

Interpretation of the Amir Temur Anthroponym in the Context of Historical and Artistic Works

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Abstract--*In the history of Uzbek statehood, the merits of the great Amir Temur and the Temuri dynasty are incomparable, vast and incomparable. The activity of the Temuri dynasty, which has been in power since the third quarter of the XIV century until the end of the nineteenth century, is closely connected with the name of the great statesman Amir Temur, who has left an indelible mark in the history of our country and the world. The creative and military activities of Amir Temur in the socio-political, educational and spiritual spheres serve as the most important guide for the modern independence.*

Keywords--*genealogy, historical heritage, Amir Temur, UNESCO, anthropomorphism, genealogy, lexeme, socio-philosophical issues, encyclopedia, independence.*

I. INTRODUCTION

When we see and understand the deep respect, respect and love of our people and the people of the world for Amir Temur in his righteous emirate policy, his struggle for justice and his unique literary and historical heritage, we can only imagine what happened to this great person and his memory is displayed. In the former Soviet Union, his work as a military commander was limited to creating works, genealogy, and even mentioning his name. "So many years have been trying to keep the national consciousness and heart of our people alive and to keep them at home. But the Uzbek people did not forget their ancestors and heroes and always kept it in their hearts." One day in the hearts of his people, and in the heart of his soul, he would one day come out and exult in his tongue.

II. LITERATURE REVIEW

The policy of national independence restored national values. He has given his people great spiritual strength. In 1996 it was called the Year of Amir Temur in Uzbekistan. By the decision of UNESCO, the 660th anniversary of Amir Temur was celebrated. Many scholars, writers and poets have written many works on the life and activity of Amir Temur and his dynasty about the literary and historical heritage of the dynasty of Temurids. Especially after Uzbekistan gained independence, attention was drawn to the study of Amir Temur's history. The role of historical sources in the study of the history of the Amir Temur state is invaluable. As we begin to explore the rich and diverse heritage of Amir Temur and the Temurids in historical sources, in particular, anthroponyms (human names), we begin to understand our respect and esteem for this great person, the motives and principles behind his name, their use in historical sources, and the meaning of the name. After all, Uzbek names are a reflection of the culture and spirituality of the Uzbek people, and one of the factors determining and assessing the social life. In this work the use of Amir Temur anthroponym in various forms in

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historical sources, the evidence from sources created by the historians who lived and worked with him, was interpreted as anthropomorphism of Amir Temur. Here's a look at the following sources:

Sharafuddin Ali Yazdi's name in his book "Zafarnoma" is the name of Temurbek: "The words of Temurbek that he is the creator of the world and made the world with his beauty", Hazrat sahibkiran: Hazrat sahibkiran consulted with Barlos, he left Hussein and went to Kesh, Temur, Temur sahibkiran: The world-famous Temur, "Temur was twenty-five years old", Sahibkiran: "Blessed is the Sahibkiran who laid the fortress of Kesh and ordered the White House". It is worth noting that the translation of the "Zafarnoma" from Persian into Uzbek by Muhammad Ali ibn Darvesh Ali al-Bukhari plays an important role. In the work of Zafarnoma by Sharafuddin Ali Yazdi, the master was mainly used in various forms, but Muhammad Ali ibn Darvesh Ali al-Bukhari said that his real name was Timurbek in his day. In this Uzbek translation, the name of sahibkiran is repeated many times in the titles of all sections of the work.

In the "Zafarnoma" by Nizomiddin Shami, Amir Temur: "The beginning of the glorious history of Amir Temur, Jahongushoy", Sahibkiran Amir Temur Kuragon: "The witness of this claim, and the symbol of this meaning, is the most just and the most noble emir, the servant of the Divine, and the shadow of the merciful God, the ruler of the state, the pole of religion and the world.", Amir sahibkiran: "Qorachor nuon was the granddad of Amir sahbkiran".

In Ibn Arabshokh's "Ajoib al-makdur fi tarixi Taymur" (Wonders of Fortune in Temur's History), the following information is available about Amir Temur's lineage: Writing of Timur's name - with two points and a dot above, "t", silent, "y", with two dots underneath; consisting of "u", "mim", with dot "r" with dot in the middle. However, the nature of the Arabic language, based on the weight of its (word) structure, rolls the ball of non-Arabic words and moves in any direction in the language field. That is why he is sometimes referred to as Tamur, and sometimes Temurlang. You don't need to reproach and sin. It is Turkish, Temir.

In the work of Abdurazzaq Samarkandiy, called "Matlai sa'dain va majmai bahrayn" the author writes: used as "Hazrat Sahibkiran" and "Amir Temur" "In writing the story, there is a need to mention the glorious names of the princes, that is, the sons of Hazrat Amir Temur. If the sweetness of a candy can be combined with the pencil's delicacy every time the tongue of the pencil goes on, it will always be a stretch. That is why it was decided by pearl-shaped pencil that he, the great emir, - that is, the Egyptian - was brought to the place where the name of the Temple was to be interpreted, as in the first volume of the notebook "Hazrat Sahibkiran"

The name of Amir Temur in the book "Amir Temur Kuragon Battle" by Salahiddin Toshkandi is used in the style of Kuragon, Amir Temur, Temur: "Amir Amir Temur's grandfather Iskandar is a prince of lords, khan of khans, a sultan ruby whose name is Amu Temur ibn Turagay. Salahiddin Toshkandi in Temurnoma from his lordship interprets his name as follows:

Falak manga qo`ymish ushbu qattig ot,
Amiri Temurdir, Temurdir qanot.
Yaratgan Quliman, Rasul, onam,
Bo'lub ummat anga alayhis salom

In chapter 71 of the book "Amir Temur in the attention of European Ambassadors", the name of the lord is mentioned as following: "Timur's real name, as we have said, is not Tamerlane, but Timurbek, since

Timurbek is "iron king" in their language. Tamorlon means the reverse, which means humiliation." The second section of this book, "Memoirs of the Archbishop John and his Palace," contains the following information about the interpretation of the name Timur Bey: So the name of this Tatar emperor was Timur Bey; this name is interpreted and explained as follows: Timur is a proper noun and comes from the word "iron", which means "fer" – equals the meaning "king". These are Persian and Tatar versions. In Iran, he is also called "Miritabam", meaning "ruler" and "kalan", "great ruler".

In Huckham's book "The Seven Climate Sultans," "His original name was Timur. This name is found in various forms in Asia. Amir Timur's enemies called him Temurlan which means gammy, he was known as Tamburlane or Tamerlane in the West. In his work, the author used the name of the sahibkiran as Timur: Timur was a person who was extremely fortunate because of his extraordinary power, activity and self-esteem.

In the book Timurid Genealogy by Turgun Fayziev, who researched the Timurid genealogy based on reliable sources: "Amir Timur is badly injured in his right arm and his right foot. Then his right arm is almost dry and his right leg is limp.

In the work of Babur "Baburnoma" the sahibkiran's name repeatedly mentioned as Temurbek. On page 43, before Timurbek, a great king like Temurbek wrote that Samarkand was not a capital. It should be noted here that Zahiriddin Muhammad Babur's Encyclopedia: Throughout his career, Babur tried to follow the path that Amir Timur had traveled, Amir Timur is mentioned 31 times in Baburnoma. It is said to have started its genealogy from Amir Timur (6 pages).

The name of Amir Timur is found in nine of the six works of Navoi in the Alisher Navoi Dictionary. "The Khan of Four Ulus is Timur Koragon" in "Hayrat ul-abror", also The World Khan Timur kuragon, "Timur Khan" in the poem "Farhod and Shirin", In Majolis Un-nafois, "the master of the dynasty of mulberry and the salmon of the salotin pearls is the lord of the world, namely: Timur Kuragon. According to the essence of the cases mentioned in the works of Alisher Navoi, the name of Amir Timur can be classified as follows: 1. To introduce Amir Timur in the process of interpretation of certain socio-philosophical, ethical and didactic issues; 2. Narration stories about Amir Timur; 3. Historical excerpts from Amir Timur's life;

III. DISCUSSION

It is clear from the above-mentioned that in the sources of the XIV-XIX centuries the name of the lord was used in three different ways: Salohiddin Toshkandi's Temurnoma written in the form of Amir Timur as Timur, Temurbek, Amir Timur. Temurbek, Timur lexeme does not appear in the work as a noun. The name of the Sahibkiran in three different ways is related to unhealthy factors. The linguistic factor is that the Timurid lexeme was the primary basis for the noun. Beck, the Amir lexeme, was included in the name Timur as a requirement of various social, political, educational, psychological, ethnological factors. The English lexeme in the Uzbek language and the name Timur (proper noun) is one word in the original, meaning one source. The meaning of iron lexeme is explained in the dictionary: "heavy silver metal, which is smoothed out of hammer, comes in any shape, forms steel and cast iron with carbon. It is hardly possible to say that the mentioned meaning of the Iron Lexeme was a complete basis for the meaning of the name Timur or Iron. Metals, which have some value in the social and economic life of the members of society, have also acquired a portable meaning in the language. The portable meanings of iron lexeme came from the nature of this metal. Stiffness,

durability, resistance to external influences, and long-term preservation of the metal metal gave rise to portable meanings. The name that is based on the name is the strength of the metal, its resistance to external influences - the basic meaning. On the basis of these meanings, one more meaning was created - longevity, longevity. In this sense, it is possible to say that iron was the basis of the Temur Names. Professor T. Nafasov writes about the principles of naming in Uzbek families: As you know, names reflect the wishes of parents and family members. Good wishes, hopes, wishes, and petitions are the basis for the creation and selection of names. The names of the members of the community at the time of birth, on the eve of their birth, their attitude to society, and their vision of the world are revealed in the name. Each name has its own history, the reason for its selection, and the factor of its insertion. These factors are evident on the surface at the time the name was created. Over time, these factors are forgotten, replaced, and new ones emerge. Motivation of the names Temur, Temur, Temurbek, Temurkhan, Temirbek, Temirkhan, appeared during the independence. It is known that aspirations to imitate the great Amir Temur, to become a great commander like the commander, give rise to new names. The names Temir, Temur, Temurbek, Temurkhan, which were given to their children by the parents before independence, although they are identical, do not have the same meaning as the names Temur, Temur, Temurbek, Temurkhan, created during independence. The factors for their naming are different. In the pre-independence era, the iron lexeme names are the primary basis for longevity, survival, and non-death. T. Nafasov commented on the name of the owner: Amir Temur, or Amir Temurbek, the lexeme, was added after the name. It is well known that the Arabic, Amir and Turkish beekeeping lexemes are titles and deeds. When these two lexemes became known as Amir Temur's personality, as a military commander, these names were added to Timur's name and glorified with the meaning of these concepts. In particular, beekeeping lexeme was initially added. That is why both Navoi and historians of the 14th and 16th centuries mentioned Amir Temurbek. Beck Lexeme also has a unique social and speaking character in the creation and creation of names. The feature of the joint name formation is Ulugbek, Sanjarbek, and Torabek, which is one of the most ancient practices of the Uzbek language and is related to state policy and system. It is worth noting that thanks to independence, the Uzbek language has the opportunity to do research on the historical anthroponymy of the Uzbek language, as well as on some Timurid names. This research was carried out by the linguistic scientist N. Husanov. He defended his doctoral thesis on "Lexical-semantic and methodological features of anthroponim in 15th-century Uzbek literary monuments." On the basis of this research he published a monograph "History of Uzbek Anthroponyms". In this monograph, the scholar gives valuable information about the names of the Temurids, whose names are mentioned in the literature, because of the numerous and frequent occurrences of the Temurids' names in written sources. The language of the Timurid 21 names, their meanings, their usage, their names in historical and artistic sources: linguistic - historic commentary on Timur, Abdulatif, Baikar, Baisungur, Mironshoh, Ulugbek and others. N. Husanov said that although hundreds of works were written about Amir Temur, his and his descendants' names were not specifically studied. He emphasized the need for more research in this area and provided valid and valuable information on the use of the name of the owner. H. Nishanov noted that the name of the owner of the name of Turkic monuments dates back to the 14th century. The following is an example of how Temur was interpreted in the majority of the monuments.

IV. CONCLUSION

The conclusion is that the sound change (i-u) in the name Temur, which was created based on the literal meaning of the original "temir" lexeme, was due to the methodological meaning and function. In the name of Temur, the name of Temur has a pillar of eloquence, elegance and magnificence. The backbone lexicon of Amir Temurbek has done many things: made a joint name, expressed the wishes of his parents and relatives: be a princess, be a clerk, be famous for his generous activities as an official. Initially the name of the lord was in the form of Timur. At a young age, beekeeping lexemia was added. The lexicon of the Emir was added to his name as a result of his activity over 1370 years. In the kingdom of Temur the emir was considered the highest, the highest. Since Timur was the founder of this kingdom, the name of Amir Temur was added to the name of Amir Temur with the name of Amir. The use of the name in this linguistic form fully corresponds to the ancient Turkic, ancient Eastern tradition. Hence, the name of the sahibkiran is found in the sources studied in the form of Temur, Temur Khan, Temirbek, Temirkhan, Amir Temur, Temurbek, Hazrat Sahibkiran, Temur Guraygan, Temur Taragay. The use of the name of Amir Temur in various forms can be considered as the attention, respect and recognition of our great ancestor Amir Temur, the founder of the great Timuri's empire of world and Turkic nations.

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