



Lexical And Grammatical Aspects Of The Arabic Female Names In Abdulla Kahhar`S Stories

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ABSTRACT

The article provides insights on Arabic women anthroponomy encountered in the stories of Abdulla Kahhar. Their lexical and grammatical features have been extensively studied.

KEYWORDS

Abdulla Kahhar stories, female names, Arabic anthroponyms, variability of anthroponyms, phonetic changes in anthroponyms, derivative aspect of Arabic names, etc.

INTRODUCTION

Naming a baby is one of the tasks associated with ancient customs and carries a huge responsibility. The choice of name, of course, has its impact on the social structures and

international relations associated with the history of our people. One of such historical periods is the era of the Arabs. Names, along with the signs of identity, include various

customs, desires of nations and nationalities. From the custom of putting a specific name of each era, names begin to come into the world and gather. In particular, the beginning of the era of Arabs in Central Asia changed the habits of naming a child. On this basis, Islamic names were formed. They squeezed out a part of the Turkic names. Still Turkish names continued to be used. Arabic names occupy a significant place even in the stories of Abdulla Kahhar. Therefore, the study of the linguistic aspects of Arabic anthroponomy encountered in the writer's stories is considered one of the topical topics.

MATERIALS AND METHODS

Poet lived in the period (1907-1968 y.), exactly when Islamic names begin to form. Therefore, Arabic names occupy a significant place in the creativity of the writer. In particular, the fact that there is also a large part of female names among them requires a study of the historical-etymological and lexical-grammatical features of names. The following Arabic Women names were mentioned in the literary stories as research subjects: Mastura Aliyeva ("Thousand and one soul"), Zuhaxon, Fotima, ("Luminous peaks"), Rohat buvi ("Mahalla"), Niso buvi ("A man of no heads"), Nazirbuvi, Shahodatbuvi, Roziyabuvi ("Old women give a ring"), Malohat ("The Miserable"), Xadicha xola ("The Wedding"), Mukarram, Hamida, Rahima ("The teacher of Literature"), Nodirmohbegim, ("Horror"), Sobiraxon ("Who is guilty?"), Hafiza ("The Picture"), Ma'rifatxon, Komila, Bahrixon, Umriniso, Qumriniso, Risolat, Layli ("The Wives").

CONCLUSION AND DISCUSSION

We give the following feedback on the analysis of the following Arabic female names, which we find in the stories of Abdulla Kahhar:

1. **Mastura.** Secrecy, with a closed face, honest, pure, and chaste. Mastura was laughing: she was laughing again, giggling, unable to contain herself, like a little boy. In some places of the story, the name of this hero is used together with the surname Mastura Alieva. A nurse ran in, asked Mirrakhimov about his health and mood, and then patiently overcame the pain, hinting that it was necessary to take a cue from Alieva. (The story "Thousand and one soul" "Ming bir jon", p. 113).
2. **Zuhrakhan.** Light, bright, clear. There is also a variant spelling of the anthroponym: Zuhra-Zuhro. From ninth-graders, a girl named Zuhrakhan, who collected the most "iron", got on the radio and heard thanks from the school administration, disappeared. (Short story "Luminous peaks", p. 120)
3. **Fatima.** Separated from the chest. The name of Muhammad's (s. a. v.) youngest daughter. Fatima recently graduated from the University and gave preference to a young man named Samijan, who became an animal doctor. ("Luminous peaks", page 125)
4. **Rokhat.** Peace, beautiful like a Moon. Given the fact that there are different

motives in the names, the motivation for peaceful life of the baby prevailed in this anthroponym. The name in the story is occurred as a Rokhat buvi: Rokhat buvi was knocking on her leg, opening the door of a large black stove, the old man, gluing under the window the torn book of the grandchild, scolded her: – they did not teach you the stove - it did not work... Only in one case, she is mentioned by this name. In other cases, she is referred as an old woman. They returned the old woman to Earth soon. ("Mahalla" story, 131-page)

5. **Niso.** Woman. This anthroponym also has its own variant spelling: Niso-Nisa. In the story, Niso appears as a grandmother: Niso buvi came from the hospital at midnight and left again at dawn. (Short story "A man of no head", p. 152)
6. **Nazira.** Promised, betrayed, granted, promised to the saints. The story used the form of Nazirbuvu. The reason for the phonetic change is that the sound {a} at the end of the name was omitted: Nazira-Nazir. Nazirbuvu laid on the edge of her sandal, sleeping like a well-fed lamb, licking her face like an apple baked in soup at the early spring that fell from the window; the sound penetrated her ear and moved the drink as if a mosquito had dried up; she wanted to open her eyes, only one opened. (The story "Old women give a ring", p. 104)
7. **Shakhodat.** The witness, the truth, the one who died on the way of truth. The

author uses the form of testimony in his story. The composition of the name is an external indicator that is attached to the female name of grandmothers. Nazirbuvu immediately got up, tied a gauze handkerchief, and went out with Shakhodat buvi. (The story "Old women give a ring", p. 104)

8. **Roziya.** Happy, optimally falling, sweet, beloved. The basis of the name is Rozi, and in order to distinguish it from the male name, you will have to use the suffix -ya: Roziya - Rozi. An indicator of anthroponymy - a grandmother gives an attitude to her age. After the session was declared closed, Roziya buvi started talking to herself: - "We are able to do loads of tasks". (The story " Old women give a ring", p. 104)
9. **Malokhat.** Lush, beautiful, elegant, sweet. As we enter slowly, like three or four people, there is a big bonfire in the middle of the courtyard, and his wife Malokhathon is wandering around it. (Short story "The Miserable", page 182)
10. **Khadicha.** Premature birth. Muhammad (s. a. v) the first woman's name was Khadicha. Sometimes babies are born with different signs of separation from others. People who are frightened by the tearing of such signs call children by names that denote these signs. Khadicha anthroponymy is also among such names. The bride-to-be dropped Khadicha aunt's handkerchief on her side, while she was

- increasingly sneaking into the ground. (Story "Wedding", page 187)
11. **Mukarram.** Dear, respectable. The whole point is that Chekhov's work from head to toe, the first bourgeois realism with all its essence that is... hmm... Mukarram, did you put a testicle on the chicken? (Short story "Teacher of Literature", 179-page)
 12. **Hamida.** Worthy of praise, good, grateful to God. This anthroponym was also used with the suffix -a in order to distinguish it from the name of Hamid, which is put on the son children, like some of the above anthroponyms. Hamid is one of Allah's 99 attributes (Al-Hamid is the praised one with all praise): Hamida – Hamid. Hamida said that she had read biology, which she would like to use this school year, and again turned the word on Chekhov, stating in her defense speech that she intended to show the physiological foundations. (Short story "Teacher of Literature", p. 179)
 13. **Rakhima.** Kind, merciful, benevolent. The motive in the anthroponym, as can be seen, is the child's desire to grow up to be kind. In Uzbek anthroponymy, there is a coincidence of a female and a male name in the same form. In these cases, the suffix -a is used to differentiate them, which indicates the female gender in Arabic: Rahima - Rahim. The plaintiff will be the mother of the baby - Rahima, the convicted - Sharifjon. (Short story "Teacher of Literature", p. 178)
 14. **Nodirmohbegim.** The incomparable, the only one, belongs to the Begim – Bek family. Nodirmohbegim, after nothing was done, at least tried to get out of control to say a couple of words that would be strength to Unsin's heart, giggled and moved him to his seat. (The story "Horror")
 15. **Sobira.** A patient, good-mannered girl. The name is formed from the base Sobir using the suffix -a to distinguish the feminine and masculine name from the noun in the same form. Sobir is one of the 99 qualities of Allah (Al-Sobur is extremely patient. Not in a hurry to punish Asians). This intention pleased his wife Sabira very much. (The story "Who is guilty?")
 16. **Marifat.** Educated, perceptive. Since hearing Marifat's story, he had been walking with the intention to visit his grave. ("The Wives" story)
 17. **Kamila.** Flawless, harmonious, mature. The name is associated with a moral motive. It was made by adding the suffix -a to the noun Kamil, which is put in men. Kamila aunt was looking at the child. (Story "The Wives")
 18. **Bakhri.** Light, beautiful, grateful, sociable. In the noun, a phonetic phenomenon occurred, that is, the second part of the noun -niso indicator fell. Then the motivation embodied in it also changes: Bakhtriniso is the most beautiful of all

women, beautiful. Bakhri's color frowned; a knife fell out of her hand: – what did I do, sister? (Story "The Wives")

19. **Umriniso.** Long-lived. The name has its own variant spelling: Umriniso-Umrinisa. The elder, noticing this, hastened to bring him out of his confusion as quickly as possible: "We had a wife in the village named Umri, Umriniso, she said so. (The story "The Wives")"
20. **Kumriniso.** Modest, well-mannered, polite. The anthroponym reflects the motive of growing up a child as a modest, simple person. In some cases, a variant spelling of the name may be used: Kumriniso-Kumrinisa. The soldier followed Sobrakhan ata and Kumriniso, putting the horse on his leash and fantasizing. (Short story "The Wives")
21. **Risolat.** The messenger belongs to the generation of the Prophet. One of these was a frail wife of a rural school guard and a scoundrel – Kumriniso, the other – a norgly young woman, who was recently a brigade to a front-line youth brigade, called a twenty-five-year-old Risolat. (Story "The Wives")
22. **Leyli.** The beauty of the night. If the tears shed in such times measured love, a hundred sweet ones-she, the love of a hundred storks would not be like this. (Story "The Wives")

CONCLUSION

The names of women, which are distinguished from the Arabic layer of Uzbek names in etymological terms, which are found in the stories of Abdulla Kahhar studied above, constitute an integral part of Uzbek anthroponomy. Among these nouns there are names that have only positive motivations, they have embodied the dreams of parents. In Islam religion, when naming a child, first of all, the fact that the name should be meaningful is evident in these names. Therefore, even if we pay attention to the results, the names are all connected with the motives of decency. In addition, this, in turn, proves the high importance of nouns in present.

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