



LINGUISTIC RESEARCH OF ANTHROPONYMIC UNITS IN THE WORK OF “MUNTAHAB AT-TAWORIX”

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Abstract:

The original work that provides information on the history of the Kokandkhanate is the work “Muntakhab al-tawarikh” by Muhammad Hakimkhan ibn Masumkhan tora. In this article, the historical anthroponyms in this work, their types, lexical-semantic, structural, compositional, and usage features are covered based on examples.

Keywords: Kokand khanate, historical anthroponyms, paraphrases, original metaphorical units, onomastics, etymology, lexical-semantic, nickname.

Introduction

The main source of the Kokand school of historiography is Muhammad Hakimkhan ibn Masumkhan torah's “Muntakhab al-tawarikh”, i.e. “The book of Selected histories”. This work was specially studied by Enver Khurshut, a source scientist. In addition, scientists such as A. Qadiri, A. A. Semenov, A. Qayumov, A. Mukhtorov, B. Ahmedov, Sh. Vahidov gave valuable information about the work “Muntakhab al-tawarikh” and its author. The work was completed in Kitab and Shahrisabz in the summer of 1259/1843 in the Persian-Tajik language. Today, there are 12 copies of “Muntakhab al-tawarikh”. They are kept in the treasury of manuscripts of Uzbekistan, Tajikistan and Russia. In his work, the historian Hakimkhan not only tells the history of the rule of thousands, i.e. the Kokand khanate, but also the Bukhara Emirate, its internal political situation, important information about the Bukhara emirs and the mutual relations of the Bukhara-Kokand khanates also consistently cited. In addition, the work contains details of the author's travels to neighboring countries and his own memories. Shodmon Vahidov, a Kokand scholar, the translator and author of many sources on the history of Kokand, stated that academician Aziz Qayumov equated Muhammad Hakimkhan's “Muntakhab al-tawarikh” with Zahiriddin Muhammad Babur's “Baburnoma”. [1] In Kokand historiography, this work is distinguished from other works by its wealth of original historical events, effective use of proverbs and parables to prove the author's opinion, and quotations from the poetic fragments of Eastern poets and writers. Muhammad Hakimkhan was from the family of sayyids and khans, that is, his maternal grandfather was Kokand khan Norbotabi, and Kokand khans Olimkhan and Umorkhan were his uncles. His paternal grandfather





Hakimtora was also a famous person of that time. Muhammad Hakimkhan, being a khanzad himself, saw and participated in the processes that took place in the history of the Kokand khanate with his own eyes, and recorded them one by one. While reading the work, we witness how sensitive and skillful the writer is to words. Historian and poet Muhammad Hakimkhan embellished his work with a number of artistic and figurative language tools, paraphrases, original metaphorical units, and wonderful similes: Mohlarayim, the grieving parent of Muhammad Alikhan and the oppressed poor martyr sultan Mahmudkhan and Bibishayim, the mother of the poor martyr Muhammadaminkhan, and the other hijis and moon-faced concubines of the harem, threw black felts on them, tore their clothes instead of their collars, and screamed and screamed. they established the day of Judgment. [2] In addition, interesting information about the naming of historical place names or zoonyms related to the field of onomastics of the language is given. «Humo blue» (the horse of Kokand khan amir Umarkhan), «Hamdam blue» (the horse of Kokand khan Muhammadalikhan), «Davlat Turuq» (according to the work, the nephew of amir Umarkhan, the author of the work, namely Muhammad the mention of the names of the horses of Kokand khans and princes that fly faster than the wind, such as the horse gifted to Hakimkhan, gives the work a special charm. The anthroponymic units in the work, including historical names, their etymology, and motivational features are considered a separate material that requires study. Determining the motives of anthroponymic units in world onomastics, determining their function and place in the semantic structure of names is one of the central problems of research in historical-traditional, anthropocentric aspects. In particular, the study of historical anthroponymic units has a scientific-theoretical and practical essence from the point of view of allowing to study the development of the language and its anthroponymic system, national, formal and substantive improvement. It is known that the names were created by our ancestors many centuries ago and have reached us as a historical-linguistic wealth. In the work “Muntakhab al-tawarikh” by Muhammad Hakimkhan ibn Masumkhan torah, 15 first names, 8 nisba, 78 nicknames, 10 female names, 81 male names, a total of 192 anthroponymic units related to thekhanate of Kokand are listed. lanned. During the Kokand khanate period (also in the other twokhanates), people who did not have surnames, had their father's name next to their names, any word indicating where they are from, a term meaning position, title, profession, tribe, social origin, or referred to by nicknames representing some character that distinguishes them from other people in appearance. *Irisqulibi ibn Dostqul bahadir, Fazilbek ibn Norbotabi, Khankhoja ibn Yusuf Alikhoja, Akmal Khoqandi, Abdurrahman bahadir, Baba devanbegi, Boybota Bahadir khalmaq, Lashkar*





koshbegi are the heroes of the work “Muntakhab al-tawarikh”, Muhammadrahim devanbegi, Muslim the lame can be an example of our opinion. We tried to classify the anthroponymic units in the work as follows:

1. Feminine anthroponyms: *Bibishoyim, Mohlaroyim, Oyjonoyim, Oyimkhan, Ulukkhan, Oftobkhan, Oychuchuk oyim bint Ibrahim ataliq, Oy(Khan) poshshakhan, Mingoyim.*
2. Male anthroponyms: *Umarkhan, Rustambi, Yodgorbi, Khudoyorbi, Hajibi, Shahrukhi, Sulaimanbek, Abdurakhmonbek, Norbotabi, Davudbi, Bekbotabi, Bekoglibek, Ulugbek, Sheralibek, Bekmurodbi.*
3. Anthroponymic units that represent the surname: *Khudoyarkhan ibn Sheralikhan, Muhammadnazarbek ibn Irisqulibi, Boborahim inaq ibn Rajab koshbegi, Akhun dodkhoh ibn Ibrahim parvanachi.*
4. Nicknames: *maulana Haziq, maulana Hatif, maulana Khijlat, Sultankhan Ado, Maulana Nusrat, Maulana Fazli, Mahzun (Masturabibi).*
5. Relatives: *qori Andijani, maulana Lutfullah Chusti, Akmal Khoqandi, sayyid Ghazikhoja Oratepagi, Mahdumi Azam Kosani.*
6. Anthroponyms that express people's social, class, and religious affiliation: *Khanhoja, Buzurhoja, Eshon Mavlavi, Sayyid Sultankhan, Mahmud Khanhoja, Jahangirhoja, Yunushoja, Sayyid Ali Bek, Sayyid Sultan Jalaluddin, Eshon Mavlavi, Eshontora oroki kalon, Khoja Hurd, Khojajonhoja.*
7. He described people in terms of their occupations and trades: *Muhammadsabir table-master, Bahadirkhoja table-master, Sayyid bugchabardar, Abdulkarim chopuq-man, Sayyid Ali table-master.*
8. The name indicated the social status of the owner in thekhanate, i.e. position and position: *Rahimqul dodkhoh, Sulaymonkhoja shaikhulislam, Siddiq tunqatar, Khalmuhammad a'lam, Khojamquli mufti, Khushvaqt koshbegi Zuhur devanbegi, etc.*

As in otherkhanates, in the Kokand khanate, when naming people, words, terms and expressions were chosen that glorify various ideas and beliefs of the Islamic religion. Among them, we find names made from the name of god, attributes and expressions expressing obedience to him, names and nicknames of prophets and caliphs, as well as saints and saints: *Abdulgaffarbek, Abulqasim, Haqqulibi, Isa dodkhoh, Muhammadolim Mahramboshi, Isabi Ibrahimbi son, Muhammadqulibek, Muhammadsharif ataliq, Muhammadsadiqbek, Muhammadyusuf, Muhammadnazarbek ibn Irisqulibi, Muslimquli cholak, Rahimqul dodkhoh, Rahmonqulbi, Sayyid Ali the waiter, Mulla Muhammad ghazi the chairman, Sayyidqulibek, Siddiq the sleeper, Sultan Sayyidkhoja, Muhammadsabir,*



Ghazikhoja, Yusuf parvanachi, Tangriquli shigavul, Khaliqqul mirza, Yunuskhoja bangi.

Since the heroes of “Muntakhab al-tawarikh” are historical figures, the same names are also found in the works of other local historians who wrote the history of the Kokand khanate. But because Muhammad Hakimkhan himself belonged to the Kokand khans on his mother's side, and on his father's side, he belonged to a family with a high position in thekhanate. knew them well and wrote them in full in his work. When the historian introduces the poet's characters to the reader for the first time, he expresses their names in the form of first name + nickname, first name + patronymic, or first name + relative, that is, in a complex structure. When repeating this person, he uses his name alone or together with his nickname. For example, we observe the following lines about the wife of Kokand khan Abdurahimbi, Norbotabiy's grandmother Kenagas, i.e. Oychuchuk, bint Ibrahim ataliq: *At that time, Oychuchuk mother bint Ibrahim, known as Kenagas mother, lived two years less than fifty years of her father's life.* [3] Mother Kenagas: “*O child, do you know who caused the death of your father and mother?*” - *he asked in a thousand sorrows and pains.* [4]

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