CLASSIFICATION, STRUCTURE AND SEMANTIC ANALYSIS OF PERSONAL NAMES USED IN THE "BOBURNOMA"

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Abstract: In this article, it was determined that the onomastic (personal) names cited by the author in Zahiriddin Muhammad Babur's work "Boburnoma", in particular, the names of historical figures associated with the Arabic attributes of Allah, amount to more than 200, and some of them were analyzed from a linguistic point of view, lexical-semantic and grammatical aspects.

Keywords: name, determiner, onomastics, linguistics, toponym, nomenclature, adjective, noun, anthroponym, asap, person, lexis, information.

In Uzbek linguistics, the concept of onomastic unity is manifested according to three different characteristics:

1) the term onomastic unity denotes a singular noun;

2) the onomastic unity denotes a set of names united into a group according to its nominative-functional characteristic: such as toponyms or zoonyms;

3) onomastic unit means the concept of a proper noun in the framework of onomastics in general.

Although some types of onomastic units are known as proper nouns, they are practically not explained and analyzed. Proper nouns are included in the onomastic superscope of the language as a unit of onomastic macroscopes [1;35,36]. The onomastic macroscope is a large division that follows the superscope and includes nominative units that are organized and combined on the basis of certain features of the onomastic system of the language and form the onomastic macroscope, and they are combined into the macroscope of anthroponymy as a specific proper noun.

Taking these into account, in this article we set ourselves the goal of analyzing the names of historical figures related to the attributes of Allah, which are included in the work of Zahiriddin Muhammad Babur "Baburnama" and are included in the macroscope of onomastics, according to their structure, lexical-semantic, stylistic and grammatical aspects.

Also, "The Quran says about the words related to the attributes of Allah: Allah has beautiful names. So call on Him by them (remember them), and leave those who use His names in inappropriate places (polytheists)" (Surah "A'raf", verse 180). "Call on Allah or call on Rahman-Mehriban. No matter how you call on Him (it is permissible). "To Him belong the most beautiful names" (Surah Al-Isra, verse 110). These names are 99 in number

and occupy an important place in Muslim theology. The names of Allah are recited in many supplications" [2;20].

"In the Holy Quran, Surah Hashr (verses 22-24), there is a short list of the "Beautiful Names of Allah": ar-Rahman, ar-Rahim, al-Malik, al-Quddua, as-Salam, al-Mu'min, al-Muhaymin, al-Aziz, al-Jabbar, al-Mutakkabir, al-Khaliq, al-Bari, al-Musawwir, etc. All other names of Allah are found in various verses of the Quran and are derived from the attributes of Allah and are formed from the verbs associated with them. The list of 99 names of Allah is contained in the hadiths narrated by Abu Hurayrah (601-679). According to these hadiths, these names were mentioned by Muhammad (peace be upon him) and were numbered 99 times, and whoever recites these names of Allah one by one will certainly enter Paradise. It is said that Allah will be given. Other collections of hadith also list the names of Allah [2;20].

Therefore, we have set the first plan to analyze the fact that the names of historical figures mentioned in the work "Baburnama" and also related to the attributes of Allah were formed in the form of Arabic definite articles and the lexical and grammatical meanings of those names expressed in the Uzbek language from the point of view of Uzbek linguistics.

In "Baburnama", along with many Arabic names related to the attributes of Allah, the Arabic definite article "Abdullatif" is also mentioned twice as the name of a historical figure.

For example: "Andijan and Akhsin were taken by Shaybani Khan, and they fell to the son of Hamza Sultan, Abdullatif Sultan, of Yodgorsultan Beg [3;12]. "Shahruh Mirza gave the entire Movorunnahr region to his son Ulugbek Mirza. From Ulugbek Mirza, his son Abdullatif Mirza took it[3;48].

In the quotations from the above work, the word "Abdullatif" is cited as the name of historical figures, among the names of people associated with the attributes of Allah. "Abdullatif" is originally an Arabic word, and it is a compound word formed from the combination of two words with independent lexical meaning. They are the words "abdu" and "latif". The word "Abu" is translated into Uzbek as "slave", and "latif" is one of the names (attributes) of Allah in lexical meanings expressed by words such as "merciful", "compassionate", "gentle", "merciful". Thus, in Arabic, the word "abdu" is a noun in terms of word family, and "latif" is an adjective, and both lexemes are connected to each other through the Arabic addition indicator "al" as a means of definition, forming a compound word in the form of "abdullatif".

The structure of this Arabic phrase shows that it is the opposite of the structure of Uzbek phraseology, in which the definite article comes first, then the determiner. In Uzbek, the definite article comes first, then the definite article. "This situation is more consistent with the Uzbek phraseology in terms of meaning" [4;76]. Therefore, in this phraseology "Abdullatif", the word "abdu" comes first and "latif" comes later, and both words are combined with the Arabic definite article "al" (indicative of the superlative), forming a phraseology with a definite article. This word, which in the form of "Abdullatif" (servant of the Merciful), represents one of the names of a person associated with the attributes of Allah.

This work also provides information about a historical figure such as "Abdulaziz". For example: "Ulugbek Mirzo Abdulaziz Mirzo took the owner of Yunuskhan to him" [3;10].

The name "Abdulaziz" is also a compound word made using the Arabic definite article "al" from the words "abdu" and "laziz", which are divided into two independent lexical meanings, like "Abdullatif". As we mentioned above, the word "abdu" is a noun in Arabic in terms of word family, and the word "kul" in Uzbek expresses its lexical meaning. The word "laziz" is an adjective in terms of word family, and is considered one of the attributes of Allah, expressing lexical meanings such as "pleasant, enviable, respectable" in Uzbek. Both components are combined with the Arabic suffix, forming a word combination with a definite article adapted in Arabic, which is translated into Uzbek in lexical meanings expressed by the Uzbek word combination, such as "Servant of Honor".

In addition, the author also provides some information about historical figures named "Abdulla or Abdullah". This name occurs in five places in the work "Baburnama". From the pronunciation of this name, it is clear that it is associated with the attributes of Allah.

For example: "After five or six months, Ibrahim Mirza died and his son Abdullah Mirza was killed." "After Qasim Sultan, Buran Sultan took from his horsemen, and now there is a son: Abdullah Sultan horsemen, this is my contribution to history" [3;151].

The word "Abdulla" in the work is also originally Arabic, and this word is written and pronounced in Arabic as "Abdullah". This word was adopted into the Uzbek literary language with a slight phonetic change compared to its Arabic pronunciation, that is, in the form of "Abdulla or Abdullo" (only as a personal name). Therefore, this name is also an Arabic word combination formed as a result of adding "Allah", the first of the attributes of the creator, to the word "abdu". The word "Allah" is also originally Arabic, and in Arabic it means "creator", "God". Both components (abdu and Allah) are connected to each other through the Arabic possessive index "al" to form a compound word with a definite article in the form of "Abdullah", and this compound word is translated into Uzbek as a lexical compound such as "slave of the creator". At the same time, in three places of this work, brief information is also given about persons named Abulvahhab in Arabic. For example: "Eighteen yuccas were in Samarkand towards the east, Sultan Abusaid Mirza was in Baba Hokiyda, and twelve yuccas were in Hiridin towards the east, this news was conveyed by Abdulvahhab Shigavuldin and printed by Mirzaga" [3;15]. "In Khojand, the father of Alisher Mongol, Abdulvahhab Ishigavul, was" [8;6]. "And he gave a dear person like Sahih Puran to the Mongol Abdulvahhab, and he gave one of his sons to another person" [3;31].

These quotes provide information about historical figures named "Abdulwahab", and this name is also considered an Arabic compound with a definite article "al" and is also one of the names associated with the qualities of the creature. Because the word "wahhab" in this Arabic compound is translated in the same way as words such as "merciful, gratifying" in the Uzbek language. Therefore, this Arabic compound is still used as a personal name in the Uzbek language today. Also, if we pay attention to the formation and meaning of this Arabic word "Abdulwahab", the words that have two independent lexical meanings in its content (the words abdu and wahhab) are, like the names explained above, a person's name made from the combination of noun + adjective with the Arabic definite article "al", and this word is fully translated into Uzbek as a word combination such as "servant of mercy".

In addition, in the work "Boburnoma", the author also mentions people named "Abduali". For example: "Abduali Tarkhan was responsible for some progress of Shaybaniykhan and some deterioration of the families" [3;22]. Another one was Boqi Tarkhan. Abduali was the son of Tarkhan and the uncle of Sultan Ahmad Mirza" [3;23].

Through these sentences cited as examples from the work, the author provides reliable information about historical figures named "Abduali". If we analyze this Arabic personal name lexically, the "ali" in its content is originally an Arabic word and is pronounced in Arabic as "aliy". This word was adopted into the Uzbek language in the form of "ali" and is translated in the lexical meanings expressed by Uzbek words and word combinations such as "ulug'", "martabali", "buyuk Allah", "oliy dargan zot". In the formation of this name, the words "abdu" and "ali" are combined, forming an Arabic definite article in the form of "Abduali", and this word combination is translated into Uzbek as "servant of a high-ranking person" The phrase is translated in the lexical meanings it representsIn the work "Baburnama", among the names related to the attributes of Allah that were scientifically analyzed above, the Arabic word combination "Ubaydullah" is also mentioned as the name of historical figures in three places in the work. For example: "The ruler of Hazrat Khoja Ubaydullah's subjects, in the past, in the harj and analyses, many poor and needy people would be freed from oppression and oppression by protecting them, but what place is there, when there are no such proposals, he began to oppress and threaten them a lot" [3;24]. "For this reason, among the descendants of Hazrat Khoja Ubaydullah, there was a bigotry" [3;7].

In these sentences cited as examples from the work, the name of historical figures such as "Ubaydullah" is mentioned. This name is written in Arabic as "Ubaydullah" and is pronounced in the same way. Also, this Arabic name was adopted into the Uzbek language with a slight phonetic change in the form of "Ubaydullo or Ubaydulla". This is also a word combination formed from the combination of the Arabic words "ubay" and "Allah", which, like similar names, have independent lexical meanings. Therefore, "ubay" is one of the ancient Arabic words, which is translated into the Uzbek language in lexical meanings expressed by words such as "shy, imaginary". The word "Allah", as is known, is one of the main qualities of the Creator. Both words, when combined, formed the Arabic word combination "Ubaydulloh", which in Uzbek means "the imaginary servant of Allah". In addition, "Abdulkarim" also appears in "Boburnoma" as a personal name. For example: "Another Abdulkarim was an Ashrit, he was a Uyghur. Sultan Ahmad Mirzo was the doorkeeper" [3;50].

"Abdulkarim", like other names made in this form, is an Arabic compound with a definite article made from a combination of two lexemes with independent lexical meaning. "Karim" in this Arabic compound is a word that expresses one of the attributes of Allah, and this word is translated into Uzbek in lexical meanings expressed by words belonging to the Uzbek adjective group such as "generous", "generous", "forgiving". Based on this, we can translate the compound with a definite article in the form of Arabic "Abdulkarim" into Uzbek in lexical meanings such as "slave of the forgiving (person)".In addition, in the "Baburnama" there is another similar name, "Abdulkarim", as a personal name. For example: "Another Abdulkarim was an Ashrit, a Uyghur. He was a doorman in the presence of Sultan Ahmad Mirzo" (B.N. 150).

"Abdulkarim", like other names made in this way, is an Arabic compound with a definite article made from the combination of two lexemes with independent lexical meaning. The word "karim" in this Arabic phrase is a word that expresses one of the attributes of Allah, and this word is translated into Uzbek in lexical meanings expressed by words related to the Uzbek adjective group such as "generous", "generous", "forgiving". Based on this, we can translate the Arabic phrase "Abdulkarim" into Uzbek in lexical meanings such as "servant of the forgiving (person)". In conclusion, it should be noted that in this article, the onomastic (personal) names cited by the author in Zahiriddin Muhammad Babur's "Boburnoma" were determined from a numerical point of view, in particular, the names of historical figures associated with the Arabic attributes of Allah, and it was also determined that there are more than 200 such names, and some of them, according to their linguistic structure, were analyzed lexico-semantic and grammatically.

Also, the morphological and syntactic aspects of the fact that all of these names are formed in the form of a word combination with a directional determiner using the Arabic isofa indicator, that is, the definite article "al", were considered from a linguistic point of view and scientific and theoretical conclusions were drawn about them. In addition, these names were translated into the Uzbek language in terms of meaning, and their original, semantic and portable meanings expressed in Arabic were determined.

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