi's book "Firdavs-ul-Iqbal". The article reveals the linguistic features of Uzbek anthroponyms.*

Keywords: *Agahi, "Firdavs-ul-Iqbal", anthroponym, synchronic, diachronic, appropriation, related to the Arabic language, toponym.*

In onomology, the set of all forms of proper nouns in any language is called "onomastic scope". [1:90] A proper noun is a word or a combination of words that serves to distinguish an object from other objects: anthroponym, toponym. The onomastic scale and number of a given language is based on its synchronic, i.e., modern state. is evaluated. The system of proper nouns in any language, its general set, can be evaluated in three different ways:

1. Synchronous - based on the modern situation;
2. Diachronic, that is, according to the historical situation;
3. Both according to the synchronic and diachronic state, that is, in the general state.

The most difficult way to assess the onomastic scope is to assess its historical (diachronic) status. The reason for this is that the living, real state of the onomastics of the past period is now being forgotten. Moreover, the names of the past period, all their types, are not fully reflected in any written source. For this reason, the only way to assess the scope and status of the historical onomastics of a language is the nouns preserved in the language of historical written monuments. This is one of the important aspects of "Firdavs ul-Iqbal" onomastics.

A number of studies have been carried out on Arabic, Persian, and Mongolian acquisitions of the famous noun group in the language of historical works. However, until now, the semantic (meaning) phenomena of the Arabic, Persian, and Mongolian acquisitions of the noun group have been partially covered and not fully implemented.

Certain changes in proper nouns compared to the Arabic language are observed both in the substantive aspect and in the formal aspect. From the content aspect, the name undergoes various semantic changes in the absorbing (Turkish) language. Changes in the semantic structure of proper names mainly take place in three different ways:

- 1) the phenomenon of expansion in the semantic structure of proper nouns;
- 2) narrowing of the semantic structure of proper nouns;
- 3) divergence and contradiction of the semantic structure of proper nouns. [2:38]

The expansion of the meaning structure of proper names is usually formed in different ways:

- a) expansion of the semantic structure of proper nouns in a simple way;
- b) expansion by creating new lexical units based on proper nouns;
- c) expansion of the semantic structure of proper names due to "name migration".

The expansion of the lexical structure of proper nouns in a simple way, as a rule, the concretized sense of the assimilated name in the Arabic language occurs with the formation of new senses in the Turkish language.

For example, we observe such a phenomenon in the expansion of the semantic structure of the name *قربان - Qurbon*, which is part of the anthroponym *Anna Qurbon bahodir taka* [3:468]. This name is synonymous in Arabic, meaning "sacrifice", that is, it is used as a religious and secular term, more precisely, *قربان - Qurbon* the name of the sacrifice was appropriated with its meaning, later, Based on this theme, several themes were created: *Qurbonniyoz (yasovulboshi)* [3:483], *Qurbongul, Qurbondurdi, Qurbonnazar, Qurbonnazir, Qurbonjon* and others.

The anthroponym of *Qurbanboy* also exists today as *Quromboy*, which is an orthoepic misspelled form of the anthroponym of *Qurbanboy*.

Another way to expand the structure of semantic proper nouns is to create new lexical units based on the proper noun. In this case, the semantic relationship between the proper name and the new lexical unit is preserved.

Another way of semantic expansion of proper names is name migration. Naming is when a name becomes the name of a sign, thing, or action. We can observe the expansion of the meaning through name transfer in the following names: *Polvan, Ghazi, Vali, Shaykh*.

Metonymy is another method of renaming through renaming, in which the name is renaming according to the relationship between things, objects, signs and actions.

Another method of name migration is synecdoche migration. Synecdoche is a noun transfer phenomenon based on the representation of a part with a noun representing the whole with a noun representing a part. This phenomenon is more common in names representing fruits and animals.

Another way to expand the meaning of a word is functionalism. In this case, a second object performs the function of a certain object, and the name of the previous one is returned.

The narrowing of the meaning of words is the opposite phenomenon of the widening of the meaning, and it is caused by the fact that the word that means the generality expresses the particularity.

Names related to the Arabic language: "... sadrnisin of the one who cares for the blame, the one who lives in the house of the nadamat, ahqarul ibadil malikul wahhab Shermuhammad al mulaqqab bil *Munis* ibn Amir Awazbi Mirab gaffaral-lohi ta'ala, sayati a'amola va tajavuz ani al sodiroti I pray that the spring of the world of life and the days of the spring of life are a document". [3:9-b]

In this excerpt from the work, the name of one of the authors of the work, Shermuhammad *Munis*, is mentioned, and *Munis* means friend, comrade, confidant, loyal friend.

Haydar (*Haydar* king (podshoh) [4:192,198,223,224,225,227,325,363,378,384, 449, 453, 421,462,466 p], *Haydar Sayyid* [3:363] – lion, brave, brave, powerful. This name was the nickname of khaliph Ali. Also, *Haydar* means a lock of hair that is placed in the rib, it is considered a symbol of health and peace, and when it grows up, it is cut after a certain ceremony. (5:567-b]

Husain [3:9-p] is a form of the name *Hasan* and means good, kind, generous, beautiful, beautiful.

Qurbansaid [4:62-p] - happy child born in the month of *Qurban* (sacrifice).

Fazilbi [3: 124, 155, 161, 190, 212, 360, 440 p] - knowledgeable, wise, intelligent child.

Rajabbi [3: 225,460 p] - the 7th month of the Hijri year - a child born in the month of *Rajab*.

"... At the end of *Zu-l-Hijja* (28 *Zu-l-Hijja*, 1220 / March 20, 1806), King Mir Haidar organized his army and defeated the seven generals of *Rajab Bey Inaq* and *Kayuv Khoja* ordered to *Khorezm*". [3:225 p]

Alloshbi [3:391, pages 427] - we thank Allah for giving us a son.

Abdulgafurbek [3: 440 p] - the one who hides sins and does not punish, that is, the servant of Allah.

The book covers many periods. While reading the work, we can see that most of the names belong to the Arabic language.

The relativity of the freedom to choose a name, that is, the connection of the custom of naming with ideological and religious beliefs and traditions, is clearly visible in the names that were chosen after the Arabs conquered Turkestan. By this time, the name began to be chosen from words, terms and expressions that glorify various ideas and beliefs of Islam. [5:596 p]

Also in the work "Firdaws ul-Iqbal" names made from the name of Allah, attributes and expressions expressing obedience to him: *Abdullah* [5:596 p], *Abduqadir* [3:106,127 p]. Names and nicknames of prophets and khaliphs, as well as: *Muhammad* [3:9-p], *Alisher* [3:170,260 p], *Usman* [3:73, 88 p], *Umar* [3:102 p], *Yakub* [3:102 p]; Names with religious concepts, ideas and beliefs are the main names.

Abdullah is a servant of Allah. [p 5:14]

Anthroponyms related to the languages of the Iranian group are as follows: *Jamshid* [p 3: 17,57, 60, 92, 183, 240, 328, 467] - great, huge, tremendous. The name of the legendary king in "Shahnoma" [p 5:133], *Qalandar* [p 3:40] – a dervish, a pilgrim, a wanderer.

Anthroponyms related to Turkic languages: *Suyunbi* [p 3:467] - a boy who is a source of joy, or may he always be happy; *Otaqul* [p 3:40] - compound nouns beginning with the words "over"; *Karakhan* [p 3:467] is a great, powerful khan.

Uzbekkhan ibn Togurulkhan ibn Mangu Temurkhan became a woman's masnad at the age of thirteen after his uncle, conquered property in the program of his grandfather and ancestor, and served according to everyone's rank [p 3:41]

Temurkhan [p 3:67] is a child who is as strong as iron, strong, i.e. resistant to calamities, and has a long life [p 5:409].

Ghinghis Khan [p 3:59, 65, 70, 71, 72, 73, 77, 89, 95, 114, 115, 116, 122, 197, 233, 244, 318, 394) – this anthroponym is Mongolian related to the language, it gives the meaning of great, powerful Khan. The name attributed to the famous world leader Ghinghis Khan (died in 1227).

Anthroponyms belonging to the Jewish language: Ya'qub [3: 80, 94, 382 p.] have the meanings of bek - arrow, heel, follower.

According to a biblical legend, a twin boy was born, and the second one held his heel so that he would not be left behind by the first brother. This name is the Arabic form of the name of one of the prophets (Yakov). He was considered the father of Yusuf [p 3:122].

Compound nouns can also be found in the work. Etymologically, the parts that make up compound names belong to different sources.

Anthroponyms belonging to Arabic+Uzbek languages: *Sattorberdi* [p 4:435] - a child given by Allah, a gift from Allah; *Nazarbek* [p. 3:203] is a child who was looked after by Allah from the lineage.

Iranian+Uzbek personal names: *Dosimbi* [3: 168, 189, 425 p] - some names beginning with the word "friend"; *Annaquli* [p 3:462-464] is a servant of Allah who was born on Friday.

We noted above that all the anthroponyms found in "Firdavs ul-Iqbal" do not belong to a certain language. Because in the 10th century, together with the Arabic language, the influence of Islam was strong. This issue requires special and deep research.

In the historical work "Firdavs ul-Iqbal" by Munis and Ogahiy, there are several names in the framework of sar component possessive words belonging to the Iranian lexical layer. T.

Alikulov, who has studied the issue of polysemy in the Uzbek language, analyzes the different meaning aspects of the word head [page 6:64]. This issue was studied in detail by B. Joraev, who analyzed 19 different meanings of the word "head" [p. 7:46,49]. Many mobile meanings of the Uzbek word "bas" are also seen in the Persian word "sar" [p. 8:26, 28]. A. Orozboyev specially researched words with sar component used in Ogahi's historical works.

In today's Uzbek literary language, there are many anthroponyms with the sar component. In particular, the anthroponym Sardar [page 4:423] سردار consists of the parts sar and -dar. The -dar component is considered to belong to Old Persian and is now the present tense stem of the verb doshtan داشتن - to have.

Example: "On Chahorshanba (Wednesday), the 20th of this month (Safar 20, 1232/January 9, 1817), my commander Sunbor sardor went to meet Sultan Khan and came." (p. 4:423)

Sarvar [p. 3:191] سر باز – leader.

Example: "And Sarvar the poet told this story. History:

Sarvari religious shelter is high.

Eltuzar bi innoq charhi hasham,

Six past twenty

Shahri zi-qa'adin na five na kam (26-zu-l-qa'da)

Found rift amort peak,

In the Khivaq, my dear.

Kilki Sarwar is the history of this commandment:

"People of Sarvari Khivaq" seven numbers.

We noted above that all the anthroponyms found in "Firdavs ul-Iqbal" do not belong to a certain language. Because in the 10th century, together with the Arabic language, the influence of Islam was strong. This issue requires special and deep research.

Munis and Ogahi use their Arabic as a synonym for some toponyms. This situation can be explained by the style of striving for artistic painting characteristic of the work of historians. For example, Yavmutiya [p 4:102-100, 131, 201, 254, 306, 415, 439, 470, 486], Uzbakiya [4:73, 66, 87, 98, 104, 217, 338, 421, p 485] place names are expressed based on the Arabic language.

In addition, Ogahi translated five historical works in the Persian-Tajik language during his creative career. There is no doubt that the style of "Firdavs ul-Iqbal" was reflected in the literary influence that appeared during the translation process. In this work of Munis and Ogahi, there is very little weight of nouns borrowed from any language other than the Persian and Arabic languages mentioned above. This, of course, is explained by the lack of lexical influence of European languages on the Uzbek language at that time. For example, in "Firdavs ul-Iqbal" the Russian Empire is referred to as the Russian province (pages 3:87, 88, 93, 118, 192, 225, 383, 439, 444, 480, 486, 487):

"And during the reign of Ayyomi, he invaded Russia and Cherkasy. He put the provinces under the decree of the throne and appointed his own governors...". (p. 3:118)

Historically, it is necessary to study the roots of famous names of Iranian character - anthroponyms and toponyms in comparison with ancient sources [page 9:26]. In particular, their comparative study with the common heritage of the peoples of Central Asia and Iran "Avesta" provides many historical and linguistic facts.

It is known that many religious nouns are borrowed from the Arabic language. However, among the words on this topic, there are also many words belonging to the Iranian layer, and it is appropriate to look for their roots in "Avesta".

Qozi-قاضى -is a judge in the Muslim community: "Qazi Safa and Qazi Miravaz and Qazi Khojanazar and Muhammadzahid Akhzundkim, ulamai mutabahirrin (scholars who are considered to be the "sea of knowledge") he was a teacher."

Sheikh [3:91-bet] شيخ

1. Theologian.
2. Tariqat Piri.
3. Kadamjo official.

For example: Father Sheikh Jalil (3:106-p)

Therefore, with the passage of time, various changes occur in the meaning and function of nouns, and in some of them, semantic phenomena such as ambiguity and ambiguity may occur.

REFERENCES

1. Teoriya i metodika onomasticheskix issledovaniy. – M.: Nauka, 1986. S. 10.
2. Rahmanov T.I. Changes in the semantic structure of Arabic loanwords in the modern Uzbek language. Nom. diss. abstract. T., 1994.
3. Shermuhammad Munis, Muhammadrizo Agahi. "Firdavs ul-Iqbal". Tashkent, "Teacher", 2010, page 468.
4. Shermuhammad Munis, Muhammadrizo Ogahiy. "Firdavs ul-iqbol". Toshkent, "Yangi asr avlodi", 2010. 192,198,223,224,225,227,325,363,378,384,449,453,421,462,466-betlar.
5. Begmatov E. O'zbek ismlari. Toshkent, 2010.
6. Alikulov T. Polisemiya sushestvitelnix v uzbekskom yazike: Avto-ref. diss. ... kand. filol. nauk. –Tashkent, 1966.
7. Joraev B. The meanings of the word "head" // Uzbek language and literature. – 1982. – No. 3. - P. 46-49.
8. Persidsko-russkiy slovar. Tom 2. – S.26-28.
9. Tillaeva M. Historical-linguistic study of Khorezm onomastics system. (based on comparison with Avesta onomastics): Philol. subject name diss. autoref. - Tashkent, 2006. - 26 p.