



Anthroponyms in the Works of Alisher Navoi

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Abstract: In his article is discussed the concept of anthroponyms and their use in the work of Alisher Navoi. At the same time, the onomastic layer in the poet's work is one of the important aspects of the origin and linguistics of the naming of toponyms, proper names, objects and subjects and the problems of their study. A connection is traced between the stages of the historical development of the Turkic peoples and the development of anthroponyms, and through this article the place and role of their use in the work of Alisher Navoi is traced.

Key words: Alisher Navoi, onomastics, creativity, nickname, common nouns, naming, anthroponym, concept, history, linguistics.

Introduction.

In linguistics, the concept of anthroponyms is one of the widely studied areas, and it is of particular importance, since it is one of the controversial sections of modern linguistics. When studying the origin of this lexeme at the Department of Lexicology, the fact that it is an integral part of linguistics attracts the attention of researchers and requires deep observation and research. Place names, proper names, names of objects and problems of their study, origin and linguistics are one of the important aspects. A connection is traced between the stages of the historical development of the Turkic peoples and the development of anthroponyms, and through this article the place and role of their use in the work of Alisher Navoi is traced.

As is known, Nizamiddin Mir Alisher is one of the outstanding thinkers of the East. The special merits of the scientist are that he was the first in Eastern linguistics to scientifically substantiate the belonging of the Turkic languages to a separate family of Altaic languages in the treatise "Court on Two Languages" when comparing the Uzbek language with the Tajik language, which belongs to the Indo-European family of languages[8:85-86]. The unique masterpiece manuscripts created by the poet have attracted the attention of world science in the field of world linguistics and literature for many years.

His Holiness Navoi is considered a unique representative among the writers who wrote in the Turkic language, as well as an unparalleled representative of the Sultan. His services are unparalleled in the Turkish language. Studying the work of Navoi, one cannot help but succumb to the influence of edifying wisdom in his works and vocabulary. When we study the heritage of our ancestors, these will be programmatic actions that help us stay on the right path and reach maturity. Studying the creations of the creator, we become witnesses of the fact that he led man to the highest peak of life and the universe. On the basis of Navoi's creativity, high feelings, such as kindness, justice, refinement, maturity, serve as the basis for the prosperity and development of the human world.

The wisdom of actions that promote peace and humanity in Navoi's work is one of the qualities of his work that deserves special attention. The highest feeling in his works is the recognition that peace

is a great virtue and that its acquisition is a difficult process. As an example, we can see an example of the poet's efforts towards the development of the country and the well-being of the people as a minister who led the state. The greatest of men is he who gives to others the good that he himself gives. Studying the work of Navoi, he assessed humanity as the highest feeling and described it as a bond that binds humanity together. First of all, the poet turned with love to God, neighbor, parents and loved ones and described these symbols in detail in his works. When we study examples of creativity, the victory of good over evil is always embodied in the characters of the work. In particular, one can cite many such onomastic names as Leyli and Majnun, Farhad and Shirin.

Main part

In the main part of this article, we considered it acceptable to define anthroponyms with a special emphasis. This lexeme means proper names of people (individual and group): personal names, patronymics (paternal), surnames, common nouns, nicknames, nicknames, nicknames, cryptonyms (hidden names). The set of anthroponyms is called anthroponymy. Each ethnic group in a certain historical period has its own register of personal names (anthroponyms) and its own anthroponymic model (for example, modern Russians have a 3-term formula: personal name, patronymic, surname). Anthroponymists study the patterns of emergence, development and functioning of anthroponyms [9]. Opinions about the artistic onomastics of poets who wrote in Turkic languages can be found in the works of a number of scientists. Among them, it is appropriate to note the works of: T. Dzhanuzakov, S. Ataniyazov, G. Sattarov, A. Shakhulov, T. Nafasov, Z. Dosimov, B. Bafoev, S. Karaev, E. Begamtoev, H. Danierov. In all works devoted to onomastics, special attention is paid to the occurrence of anthroponyms and places of their use. Anthroponym is a Greek word, and anthroponym is a person + onym, that is, names given to people [2:10].

The epics about the great scientist contain many anthroponyms about Turan, Khorezm, Movoraunnahr, Khorasan, Kesh and many other neighboring countries, peoples, nations, toponyms, historical figures, creative poets, scientists and examples of their work. In addition, the carob work of Navoi "Khamsa" includes many anthroponyms, such as "Farhad and Shirin", "Leyli and Mazhnun". Also in the scientific works of Navoi, for example, in "Zafar-name", the names of several people known in the scientific literature are mentioned. It would not be an exaggeration to say that His Holiness Navoi tried to convey to readers through the image of the onomastic name Farhad in the epic Farhad and Shirin, when he observed the highest feeling, philanthropy and goodness in people. Despite the fact that he is the son of a horn, he is embodied as a hero who always took care of the suffering, poor, simple rural townspeople of the population, and was always ready to make them laugh with his sad and sad faces. He always tried to do good to people, to help them, to ease their burden, in a word, to be a cure for their pain.

The emergence in modern linguistics and literary criticism of such terms as "poetic onomastics", "literary onomastics", "artistic onomastics", "name in the text" [5:4], "poetonymology" [6], "onomastic narratology" [3] the onomastic space of a literary text acts as an integral part of it, a means of reflecting the national cultural identity in the onomastic structure of the Russian language and an integral part of the author's individual linguistic picture of the world.

The concept of anthroponym is used as a linguistic unit of onomastics and differs in that it is expressed by specific units. since it includes the name, patronymic, surname, nickname, nickname, cryptonym, andronym, gyneconym and patronymic are recorded [7:31]. As a result of studying the above definitions, studies of several authors, we realized that in the department of anthroponymy of linguistics, proper names, surnames (nicknames) of people, nicknames, toponyms are an area that studies names and surnames. Onomastic names in the works of Navoi are interpreted as an integral part of the anthroponymy of the Turkic peoples. Onomastic names in the work of Mir Alisher Navoi, the Sultan's property, can be studied by classifying them according to the named places. For example:

1. The names of people who lived during their lifetime: Mahmud Ghaznavi, Amir Temur, Mirza Chuchuk, Hussein Boygaro, Amir Khusrav Dehlavi and others.
2. Onomastic names not used in our public life: Vomik, Uzro, Farhad, Shirin, Somiri and others.

As a result of studying the work of Navoi, we learned that anthroponyms are divided into several small groups and these are the following:

1. Names. 2. Nicknames. Researcher Sh. Yakubov found that there are more than 1103 anthroponyms in the works of Alisher Navoi [4, 6].

Names. Names can be divided into historical, legendary, textual in nature.

From the work of Alisher Navoi, we can see such onomatopoeic names that it is known that they were contemporaries of the poet, and are considered historical figures, mature representatives of their time. Among such works, one can name the work "Majolis un-nafais". It is noteworthy that it mentions the names of 459 poets and famous people of their time. In this work, we see several famous people who were the contemporaries of the poet: Hussein Boygaro, Badiuzzamon, Muzaffar Mirzo, Hadichabegim, Sultan Abusaid, Mirzo Ulugbek, Maulano Lutfi, Khoja Muhammad Porso, Sharafiddin Ali Yazdi, Baba Hassan. , Sakkoki, etc. many names can be given. Such names belong to historical figures and are rich material for Turkish and Uzbek historical onomastics of the 15th century.

The presence of other types of anthroponyms in the poet's work is considered valuable, since they occupy an important place. In addition to the names of people, legendary and religious anthroponyms are also of particular importance. We find them in the scientific and artistic works of the poet.

Anthroponyms were widely used by the poet to describe imaginary themes, as well as to write samples of works, say, on religious topics. The poet used these words in appropriate places in his works "Khazain ul-maoni", "Tarihi anbiyo va hukamo". But in the work "Khamasa" legendary anthroponyms are widely used. For example, we can give examples of Samir, Ahraman, Suhaila, Nuh, Korun, Bilqis, Jamshid, Yajug, Isa, Dakion, Harun and others.

We see that the majority of anthroponyms are reflected and represented by artistic symbols. Almost all such atroponyms are well-known nouns created in the spiritual world of Navoi. When choosing anthroponyms, the artist tried to match the names of places and peoples. The main attention was paid to the use of names suitable for the place and people, dating back to the traditions of the peoples. Of particular note is the use of Arabic idioms to describe the behavior that took place in the Arabian Peninsula. For example: - Saad, Navdar, Mehr, No'man, Suhail, Jabir, Hindi to describe the events in the Indus region - Jaipur, Juna, Mallu, Kad, Persian-Tajik to explain the events in Ajam - Khisrav, Bakhrom Ghor, Rustam, Ravshanak, Daro, Farrukh used anthroponyms such as Gulchekhira in the appropriate places.

When choosing names for the characters of the work, the creator took into account the peculiarities of their character. That's why the names of some characters are clear, taken from existing names and real-life names. For example: Dilorom, Diloso, Dilor, Gulandom, Sumanbu, Sumanso, Parichekhira, Parizod, Parivash, Paripakar [1, 255], Mehinbonu [1,237], Mehrnoz and others.

Conclusion:

Above, we will consider the names of some major works of the poet to study the onomastic names used in the works of Alisher Navoi and their individual use. Finally, it can be said that onomastic names (names of persons, places, religious rites, traditions) in the works of our great ancestor Alisher Navoi are not among the research samples that are in the focus of attention of modern linguists, but invite a person to deep reflection. Each onomastic name in the poet's work has a special meaning, since it is taken from the name, nationality, origin and customs of the inhabitants of that land. The focus of researchers is the fact that the works of Navoi are a rich and valuable source of information for many sections of onomastics and other linguistics.

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