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THE USE OF ARTISTIC ANTHROPONYMS IN THE POEMS OF ALISHER NAVOI

Abstract: This article analyzes the artistic anthroponyms used in the works of the great poet Alisher Navoi, their time and place of use with examples.

Key words: onomastics, anthroponymy, anthroponym, lexical system, nationality, lexical opportunity.

Language: English

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Introduction

Anthroponymy is a branch of onomastics that studies the characteristics of human names. Anthroponyms have their place in the vocabulary and have structural features. As mentioned above, each onomastic system is further subdivided into smaller systems. In particular, anthroponyms, which belong to the system of famous horses, in turn are divided into other subsystems. These are:

1. Names;
2. Surnames;
3. Father's names;
4. Nicknames.

Names can provide specific information about their object. This information comes in 3 forms:

- 1) linguistic;
- 2) speech;
- 3) encyclopedic.

The main part

As a linguistic unit (linguistic) they name individuals, distinguish individuals from each other. In verbal information it expresses the speaker's

attitude to the name. , is based on the semantics of attractiveness. Names reflect nationality. Names have the color of obsolescence or novelty. The phenomenon of polysemy (A.V. Superanskaya) is quite common. For example: Alpomish - Hakimbek; Majnun - Qays, Alexander - Iskandar, Sulaymon - Solomon. It seems that anthroponyms are, first of all, words, part of the richness of language. However, they also have a number of unique features. For example:

Qachonkim zohir etsang "tanzi'-ul-mulk",

Sikandarning bo'lub mag'lubi **Doro**. (G'.S. 5-g'azal)

In this poem, the anthroponym Iskandar is given as Sikandar.. In some places, there is a similar phenomenon of sound exchange.

Rafiqing toyir andoqkim **Sulaymon** oldida hudson,

Buroqing soyir anjum shohi ustinda sipehroso (G'.S. 7-g'azal)

Well-known linguist VN Nikonov says: "Anthroponymy is happy with the existence of inseparable practical and theoretical tasks." That is why the interest in anthroponyms and their study has

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an ancient history. A number of anthroponymic studies have been created over the centuries. The result was the study of human names, anthroponymy. International onomastic conferences have been held in this field. In particular, the All-Union Onomastic Conferences Ulyanovsk (1967), Gorky (1969), Bukhara (1974), Khiva (1991) and others. Russian linguists A.M. Sobolevsky, V.N. Nikonov, A.V. Superanskaya, S.I. Zinin and others were engaged in anthroponymy..N.A.Baskakov, G.F. Sattorov, T. Jonuzakov, R. Kungurov, J.Mukhtorov, E. Begmatov, D. Abdurahmanov, E. Kilichev, I. Khudoynazarov and others conducted research in Turkology, including Uzbek linguistics. In particular, E. Begmatov in 1965 defended his dissertation on "Anthroponymy of the Uzbek language", and I. Khudoynazarov on "The role of anthroponyms in the language dictionary system and their semantic methodological features" (1998). In 2000, N. Husanov defended his doctoral dissertation on "Lexical and semantic features of anthroponyms in the language of written monuments of the XV century."

The successful defense of two PhD and one doctoral dissertations, which emerged after the Uzbek language was granted the status of the state language, shows that anthroponymic research is extremely relevant and its comprehensive study is a modern requirement. The step of independent Uzbekistan on a new path of social, economic and political development requires further improvement of the onomastic, including anthroponymic system. People believed that naming a baby would have a profound effect on his life, destiny and happiness. Such perceptions have to do with the misconception that a name is the essence of a person, that a name is like a person. For this reason, there are various beliefs about the existence of "characteristic and non-characteristic" names in people's minds. The various manifestations of this belief are evident in the names of different national onomastics and in the custom of naming a child. For example, in Caracas, the name of a person who dies is not given to a newborn baby. It is also no coincidence that gods choose the names of good people as names for their children. It is believed that a good name makes a person happy and a good name in a child. A bad name brings misfortune, illness, death and disaster. V.N.Vasilyev, P.P.Shimkevich, Y.L. Layants, D.K. Zelenins collected interesting material.

Alisher Navoi's ghazal "Zihi husnung..." consists of artistic anthroponyms from beginning to end. It should be noted that the ghazal composition of the names of the heroes of a work based on a historical figure or an artistic fabric creates the art of "talmeh"..

Ne ishga bo'ldi beorom ko'zgu aksidek
Majnun,

Yuzi ko'zgosida aksingni gar ko'rguzmadi
Laylo.

Nedin yuz gul ochar ishq o'tidin bulbul kibi
Vomiq,

Yuzungdan gar uzori bog'ida gul ochmadi
Uzro?

Kalomingni agar **Shirin** labida qilmading
muzmor,

Nedin bas la'l o'lur **Farhodning** qon yoshidin
xoro?

Jamoling partavidin sham o'ti gar gulsiton
ermas,

Nedin parvona o't ichra o'zin solur **Xaliloso?**
Malohat birla tuzdun sarvqadlar qomatin, ya'ni
Ki mundoq zeb birla ul alifni aylading zebo.

Navoi uses both talmeh and metaphor in the
following verse.

Sharafdin bo'lg'on ermishsen Sulaymon
Mening birla unutmahdi paymon.

In this verse, Shirin likens Farhod to Suleiman, referring to Farhad's friendship with wild animals and birds, and points to the fact that Suleiman in the legends rules over all animals. worldview, language features, art of language use, artistic skills, system of symbols, etc. should be analyzed together. Only then can the philological essence of the work be revealed.

Alisher Navoi makes great use of lexical opportunities in the representation of art. It is a general idea that the Shari'a and the teachings are a gradual, integral, continuous logical process that requires each other to build a perfect society and bring up a perfect human being. That is why we need to inform schoolchildren about the inner meanings of Alisher Navoi in his poems. Since the ghazals belong to the pen of Alisher Navoi, the great artist of the old Uzbek language, it is necessary to see in these ghazals the most characteristic phonetic, lexical, morphological, syntactic features of the old Uzbek language. We have seen such peculiarities one by one above. Alisher Navoi knew deeply the phonetic possibilities of the old Uzbek language. In his work "Muhokamat ul-lug'atayn" the great thinker also spoke about the phonetic features of the old Uzbek language, acknowledging the convenience of composing and rhyming poems, and the length and brevity of the vowels in the language are very important. emphasizes the compatibility. Our great ancestors were Uzbeks like Lutfi, Navoi, Bobur, Mashrab; Representatives of Tajik literature, such as Hafiz, Saadi, and Jami, used in their ghazals and epics not only the apparent meanings of the word, but also the symbolic meanings. Many words in their works, such as yor, mahbuba, suyukli, ashqi, gul, bulbul, tikan, saqi, rind, wine, may, mayxana, have different meanings based on the religion of Islam and mystical philosophy. , to point to the one and only Allah, served to express the qualities of the cause of the creation of

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the wajibul-wujud, that is, the being, through symbolic examples¹.

Navoiy nafs zulmotig'a qolmish,
Sen o'lmay **Xizri** rah chiqmoq ne yoro
Qiyomatda gunohin avf etarga
Rasulingni shafi' et, kirdigoro. (G'.S.5-g'azal)

These poems by Alisher Navoi are a perfect work of art, which reflects the important aspects of the

language, ideology and artistic features of the Navoi period.

Conclusion

Therefore, when studying the works of Alisher Navoi in high school and high school, we should not limit ourselves to language, literature, content or form. The deeper we study the work, the more we will enjoy the treasures of Alisher Navoi's works.

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