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ANALYSIS OF PRECEDENT NAMES IN ENGLISH UZBEK LINGUOCULTUROLOGY***Jalilov Baxtiyor Tulanovich****Andijan state foreign languages instuti, senior lecturer**b.jalilov1976@mail.ru +998902595424**ORCID ID 0009-0000-9013-1810*

Annotation: The article describes the precedent name, which is a part of the precedent phenomena, the definitions given to it by various scientists, its types in terms of application, as well as the precedent names related to religion used in English and Uzbek linguistic culture and the significance of their re-embodiment in the cognitive base of the representatives of English and Uzbek linguistic culture. In world linguistics, there is an increasing interest in studying thinking and the formation, preservation and functions of speech in it from different angles, among which cognitive-conceptual and linguocultural classification is gaining special importance. Linguistic-cultural research of precedent phenomena is of special importance. Religion and religious concepts have a certain place in determining the individual and his level of linguistic consciousness and national associative way of thinking. In the cognitive base of the representatives of English and Uzbek linguistic culture, relations to religion and religious concepts are formed from the point of view of their religious beliefs. In this regard, the religious precedent names that are actively used in the cognitive base of the representatives of English and Uzbek linguistic culture require the study of names. Precedent names actively used in the speech of English and Uzbek speakers were identified and studied. As a result, it was determined that there is a common religion in the minds of the speakers of both languages, which is present in the cognitive base of the representatives of the English and Uzbek language cultures, is actively used in the understanding of existence in the speech of the speakers.

Key words and expression: precedent phenomenon, precedent text, precedent situation, precedent name, precedent saying, religious, toponomic, saint, prophet, angel, linguoculture.

INTRODUCTION

The thinking and worldview of the speakers of different linguistic cultures is closely related to the world around them. This is especially evident in the presence of specific national stereotypes in the expression of the national mentality and worldview of religious concepts.

In the studies of many scientists who studied precedent phenomena, the peculiarity is that in the process of communication, images of many events are referred to images in the form of analogy and comparison with other objects that occurred earlier or were stored in the consciousness of speakers in the form of a constant stereotype. As precedent texts, researchers have shown poems, titles of works of art and music, movies and songs, advertisements, slogans, anecdotes, and even religious books.¹

The term "precedent" was coined by the Russian linguist Yu. by N. Karaulov and introduced into linguistics. This term was used for the first time from the linguistic point of view in his lecture entitled "Роль прецедентных текстов в структуре функционирования в языковой личности" at the VI International Congress of Russian Language and Literature Teachers in 1986.

Later Yu. N. Karaulov expanded the theoretical aspects of the term "precedent" in his work "Русский

¹ Жалилов Б. Т. "Прецедент" термини ва унинг турли луғатлардаги изохи //Ўзбекистонда хорижий тиллар. — 2021. — № 3 (38). — С. 31-40. <https://doi.org/10.36078/1624432160>

In this research, we have chosen religious precedent phenomena, especially precedent names, which are widely used in various communication processes in English and Uzbek linguistic culture, as the object of study.

MATERIALS AND METODS

Russian linguists D. B. Gudkov and V. V. Krasnykh started the analysis of "precedent name" as a separate precedent unit in linguistics.

Precedent name – individual name, connected either 1) with a widely known text, related, as a rule, with a number of precedents (Oblomov, Ilya Muromets), or 2) with situational, widely known language carrier and as precedent (Ivan Susanin, Pavlik Morozov), It is a name-symbol, which refers to certain qualities in the form of a reference unit³

V. V. Krasnykh in her researches continues the idea of D. B. Gudkov and gives the following definition of the precedent name: Precedent name – a proper noun related to a famous text (for example, Pechorin, Terkin) or a precedent situation (for example, Ivan Susanin, Stakhanov), name-sign – hinting to the reference of a certain set of qualities. This sign-feature in the semantics of the precedent unit is such a complex sign that in the process of using it in communication, reference is made not to its denotation, but to the set of differential signs represented by this precedent name. A precedent name can consist of one (for example, Lomonosov, Kutuzov) or more (for example, Pavlik Morozov, Baba Yaga) elements, representing a single concept..⁴

RESULT AND DISCUSSIONS

We divided the names of religious precedents that are actively used in the cognitive base of representatives of English and Uzbek linguistic culture into the following classifications:

- 1) Names of Prophets;
- 2) Attributes of Prophets;
- 3) Names of angels and demons;
- 4) Names of saints, caliphs, religious scholars;
- 5) Religious toponymic names;

1) Names of prophets: Aaron, Abraham, Adam, David, Daniel, Isaac, Ishmael, Jacob, Jesus, Joseph, Jonah, Lot, Noah, Solomon, Moses and other prophets whose names are mentioned in the Bible are embodied in the cognitive base of representatives of English language culture. For example, "Well!" said Miss Pole, sitting down with the decision of a person who has made up her mind as to the nature of life and the world (and such people never tread lightly, or seat themselves without a bump), "well, Miss Matty! men will be men. Every mother's son of them wishes to be considered Samson and Solomon rolled into one-- too strong ever to be beaten or discomfited--too wise ever to be outwitted. If you will notice, they have always foreseen events, though they never tell one for one's warning before the events happen. My father was a man, and I know the sex pretty well."⁵

"You need not be a Solomon to do it," said the Captain. "All these signs that you appear to consider so cabalistic form a language the clearest, the shortest, and the most logical, for all those who can read it."⁶

In these examples, the anthroponyms Samson and Solomon are the names of the prophets mentioned in the Bible. As a precedent name, the anthroponyms in both these examples reflect these concepts by actualizing symbols such as "power" and "wisdom" in the conceptual domain..

In the cognitive base of representatives of Uzbek linguistic culture, the Prophet whose names are mentioned in the Holy Qur'an: Odam (alayhissalom), Ibrohim (alayhissalom), Ismoil (alayhissalom), Ishoq (alayhissalom), Yaqub (alayhissalom), Muso (alayhissalom), Iso (alayhissalom), Nuh (alayhissalom), Ayub (alayhissalom), Yunus (alayhissalom), Horun (alayhissalom), Sulaymon (alayhissalom), Dovud (alayhissalom), Yusuf (alayhissalom), Zakariyo (alayhissalom), Yahyo (alayhissalom), Ilyos (alayhissalom),

² Караулов Ю.Н. Русский язык и языковая личность. — М., 1987. — 216 с. — URL: <https://www.twirpx.com/file/2015673/>

³ Гудков Д. Б. Теория и практика межкультурной коммуникации— М.: ИТДГК «Гнозис», 2003, 108 с.

⁴ Красных В. В. «Свой» среди «чужих»: миф или реальность? М.: «Гнозис», 2003. 172 с.

⁵ Gaskell.E. Cranford. Penguin Classics. England. 2009. 64 p

⁶ Verne Jules. All round the Moon. Book Jungle. England. 74 p

Al-Yasa' (alayhissalom), Lut (alayhissalom), Solih (alayhissalom), Zulkifl (alayhissalom), Hud (alayhissalom), Shu'ayb (alayhissalom), Idris (alayhissalom), Muhammad Mustafo (sollolohu alayhi vasallam). We can clearly see these in the following examples.

For example: "Kayshovskiy hadahalab-hadahalab boradi. General Skobelev uzangisi oldida mulla mushuk bo'ladi.

— Umarxon eshon, janobi oliylari, Umarxon eshon! — deydi.

— Eshon tugul, — deydi general Skobelev. — **Muhamad Payg'ambar** bo'lsayam, etigim poshnasiga olmayman!"⁷

"Hokimning bir o'g'li ham bo'lib, u shunday chiroyli ediki, unga yuzta Misr shohlari qul bo'lib xizmat qilishga tayyor edi. U lutfu malohatda jahomofati, jahon ofati ham emas -jon ofati edi.

U Shorn mamlakati qorong'ilikda qolganda uni yoritib turuvchi nurli Oy bo'lib, Misr xalqi (**Yoqub**) payg'ambarning (o'g'li) — **Yusufdek** edi."⁸

The precedent names of Prophet Muhammad and Yusuf in these examples are well known in the Uzbek linguistic culture, and the holy names of the prophets Muhammad Mustafa, may God bless him and grant him peace, and Yusuf, mentioned in the holy book of Islam, the Holy Qur'an, become active. In this case, differential signs such as "external appearance" and "social position-status" of the precedent name, which distinguish a certain subject from similar subjects, and which constitute a certain type of complex system of definitions, are activated.

2) Attributes of the prophets: ring, rod, cup

In the cognitive base of representatives of English language culture:

This doubt, once it came to him, was sobering and painful. He had, in the last days, during his symbolic assassination of his father, during his trance-like pursuit of the **golden grail**, rather lost sight of Emma.⁹

In this example, the Holly Grail, well-known to representatives of the English linguistic culture, is used as a precedent attribute. With the attribute of the Holly Grail, it is activated as a vessel used by Jesus to eat in English language culture, and in all contexts it expresses the concept of "holy, divine object".

A similar situation is observed in the Uzbek linguistic culture, and some objects used by prophets and saints, belonging to them or related to them, are embodied as separate attributes. For example, "Qur'on"ni o'zgartirishga hech kimning kuchi yetmaydi: unga na biror narsa qo'sha oladilar, na undan biror narsa kamaytira oladilar. Qur'on" **Hazrat Musoning hassasiga** o'xshaydi, kufrlarni ajdarhodek yamlab yutadi.»¹⁰; or "Eng oldinda bir nuroniy qalandar, yelkasida kattakon qora qo'ng'izni eslatadigan kachkil, beliga anvoi rang-barang lattalar bog'lagan, qo'lida boshi qaynab bitgan bujg'un tayoq (Nazar otaning ta'rifiga qaraganda, bu tayoq hazrati **Muso asosining** amakivachchasi bo'lar yekan)"¹¹

3) Names of angels and demons:

In the cognitive base of representatives of English language culture: Gabriel, Michael, Lucifer (Satan), Appolyon (Abaddon)

According as the shifting obscurity and flickering gleam hovered here or glanced there, it was now the bearded physician, Luke, that bent his brow; now St. Johns long hair that waved; and anon the **devilish** face of **Judas**, that grew out of the panel, and seemed gathering life and threatening a revelation of the arch-traitor—of **Satan** himself—in his subordinates form.¹²

The names "Satan, Devil, Judah" in the example are activated as Satan in the minds of the representatives of the English language culture and express concepts such as "fear, horror, trembling, pain".

Similar expressions can be observed in the cognitive base of representatives of the Uzbek linguistic culture: Azroil, Jabroil, Mikoil, Horut, Morut, Malik, Azozil (Shayton). "Xongireydan salom olib kelgan Krot bu xonadon axli ko'ziga **Azroil** bo'lib ko'rinayotgani bilan aslida xuddi Samovich singari taqdiri qil

⁷ Тоғай Мурод. Отамдан қолган далалар. Шарк. Тошкент. 1994. Б 9

⁸ Алишер Навоий. Ҳайратул-аброр (настрий баёни) Б 65

([https://n.ziyouz.com/books/alisher_navoiy_asarlari/Alisher%20Navoiy.%20Xamsa.%20Hayratul-abror%20\(nasriy%20bayoni\)](https://n.ziyouz.com/books/alisher_navoiy_asarlari/Alisher%20Navoiy.%20Xamsa.%20Hayratul-abror%20(nasriy%20bayoni)))

⁹ Murdoch Iris. An Unofficial Rose. Open Road Media. London. 2010. 84 p

¹⁰ Жалолитдин Румий. Қалб қўзингни оч... "Сано-стандарт" нашриёти. Т. 2011. Б 81

¹¹ G'afur G'ulom. Shum bola. Yoshlar nashriyot uyi. Toshkent. 2018. Б 54

¹² Bronte Charlotta. Jane Eyre. Wordsworth Classics. London. 2020. 123 p

ustida turgan bir notavon edi”¹³

“Zohid o’zini tanishtirib, guvohnomasini ko’rsatgach, uning o’zi eshikni ochdi. Zohid o’zining o’rnida o’tirgan ayolni ko’rib «Maskovdan kelgan **Azroilning urg’ochisi** shumi?» deb o’yladi. Zohid ichkari kirib, orqasidan eshik yopilgach, mallasoch o’rnidan turdi.”¹⁴

In the cognitive base of representatives of the Uzbek linguistic culture, Azroil becomes active as the "angel of death", and symbols such as "fear, horror, trembling, pain" are activated..

Azroil [عزرايل – o’lim farishtasi] Islom dinida to’rt farishtadan biri, jon oluvchi farishta; ajal farishtasi (Azrael [عزرائل - the angel of death] is one of the four angels in Islam, the angel who takes life; angel of death).¹⁵

Azroil – jon oluvchi farishta. Islom dinida to’rt bosh farishtadan birining nomi (Jabroil, Mikoyil, va Isrofil bilan birga) (Azrael is an angel who takes life. Name of one of the four archangels in Islam (along with Gabriel, Michael, and Israfil)).¹⁶

4) The names of saints, caliphs, and religious scholars are also widely used as precedent names and are used in the following concepts in the languages being compared.

In the cognitive base of representatives of English language culture: Saint George for England, Saint Andrew for Scotland, Saint Patrick for Northern Ireland, Saint David for Wales, St. Francis

That is, we cannot pardon their bad taste,
For so it seems to lovers swift or slow,
Who fain would have a mutual flame confess'd,
And see a sentimental passion glow,
Even were **St. Francis** paramour their guest,
In his monastic concubine of snow;
In short, the maxim for the amorous tribe is
Horatian, “Medio tu tutissimus ibis”¹⁷

Saint Francis, used as a precedent name in the example, is said to have thrown himself into the snow to quench his anger. In this case, the characteristics of the precedent name such as "pious, faithful" are activated as a separate concept.

It differs from them in the cognitive base of representatives of Uzbek linguistic culture:

A) Companions as Abu Bakr, Umar, Usmon, Ali and Muhammad ibn Ismoil al-Buxoriy, Muslim ibn al-Hajjoj, Muhammad ibn Iso al-Termiziy, Abu Dovud Sulaymon are often observed that the names of religious scholars are used as precedent names. Among them, the anthroponym to which representatives of the Uzbek linguistic culture are alluded is the figure of Ali.

“U tug’ilgach, Amir Shohmurod o’sha paytda Buxoroda qozi ul-quzzot bo’lib turgan shayxulislom Atoullaxojaning huzuriga o’zi boradi na uni Oliy Arkka olib kelib, chaqaloqqa ot quyib berishini iltimos qiladi. U kelgusida mo’minlar amiri hazrati **Alidek** hamisha g’olib bo’lib yursin deya xayrli duo qilib go’dak shahzodaga Haydar ismini qo’yadi.”¹⁸ O’z navbatida Ali. (Ali)(ar.) – eng yuksak, eng ulug’, yuqori martabali. Bu nom Muhammad payg’ambarning kuyovi, to’rtinchi halifaning ismidir (In turn, Ali. (Ali)(ar.) - the highest, the greatest, the highest rank. This name is the name of the son-in-law of the Prophet Muhammad, the fourth caliph).¹⁹

In this case, the social position-status of the precedent name Ali is activated as a differential sign, reflecting the "extremely high rank" of the referred person. That is, it represents concepts such as "reputation, popularity". In some cases, a partial change in the expression of the precedent sign-characteristic is also observed. For example, in the following example, the precedent name Ali is used as

¹³ Тохир Малик. Шайтанат. Бешинчи китоб. Шарқ. Тошкент. 2011. Б 102

¹⁴ Тохир Малик. Шайтанат. Учтинчи китоб. Шарқ. Тошкент. 2006. Б 191

¹⁵ Ўзбек тилининг изоҳли луғати “А” ҳарфи. Б 51

¹⁶ Умархўжаев М.Э. Диний атамалар ва иборалар. изоҳли луғати, Ғ.Ғулом номидаги нашриёт-матбаа ижодий уйи, Тошкент. 2016. 24 б

¹⁷ Byron. G. Don Juan. The Pennsylvania State University. USA.1999. 180 p

¹⁸ <https://uchquduq.uz/matbuot-xizmati/madaniyat-va-sport-angiliklari/item/973-man-itlar-ichida-birinchi-b-lib-sajjid-unvonini-olgan-ukmdor>

¹⁹ Эрматов Б. А. Ўзбек исмлари маъноси. Ўзбекистон миллий энциклопедияси. Тошкент. 2010. Б 27

another concept expression.

Keyinchalik ulug' zotning ismi (**Ali**) hamda u vasf qilingan kalom (sher) birlashtirilib, unga hurmat-ehтиrom va havas ramzi sifatida dunyoga kelgan zurriyotlariga Alisher ismini qo'yish urfga kirgan. Bu, shuningdek, xalqimizning **hazrati Alidek** jismonan yetuk, e'tiqodi but, ma'naviyati yuksak avlod haqidagi orzusining ifodasi hamdir."²⁰ In this example, we can see that the expression "character" of the precedent name Ali functions as a differential sign and reflects concepts such as "bravery, bravery, valor".

In some contexts, we see that the names of religious scholars also perform the function of conceptual expression as a precedent name. "Birdaniga men bilan Omonga ko'zi tushib qoldi. Xuddi **Imom Hasan** bilan **Imom Husanni** tirik ko'rgandek quvonib ketdi. – Iya, o'z'laringmi? – dedi-da, menga qarab: – Sen lo'liga shogird tushdingmi? Sen-chi, Omon? Men ota kasbimdan baraka topmaydigan ko'rindim. Laxtakfurushlikka o'tdim. Dastmoyam uch yarim so'mga yetdi. Mana bu mollarni qara, Yusuf Davidovning magazinida ham yo'q."²¹

When the anthroponyms Imam Hasan, Imam Husan are activated as a precedent phenomenon in the cognitive base of Uzbek linguists, the attribute of the social position-status of the precedent name is activated as a separate sign. Xusayn, Husayn (ar.) — Hasan (**qar**) ismning **eq**, shakli bo'lib, "yaxshi, mexribon, sahiy; chiroyli, go'zal" ma'nolarini anglatadi. Bu nom Xusayn ibn Alining (626—680) ismi bo'lib, u Ali ibn Abu Tolibning Fotimadan tug'ilgan o'g'li, Muxammad (s.a.v.)ning nabirasidir. Xusayn uchinchi shia imomidir.²²

Hasan, Hasan (ar) – "yaxshi, tuzuk; chiroyli, sohibjamol". Ba'zi manbalarda "ezgulik, yaxshilik; fasohatli" deb izohlanadi. Bu nom Ali ibn Tolibning Fotimadan tug'ilgan o'g'li - Hasan ibn Ali (595-669)ning ismi bo'lgan. Hasan Muhammad (s.a.v.)ning nabirasidir. Shakllari: Hasanboy, Hasanjon, Hasanxon.²³

In this example, the names Imam Hasan and Imam Husan, famous throughout the Islamic world, are used as precedent names. We observe the same situation in the following example.

Qalandarboshi meni ta'rif-tavsiflab ketdi. Jazavalarimning zo'rligidan gapirdi. Bir choynak choy ichguncha olami fanodan olami baqoga o'tib ketgan, behud **Mashrabi devona**, dili jazavam ilohi bilan to'la qalandarbachcha, o'rta qo'ldek yekanimni tushuntirdi.²⁴

In this example, where Boborahim Mashrab, who has his own position in Uzbek literature, is used as a precedent name, the aspects of the precedent name such as "character" are activated as a differential sign, expressing concepts such as "love, kindness, madness".

5) Religious toponymic names can also in many cases show the phenomenon of precedent: This situation is in the cognitive base of the representatives of the English language culture: Eden, Gomorrah, Judah, Nazareth, Heaven kabi joy nomlari orqali amalga oshiriladi. "The people had confided to you the care of their money," he went on, solemnly. "It was a high, a sacred trust. You should have guarded the door of the treasury even as the cherubim protected the **Garden of Eden**, and should have turned the flaming sword of impeccable honesty against every one who approached it improperly. Your position as the representative of a great community warranted that."²⁵

In contrast to the Hamiltons, they are wealthy. Adam buys a fine farm in the Salinas Valley and plans to create a new "**Garden of Eden**" for his family.²⁶

In the cognitive base of the English linguistic culture, the toponym Eden is directly connected with the religious worldview. When the toponym Eden is used as a precedent name, the toponym Eden mentioned in the Bible is activated in the minds of the representatives of the English language culture, and it expresses the concept of "holy place, the place where people aspire" as a differential symbol of its social status-status..

In the cognitive base of representatives of the Uzbek linguistic culture, place names such as Mecca, Kaaba, Medina are used as precedent names. For example, "Tillarida tutab ketgisi keldi. Xayollardan xuzur

²⁰ <https://ziyouz.uz/ilm-va-fan/adabiyot/2009-8/>

²¹ G'afur G'ulom. Shum bola. Yoshlar nashriyot uyi. Toshkent. 2018. B 19

²² Эрматов Б. А. Ўзбек исмлари маъноси. Ўзбекистон миллий энциклопедияси. Тошкент. 2010. Б 581

²³ O'sha kitob B 571

²⁴ G'afur G'ulom. Shum bola. Yoshlar nashriyot uyi. Toshkent. 2018. B. 57

²⁵ Washington Theodore. The Financier. Project Gutenberg License. 2019. 362 p

²⁶ Johan Steinback. East of Eden. Viking Press. USA. 1952. 8 p

topdi. Huzurlandi. Bir vaqtlar shaharga guras-guras olib kelingan **makkacha** qilig'li, **madinacha** nafis, **bobilcha** lutfli hurlarning kulgilari quloqlari ostida qadimgidek jarangladi.”²⁷

“O'tgan asrning 20-yillarida jadid bobomiz, birinchi professorimiz Abdurauf Fitrat Germaniyaga talabalarni jo'natishdan oldin bejiz Samarqandga olib borib, Amir Temur sag'anasi qoshida qasamyod qildirmagan. Chunki Samarqandni o'zbek millatining aziz **ka'basi** deb bilgan. Bu elning shavkati va shoni, ulug'ligini qaytarish va Samarqandga yorug' yuz ila qaytmoqlik ontini xorijga ketgan talabalar hech qachon unutishmaydi.”²⁸

In these examples, as a religious toponymic precedent name, the names of places such as Mecca or Makkai Mukarrama, cities of Medina, Babylon mentioned in the Holy Qur'an and Ka'ba, which are well known to representatives of the Uzbek linguistic culture, are used as precedent names.

When the representatives of Uzbek linguistics are activated as a precedent phenomenon in their cognitive base, the attributive sign of the social position-status of the precedent name is activated.

CONCLUSION

So, the precedent phenomena related to religion, especially the precedent name, are present in the cognitive base of the representatives of English and Uzbek linguistic culture, they are actively used in the understanding of existence in the speech of the speakers of the languages, there is a commonality of religion in the consciousness of the speakers of both languages.

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²⁷ Баҳодир Қобул. Ота чироқ (ҳикоя) (<https://ziyouz.uz/ozbek-nasri/bahodir-qobul/ba-odir-obul-ota-chiro-ikoya/>)

²⁸ Янги Ўзбекистон. 2022 йил 1 сентябрь, 179-сон. 6 б.