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LEBY LAYERS OF NAMES USED IN THE ARTISTIC WORKS OF TAHIR MALIK

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***Annotation.** This article discusses the lexical layers of human names, which are one of the anthroponymic units of the writer's style, the importance of their use in the creative style, their place in the language. Opinions on the use of anthroponymic forms in the works of the writer are also revealed through examples.*

***Keywords:** anthroponyms, tradition, religion, art, work of art, personal names, style, layer, lexicon, Arabic, Persian-Tajik, artistic style, literary language.*

INTRODUCTION

If the analysis of the meaning and grammatical features of common nouns in Uzbek nomenclature is valuable for the grammar of the Uzbek language, the practical problems of nouns are of great importance for society. Including, the writing, spelling, and stylistic use of personal names is one of the important issues in linguistics. Of course, the work done on the issue of layers in names serves as a basis for conclusions based on the above points. "Lexical layer" refers to the layering of words belonging to different genetic sources and having a certain amount in the lexical system of the language in different historical periods. It can be seen from this that the concept of lexical layer can be applied to names as well. Because the assimilation of names from one language to another, the creation of certain anthroponymic groups in it, is also typical for names. For example, Turkic languages have long had words that are genetically and lexically Turkic. Later, Mongolian, Persian-Tajik, and Arabic names were adopted into Turkic languages. Among them, Arabic and Persian-Tajik names took a significant place and in certain periods formed certain anthroponymic layers in the anthroponymy of the Uzbek language.

LITERATURE ANALYSIS AND METHODS

Modern Uzbek nouns are being studied both theoretically and practically. Names are being studied in a theoretical, descriptive, comparative, historical and synchronic direction. Uzbek nomenclature as a scientific field has its own methods and principles of some investigation, given in the book "Annotated dictionary of terms of Uzbek

onomastics" by E. Begmatov, N. Ulukov. "What is the meaning of your name?" In his book, they explained the meanings of nouns and related nouns in our language. In the preface of the work, it is mentioned about the origin of personal names, customs and methods of naming. We can witness the relatively large number of Arabic names used in the literary works of Tahir Malik. The method of descriptive analysis was effectively used in the analysis of anthroponyms in the work.

RESULTS AND DISCUSSION

The dictionary layer of anthroponyms used in Tahir Malik's work was classified and studied as follows:

1. Uzbek names:

The Turkic (Uzbek layer) origin of the anthroponymy of the Uzbek language consists of genetically Turkic lexemes and anthroponyms made by combining Turkic lexemes. For example:

Free - hooray, free boy.

Tokhtamish - stopped, never dying.

Companion - let him walk as a companion to his father or brothers.

Tilavoldi is a child who has been wished for and achieved.

Let them multiply - let them join the ranks of our children, let our children multiply even more.

It is known that having a child is spiritual and spiritual in every family

it causes excitement. This mental-spiritual state is extremely multifaceted and gives rise to various desires, wishes and dreams. On this basis, motives for choosing a name for the baby are formed. For example, Uzbek names mean waiting for a child to be born, needing a child, protecting the baby from the harm of hidden evil forces, hoping that the child will have a long and healthy life, that the baby will have positive qualities (brave, brave), to wish for a happy future, to grow up as a friend to family members, to have a boy, to prevent the increase of unusual signs in the baby, to express the concept of beauty, the circumstances or time of birth There are reasons for expressing, seeing it as a gift from God, and choosing a name based on the child's appearance. Most of the names belonging to the Turkic layer are a product of very ancient times. Motives, beliefs and beliefs related to making them and giving them to a child are still preserved among the people.

2. Persian-Tajik names:

The adoption of Persian-Tajik names into the Uzbek language is based on the language of historical monuments written in Persian, the neighborly relations of the Uzbek-Tajik peoples, the common and similar cultural-spiritual, historical-

ethnographic customs, and the commonality between these two peoples. -parenting and family relationships were the main factor. Persian-Tajik names have assimilated and absorbed into the system of Uzbek anthroponyms to such an extent that the Uzbek population feels that it is a product of their own language. This is due to the fact that these names have been in use for many centuries. In Tahir Malik's artistic works, you can find the following names related to the Persian-Tajik layer:

Let Hamdam be a friend, a comrade, a faithful friend, a friend to his father and other children.

Jahangir is the conqueror of the world, the conqueror, the victor.

Sarvikhan is a tall, graceful tree, a beautiful and graceful girl.

Sardar - leader, boss; head of clan or tribe, head of army, commander.

Daniel - loved ones, friends, or learned, wise or, according to the ancient Jews, a gift, a gift, a blessing from God.

Zebi means beautiful, beautiful, beautiful.

Norkhoja means a red-faced boy from the family of khojas.

Shapolat is as strong as steel, may the son grow up to be the owner of great positions.

By giving such Persian-Tajik names to the child, the child should be a smart, intelligent, wise person, express the happiness of the parents to have a child, the child should be beautiful, handsome, agile, strong, honest. , motives such as wanting to be a sinless, just, kind-hearted, generous, high-ranking person occupy the main place.

3. Arabic names:

One of the components of the fund of Uzbek names is religious

Meaningful names are of Arabic origin. These names entered the Uzbek language after the spread of Islam in Central Asia, when the local population began to follow the customs of Islam. In order to understand the reasons why Arabic names with religious meaning are so popular, it is necessary to know the instructions and rules of the Islamic religion regarding the naming of a child. According to the teachings of Islam, God is the only one who created man, gave him life, and also creates conditions for the reproduction and growth of mankind. According to this, God also gives a child to a person. For this reason, the condition and fate of the unborn baby is known only to God: "Only God knows the fetus that every woman is carrying (whether it is a boy or a girl, beautiful or ugly, beautiful or ugly) and the wombs (He knows the child who aborts (before the due date) and the child who stays for more than (nine months)" (Kur'an. Surah Ra'd. Verse 8).

Kasim is the distributor, the determiner of human destiny. This name was the name of Muhammad's son. Forms: Kasimboy, Kasimjon, Kasimbek, Kasimtoy.

Saida is a happy, happy girl. Forms: Saidabibi, Saidakhan, Saidabonu.

Muharram - a child born in the month of Muharram (the first month of the Hijri year).

Arafat is the name of a mountain (hill) between Makkah and Madinah, a gathering place for pilgrims. Arafat is a holy mountain.

Mashhura is a well-known, respected girl.

Rahmatullah is a child who was achieved due to God's grace and love.

The anthroponymik forms used in the work of Tahir Malik, characteristic of the Arabic layer, and the fragments reflecting the appeal of the creator and the images to them:

"Now, when talking about his son, he was referred to as 'Mullah Abdulwahab.'" Since he entered the madrasah, Abdulwahab has not been to the village.

"By Kamariddin's order, the young men went to fetch the people they mentioned in vain."

According to this belief, God is the power that determines the future baby's sustenance, marriage, health and life, happiness and luck, life expectancy and death. Therefore, Muslims attribute the existence and fate of their children to Allah.

They expected help from him. Such desire and hope are also expressed in the names given to babies. In Islam, as well as all areas of people's social, spiritual life and life, there are also instructive instructions on child rearing.

There is. It is worth noting that the first moments of raising a child begin with naming him.

In Islam, some specific rules and guidelines regarding the naming of a baby have been introduced, and it is obligatory for Muslims to follow them. For this reason, a number of literature devoted to the interpretation and explanation of the laws of Islam paid special attention to this issue. For example,

The author of the work "Etiquette of Communication" writes: "When a child is born, the first sound he hears should be the name of Allah, the Most High. That is why the call to prayer is called to his ears. After that, he begins to sprinkle honey or something else. On the seventh day, his hair is removed. , the weight of a hair is given as alms of silver or gold. On this day, a name is given. The future name should be good and impressive. Therefore, the name to be given to the child is chosen not by old women, but by scholars and imams." -rusum is one of the Shariah rulings practiced by Muslims in Islam.

Muslims were in all their work and actions

When naming a child, they relied on the following words from the Qur'an: "Allah loves those who do good deeds" (Surah Ali Imran, verse 48). "Allah the Most High is

beautiful and loves beauty." So, since God loves those who do good deeds and actions, those who speak beautiful words, and those who speak elegantly, it follows that the name given to a person should be meaningful and beautiful. Islam has its own in this matter as well has a way and instructions. For example, our prophet Muhammad peace be upon him, he forbade Muslims from 300 deeds and actions, that is, he considered these deeds as makruh. Two of these are: "Giving a child meaningless and hateful names", "Giving a child a name that reminds one of excessive praise (like Waliyullah)". It seems that the basis of the belief of Islam in naming a child is that the name should be meaningful, meaningful, free of arrogance and beautiful. About how the Prophet Muhammad gave the name Zainab, it is narrated in the hadith: "Abu Rafi' narrates from Abu Hurairah: The name of Zainab is actually

He was a barra (pious, obedient). They gave him this name so that he would be successful. They changed the name of the Messenger of God to Zainab (the name of a beautiful and fragrant tree).

You can find many such Arabic names in Tahir Malik's artistic works. For example:

Javlon is a beautiful and powerful strider, active, agile.

Nozimkhozha - arranger, arranger or orderly, disciplined.

Sahib - owner, master, companion, friend.

A scientist is knowledgeable, knowledgeable, wise.

Munisa is a friend, comrade, confidant, loyal friend.

May the era last, may his life be happy, may he pass happily.

Aqidah - firm belief, sincerity, firm hope that the girl will live.

Sojida is a pious, pious girl.

Matluba is a desired, desired girl who was obtained by asking and begging.

Ahmadboy is a person who praises God a lot or is worthy of praise and applause.

Samad is eternal, eternal, everlasting. This name is one of the attributes of Allah Ta'ala.

Abbas - a frowning tax, mischievous, cruel or brave, warlike. The name of the Prophet Muhammad's uncle.

Nazira is a promised girl who is as beautiful as a flower.

Muhammad - worthy of praise, applause,

Cain - talented, capable; A child who is strong, powerful, or meek, who has been brought up, or whose dreams and wishes have been fulfilled. "Davron couldn't say anything specific to him at that time. Later, when he was studying and working in the city, he remembered and pondered his words a lot. Tal'at was completely unfair. He wandered the cities aimlessly. Surfing also entered the institute. That's why he didn't

want to read to the end. He did not fully understand the meaning of living (although he read a lot). Because of this, it seemed that his life was spent in vain."

"- From Murodilla's?" said the other. "It must be so," said Yolchivoy.

"- You know Mahmudbek Tarzi, don't you? said Asadulla impatiently. "Sardar Tarzimi?" Amonullah Khan's father,' said the Afghan with a white beard in a cold tone.

In addition, in the anthroponymy of the Uzbek language, there are also names formed by combining names of two and three languages. For example:

Khaliqberdi in Arabic-Uzbek means God's blessing, gift, child given by God.

Nargiza is a delicate and beautiful girl like Persian-Tajik and Greek nargis (bo'tagul).

Dilmurod is a combination of Persian-Arabic words, a child who is a wish in our hearts; means comforting to the heart.

Zakirkhoja in Arabic-Persian-Tajik means pious, pious child from the descendants of Khojas.

Salimhoja is an Arabic and Persian-Tajik word and means a healthy, strong boy belonging to the generation of Khojas.

Olamgir Arabic-Persian-Tajik world conqueror, conqueror, peerless, unique.

We witnessed the use of such names in works of art:

"The story of Zakirkhoja's life in a cold country for a few days has been alive with Jahangir for many years. Jahangir searched for Zakirkhoja's brother twice to hand over his deposit statements.

"Nargiza immediately got up and went to the shelf to change her clothes."

"Zakir coughed. Every time he coughed, his intestines twisted and began to suffer. An inner voice says "call the neighbors for help". Another voice shouted, "No! Your savior lies in the grave. He is lying alone in a dark grave. Go to him. Be together tonight. Just one night..." he says. He listened to the second voice and started walking towards the cemetery. One night, he decided to sleep at his mother's feet..."

"Salim was lying on his back on the couch in the big house, moaning. Seeing the mystery, he closed his eyes for something.

CONCLUSION

We can witness that the names that appeared in the Uzbek language under the influence of the Islamic religion and the Arabic language were used a lot in Tahir Malik's work. In his works, the artist used the full and correct versions of such names. So, we can know that religious beliefs and concepts are the main principle in the writer's creativity and his methodology through the names of people used in his works.

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