

Semantic and Stylistic Analysis of the Anthroponym Musulmonkul in Abdulla Kadiri's Novel "Days by Gone"

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Abstract: in this article, the stylistic-semantic feature of "Musulmonkul" personal noun, which is an integral part of the onomastics of Abdulla Kadiri's novel "Days by Gone", which is an anthroponym, is analyzed and explained on the basis of examples.

Keywords: anthroponym, historical person, real persons, noun, lexicon, phonetic, lexical-semantic and word construction.

INTRODUCTION

The purpose of granting the status of "State language" to the Uzbek language is to restore the social status of the Uzbek language in the life of our republic, to further expand the scope of its use, and to start its study consistently. It is known that in world civilization, national development, national consciousness, national thinking, national mentality, national name and personal relationship - the status and prestige of the mother tongue of each nation are clearly visible in the development. In particular, "Based on the requirements of today's new stage of the development of new Uzbekistan - the period of national growth, large-scale work is being carried out to increase the prestige of our native language in society."

After all, in-depth study of the language of written literature, which has embodied the language wealth of our people and is passed down from generation to generation, on this basis, a certain it will be possible to achieve this goal by consistently researching the style and skill of the word artist.

Language plays a very important role in fiction. Uzbek writers Hamza Hakimzada Niyoz, Sadriiddin Ainiy, Abdulla Kadiri, Oybek, G'afur Gulam, Abdulla said that the language plays a decisive role in the work of art and that the language of the work should be beautiful and meaningful. Qahhor, Hamid Olimjon and other great wordsmiths expressed valuable opinions.

While researching the onomastics of Abdulla Kadiri's work "Days Past", we will consider the specific semantic-stylistic, nominative and connotative features of the onomastic units in the work, the place of indicators in personal names, the layer of toponyms and their "Days Past" We witnessed that the place in the composition of his work has a special task of its own.

In the following years, the interest in studying the issues of onomastics aroused interest all over the world. Hundreds of individual books have been published. Many international onomastic conferences were held. Such actions indicate that onomastics is an integral part of linguistics.

THE MAIN PART

Most of the onomastic content of Abdulla Kadiri's work "Days by Gone" consists of anthroponyms and toponyms. As the well-known linguist V. N. Nikonov noted: "Anthroponymics is blessed with the presence of inseparable, practical and theoretical tasks." That is why interest in anthroponyms and their study have an ancient history. Over hundreds of years, thousands of works have been written dedicated to him. As a result, anthroponymy, a special field of linguistics that studies people's names, appeared. This science, like toponymics, ethnonymics, zoonymics, cosmonymics, is a component of onomastics. In Uzbek onomastics, in particular, anthroponymics of the Uzbek language, a number of studies on general theoretical and practical issues of anthroponyms, nicknames, nicknames have been created, although many articles have been written, the historical anthroponymy of the Uzbek language is sufficiently Uzbek. not studied. One of these topics is the famous writer Abdulla Kadiri's historical work "Days by Gone", which is at the center of our research. The characters and the names given to them are diverse in the work, and they use names that match the nature of each character, considering what class and profession they belong to.

A. Avlakov, in the second chapter of his candidate's dissertation entitled "Linguistic study of the onomastic units of the Uzbek language" in the section "Onomastic units consisting of the nouns of living beings", thinks about the macroscope of anthroponyms and writes about the terms anthroponym, anthroponymy as follows: Anthroponym - person (is a famous name of human). Anthroponymy is a set of proper nouns of a person in a language. He noted that the anthroponymy includes the nouns of real, that is, real persons, the nouns of images, and the nouns of legendary (mythological) persons. He classified anthroponyms according to the source or social environment in which they are found and used as follows:

1. Umumtil (universal anthroponyms).
2. Dialectal anthroponyms.
3. Folk anthroponyms.
4. Artistic anthroponyms.

And we called the names of people who do not directly act in the play, who do not participate in the work, episodic names.

Considering that most of the names in the novel "Otkan Kunlar" are ancient, many of the names that are used in the Uzbek language today are actually names that have existed in this language since ancient times.

Ancient examples of Turkic, including Uzbek anthroponymy in the work are names preserved in two sources:

- 1) Names in the language of historical written sources.
- 2) Names available in the modern anthroponymic reserve.

The first source includes various historical, artistic didactic written works, as well as archeological, archival materials of the palace of the Khans, etc.

A. Kadiri gave precise information about real historical figures under the page of his work famous names such as *Xudoyorxon*, *Azizbek*, *O'ttaboy*, *Musulmonqul*, *Normuhammad qushbegi*, *Muhammadniyoz qushbegi*, *Qosim mingboshi*, *Sulaymon hudaychi*, *G'anibek yuzboshi*, *Rayimbek dodxoh*, *Alimqul*, *Qanoatshoh* are historical figures directly involved in the work.

We do not have the opportunity to provide extensive information about all the historical figures in the work, but we will comment on some heroes who were specially emphasized by the

author. During our research, we witnessed that the historical image of Musulmonkul is of special importance in the work. This character takes an active part in the work "The Days by Gone".

Here, let's compare the speech of the author, Otabek and Yusufbek Haji, Kovaq Devona. In the chapter "Otabek Yusufbek Haji Oglu" of the first part, Otabek's speech contains the following opinion about the Musulmonkul historical figure: *"Masalan, Musulmonqulni kim xolis odam, deb o'ylaydir? - Uning yurt uchun qon to'kishdan boshqa nimaga foydasi tegdi?"*

— *Durust aytasiz, — dedi hoji boshidagi sallasini olib, — Musulmonqulni haydamoqqa majbur bo'lg'an edik — haydadi.* These thoughts were reflected in Yusufbek Haji's speech.

In the speech of Haji Otabek and Yusufbek, Musulmonkul person appears as a person with a negative character. The author dedicated two chapters of the work to this historical figure, and these sections were called "Musulmonkul tyranny" and "End of Musulmonkul tyranny".

Not only the heroes of the century, but also the author himself does not have a positive opinion about this image. *Musulmonqulning aholi ustiga bo'lg'an jabru zulmi haddan tashqari ketdi.*

In the novel "Otkan Kunlar" there is a character of the crazy Pumpkin, this character is a pure-hearted person who lives with his life's worries. We know that mentally retarded people speak only the right things about the people around them. The image of a Musulmonkul has a negative expression in Kovaq Devona language and is embodied in this way.

Qovoq devona belidagi qovoqlardan bitta egri maymog'ini ko'rsatib:

-Manov Musulmon cho'loq,- dedi.

The author, Otabek and Yusufbek Haji, Kovaq's mad speech shows in vivid examples that Musulmonkul is reflected as a person with a negative character.

At this point, we turn to history. Who is actually Musulmonkul?

Musulmonqul taxminan 1794-1852-yillar orasida yashab o'tgan. Qo'qon xonligidagi qipchoqlar rahbari. 1844-yillargacha Andijonda qo'shinlar boshlig'i botirboshi, 1847-yildan mingboshi lavozimida ishlagan. Qo'qonni Buxoro amiri Nasrulloxondan himoyalagan rahbarlaridan biri bo'lgan. Sheralikxonning o'g'li Salimsoqbekni o'ldirtirib yosh Xudoyorxonni taxtga o'tirishini ta'minlagan va Xudoyorxon esini taniguncha bilganicha ish qilib, davrini sura olgan.

The author cited this information under his novel.

Analyzing the personality of Musulmonkul, you will witness that this person left a deep mark in history.

Musulmonkul lived approximately in 1794-1852. He was one of the leaders of the Kipchaks in the Kokan Khanate. Until 1844, he worked in Andijan as the head of the troops, i.e. captain. Since 1847, he has been working as a centurion. He led the defense of Kokan against the attack of Bukhara emir Nasrullah Khan.

Uprisings broke out in several districts of the khanate against the tax policy of Kokan Khan Sheralikxon. In 1845, Musulmonkul was sent to suppress the uprising in Osh. Taking advantage of his absence, Murad, that is, Alim Khan's son, killed Sheralik Khan and declared himself the khan and deputy of the emir of Bukhara. The people of Kokan were dissatisfied with this and did not support it. Musulmonkul became aware of these events, married his daughter to Sheralik Khan's son Khudoyor Khan, and came with him to Kokan, killed Murad, who had only been khan for a few days, and the young Khudoyor Khan was proclaimed. And Musulmonkul used the entire rulership. From this period, the rule of only the group of Kipchaks began in Kok. Taking advantage of Musulmonkul Khan's youth, he managed the

khanate almost independently. In 1852, Fergana landowners started an armed struggle against the Kipchaks with the help of Tashkent residents. According to sources, the Kipchaks were defeated in the battle of Bilqillama (a city east of Fergana). There is historical information that Musulmonkul was killed in this battle.

The anthroponym Musulmonkul in the work performed the same nominative and connotative function. The writer directly used the names of historical figures participating in the work for various purposes: to inspire the reader, to make the hero of the work similar to them, to develop and realize the story. It should also be noted that names in the nominative character do not correspond to the meaning of their names in life. The above analysis is a clear example of this. A person named Musulmonkul may not always have a positive attitude. The author of the work, turning to Mazi, skillfully described the image under this name as a real historical figure and has a negative character in the century under the name of Musulmonkul, based on historical evidence.

CONCLUSION

We put the chapters and chapters of the work based on the anthroponyms in the work into the table and we witnessed that the person of Musulmonkul was used more than once:

Chapters and Seasons:	Chapter Names:
Episode 1 Season 1.	<u>Otabek is the son of Yusufbek Haji.</u>
Part 1 Season 16.	Azizbek.
Part 1, Season 17.	Yusufbek Haji.
Part 1, Season 23.	Musulmonkul.
Episode 3 Season 1.	An end to <u>Musulmonkul</u> tyranny.
Part 3 Season 6.	Uzbek mother-in-law, <u>Zainab's</u> pain.
Part 3, Season 10.	Hasanali's trick.
Part 3, Season 11.	Kumush's month of words.
Part 3 Season 14.	Khushroybibi and Zainab.
Total: 9 episodes and seasons	

Collected factual materials show that the character of Musulmonkul is sufficiently important in the work. The real historical names, nicknames and nicknames used by the word artist served as an important methodical tool to describe the heroes of the work in one way or another, to express some of their characteristic features, and to influence the reader's feelings.

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