Research Article

STUDYING HISTORY OF UZBEK ANTHROPONYMS AND ANTHROPONYMS IN THE WORK "TEMUR-NAME"

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Abstract

This article examines the history of the study of Uzbek anthroponyms and some anthroponyms in the work "Temur-name", the concepts of anthroponyms, anthroponymics, anthroponymy, historical anthroponymy, historical anthroponym, the role of such anthroponyms in the historical anthroponymy of the Uzbek language and their lexical-semantic, methodological features are analyzed. It is known that anthroponymy is a branch of anthropology that studies the origin, development, motives of naming, their functional properties. i.e. a person's horse) i.e. a set of well-known noun, a fund of which exists in a language. *Anthroponymy* (from Greek avdpwnog – anthropos + onoma – famous noun) - one of the most popular noun names, ie name, surname, nickname, pseudonym). The role of anthroponyms in the lexical system, the study of their semantic and methodological features from the point of view of linguistics is important in the work "Temur-name, dedicated to the history of the Timurids. From this point of view, the onomastics of Temur-name is relevant to the study of anthroponyms, and nicknames. Every name or other onomastic unit used in the text of "Temur-name" harmonizes with the artistic layer of the work and becomes an integral part of it. The onomastic scale in "Temur-name" consists of a number of historical names, tissue names, ie anthroponyms, toponyms, hydronyms, ethnonyms, oikonyms, oronyms and so on. The names used in the play come in different ideological and artistic tasks, creating a unique "panorama" of onomastic units. The history of the study of anthroponymy of the Uzbek language is analyzed on the basis of scientific sources, and at the end of the article there is a brief account of the name of Sahibkiran (Tamerlan) used in historical and artistic sources.

There is a belief that humanity has emerged and that its name will be born with it. There can be no man without a name. Names (anthroponyms) reflect the culture and social life of a society. Names also tell about a generation of a certain person, his place in society. Every baby born has the right to be named. It is the sacred duty of every parent to give a baby a proper name and to raise him according to that name. Names also have important spiritual and political significance in society. They serve to call people, as individuals, in any form. It can be popular or less user friendly. Each name has its own history, 'biography' and 'ethnography'. For example, Arabic names came to Central Asia and other countries along with Islam. Names can be linguistically realistic or fabricated. From this point of view, the study of naming habits, attitudes, lexical and semantic features of the Uzbek people, the principles of naming from the historical-comparative, anthropolinguistic, ethnolinguistic, linguoculturological point of view, will undoubtedly provide valuable information about the language, history, culture and spirituality of that time.

During the period of independence, many historical and artistic works were published: letters, badihas, novels, short stories, dramas, in short, many works of prose and poetry, about Amir Temur's emirate activity, unparalleled services in the struggle for justice, about the reign of the Temurids. In world and Russian historiography and Turkic studies, many candidate and

doctoral dissertations were defended on the image of Amir Temur, the formation and development of national statehood in the reign of Amir Temur, the military skills of the master [1].

In these works, first of all, the names of the Timurids, the names of Amir Temur's father and mother, the names of his relatives and contemporaries are given, through which we can learn a lot about the Timurid period. On the contrary, without the names of Amir Temur's dynasty and contemporaries, the identities of the heroes in these works are unknown, and the content of the work remains strange and incomprehensible.

The role of anthroponyms in the lexical system, the study of their semantic and methodological features in terms of linguistics is important in the work "Temur-name", dedicated to the history of the Timurids.

To this end, we need to think briefly about the concepts of *anthroponymcs, anthroponymy, anthroponym, historical anthroponymy, historical anthroponym*, before briefly thinking about the historical anthroponyms used in the work of Salohiddin Tashkendi 'Temur-name' [16].

It is known that *anthroponymics* is a branch of anonymity that studies the origin, development, motives of naming anthroponyms, their functional features. *Anthroponymy* is the study of anonymous names (anthropo-man, person, person; onoma-noun). anthroponym (Greek avdpwnog –anthropos + onoma-famous noun) is one of the types of famous horse, name, surname, nickname, pseudonym). According to Ernst Begmatov, the anthroponymic units that study anthroponymy are as follows:

1. Names are names given to a specific person.
2. Nicknames.
3. Pseudonyms.
4. Naming a person in Uzbek using some forms of naming that existed in the past ('daughter', 'son').
5. Using Arabic forms of naming a person by restoring the name of his ancestors ('ibn', 'binni').
   6. Russian surnames and patronymics officially adopted by force in the 20s and 30 years of the last century [6:11].

According to the genesis of anthroponyms, the Uzbek language is the source and component of historical anthroponymy, as it is one of the most ancient, living and stable layers of the language. Historical anthroponyms are a lexical layer created by our ancestors over many centuries in the past and of great cultural and spiritual value that has come down to us as a historical and linguistic treasure. The history, dreams and aspirations, social and religious-philosophical views, customs, beliefs and beliefs of the Uzbek people are reflected in the creation of historical anthroponyms in this lexical layer. In this sense, anthroponyms, like a number of other layers of language, are an integral part of the spiritual values of the Uzbek people.

As the well-known linguist V.N.Nikonov noted: "Anthroponymy is happy with the existence of inseparable, practical and theoretical tasks" [13, p.259]. That is why the interest in anthroponyms, its study has an ancient history. Thousands of works dedicated to him have been written over the centuries. As a result, anthroponymy, a separate branch of linguistics that studies human names, emerged. This science is an integral part of onomastics, as well as toponymy, ethnonymy, zoonomics, cosmonymy.

In recent years, interest in the study of onomastics has grown worldwide. Hundreds of separate books have been published, and many international onomastic conferences have been held. In particular, All-Union onomastic conferences were held in Ulyanovsk (1967), Gorky (1969), Karshi (1989) and other cities. Turkologists from all over the world are also interested in onomastics. Examples of this are the materials of the international conference onomastics "Turkic onomastics: from the past to the present" in Kazan in 2018 and "The role of the Uzbek language in world Turkology and prospects for international cooperation" in Tashkent.

There are a number of works in Turkology devoted to the study of anthroponics. Academicians V.V.Radlov, V.A.Gordlevsky, N.A.Baskakov, G.F.Sattorov, T.Jonuzakov and other scientists have worked effectively in this field. In particular, N.A.Baskakov proved that the names of more than a hundred people who are actively used in the Russian language today are Turkic in origin. [5, pp.98-103].

As the well-known linguist B.Yuldashev noted, "Uzbek onomastic or nomenclature appeared in the 60s and 70 years of the last century as a separate scientific direction [10, p. 3]. Uzbek nomenclature has become one of the most developed fields since the second half of the last century. It is known that E.Begmatov is the founder of Uzbek anthroponymy. During 1962-1965 he collected a very rich material on Uzbek anthroponymy and published a number of important articles on the linguistic, extralinguistic features of anthroponyms, names, nicknames, pseudonyms, surnames, lexicon, structure, grammatical features of first names. On this basis, in 1965, he defended his dissertation on "Anthroponymy of the Uzbek language." After that, E.Begmatov's "Names and People" (1966), "Spelling of human names" (1970), "Spelling of Uzbek names" (1972), "Literaturnie imena i familii uzbekskih avtorov v russkoy transkripii" (1981), " Uzbek Names" (1992, 2000, 2007), "The Beauty of the Name" (1994).

In particular, the article "Actual problems of Uzbek historical nomenclature" written under his leadership, set specific tasks for researchers currently working on anthroponymy of the Uzbek language. In particular, it addresses the following issues related to the study of Uzbek historical anthroponymy:

– The importance of a comprehensive study of all categories and components of Uzbek historical anthroponymy – human names, nicknames, pseudonyms, Arabic, some Persian-Tajik forms of names that in the past were also a picture for Uzbeks;

– The need to study some imaginary, mythical, figurative, fabricated names and nicknames, even if they are not directly included in the complex of anthroponymy, but represent the person, the human person, the image associated with him;

– Names of human figures in the language of Uzbek literature. a number of problems related to the writer's artistic language, artistic skills, and the historical methodology of the Uzbek language in the broadest sense were listed [7, pp.21-27]. Each of the current tasks presented in this article can be the subject of a separate study.

The book "Beauty of the Name", published by E.Begmatov, analyzes the etymology and meaning of one of the components of the fund of Uzbek names – religious names, originally of Arabic origin, which are grouped together and given in the form of a dictionary.

Fundamental works such as "Anthroponymy of the Uzbek language" (2013), "Mysterious world of names" (2014) written in the last years of the scientist's life are valuable for their theoretical and practical study of linguistic, sociolinguistic, ethnolinguistic, nominative-motive features of Uzbek anthroponyms.

G.Sattorov is a scholar who studied the system of Uzbek anthroponyms in a monograph in the period of further development of Uzbek linguistics. In his dissertation entitled "The Turkic layer of Uzbek names" he analyzes the history of Turkic, including Uzbek anthroponyms. The author notes that ancient specimens of Uzbek anthroponyms have been preserved in two sources:

1) in the language of historical written monuments;
2) in the anthroponymic fund of the present period.

It is noteworthy that the author's views on the nominative in names, that is, the meaning gained by the name in the process of transition to the function of the famous horse, that is, the figurative, symbolic meaning of the name, have been published several times. The following valid conclusions have been drawn in these studies:

The national identity of Uzbek anthroponymy is provided by two linguistic materials. These are: original Turkic names and Uzbek names. The national-linguistic spirit is especially evident in the creation of Uzbek names.

Most of the names belonging to the indigenous Turkic layer are names with a clear appeal. Nevertheless, in this layer of names one can find three different names according to their meaning: 1) names whose meaning is clearly felt; 2) names whose meaning is now obscured; 3) names with dead meanings. Most Uzbek names belong to the first and second groups [15, p.12].

In general, E.Begmatov and G.Sattorov, who analyzed the Uzbek anthroponyms in the monographic plan, N.Husanov's scientific researches are theoretically and practically well

developed. Much work has been done and is being done in Uzbek linguistics on the scientific study of anthroponyms.

Methodological features of anthroponyms such as H.Doniyorov (1965), H.Doniyoarov, B.Yuldashev (1985), B.Yuldashev, H.Usmanov (1985), E.Kilichev (1978; 1982), U.Kasimov (1980; 1995) was studied in the scientific work of scientists. In Uzbek linguistics, there are studies of human names, especially anthroponyms used in folklore, in the sociolinguistic and functional-semantic directions.

It is gratifying that in recent years there has been research devoted to the study of onomastics and anthroponymy of folk epics. I.Khudoynazarov "The role of anthroponyms in the language dictionary system and their semantic-methodological features" (1998), S.M.Rakhimov "Khorezm regional anthroponymy" (1998), N.Khusanov "Lexical-semantic and methodological features of anthroponyms in the language of Uzbek written monuments of the XV century" (1996, 1-2 books), R.Yu.Khudoyberganov "Variability of the system of Uzbek anthroponymy" (2007), and other scientists are successfully defended his dissertation on the subject of onomastics.

In our modern linguistics, effective work devoted to the analysis of onomastic units of the language of works of art occupies a leading position. Such works as D.Khudoiberganova's "Anthropocentric interpretation of literary texts in the Uzbek language", D. Andaniyazova's "Linguopoetics of onomastic units in the literary text" [17] are evidence of the above.

D.Yuldashev's articles "Anthropocentric interpretation of historical anthroponyms" [19, p. 123] appeared in a new direction. In particular, the author writes: from an anthropocentric point of view, the classification of anthroponymic bases also differs in different languages, as anthroponyms form a special type in the system of names of horses with a number of features (number of nominees, approach to defining principles, etc.). He rightly notes that one of the issues related to the study of the history of names is the specification of the concept of historical anthroponyms and the distinction and delimitation of the set of historical names from the fund of modern names, historical anthroponyms have both historical and modern features. He emphasizes that the study of historical anthroponyms is anthropocentrically dependent on two main factors, namely, changes in language materials and changes in the way people think.

Consequently, none of the above studies have specifically studied the onomastic units in the sources of the Timurid period, as well as anthroponyms. It should be noted that in Uzbek linguistics the lexicon of historical works created during the Timurid period, the onomastic units used in their text: anthroponyms, toponyms, ethnonyms, hydronyms are not specifically studied in monograph. Such topics await their researchers. E.Begmatov noted that a number of theoretical and practical problems of Uzbek anthroponyms await their scientific basis and in-depth study. Such problems include Uzbek historical anthroponymy, the study of anthroponyms in the language of historical written monuments [8: 5].

Historical anthroponymy of the Uzbek language, as well as a unique and significant study of the names of some Temurids was conducted by N. Husanov. In 2000 he defended his doctoral dissertation on "Lexical and semantic features of anthroponyms in the language of written monuments of the XV century. On the basis of this dissertation he published a monograph "History of Uzbek anthroponyms". The monograph provides valuable information about the anthroponyms in the historical and literary literature, the frequent and repeated occurrence of the names of the Timurids in the written sources of the XV century. He gave linguistic-historical explanations to 21 languages of the Timurid names mentioned in the written sources of this period, the meanings of the names, their use, the names of Temur, Abdulatif, Baykara, Boysungur, Mironshah, Ulugbek and others mentioned in the historical and artistic sources. N.Husanov noted that although hundreds of centuries have been written about Amir Temur, the names of him and his descendants have not been specially studied. Much research has been done in this direction [18, pp.76-82].

From this point of view, the linguistics of modern independence in Uzbek linguistics is the linguistic study of anthroponyms of the Timurid period, in particular, the Timurid dynasty, the set of names of Amir Temur and his ancestors, contemporaries, their naming habits, meanings of such names, their lexical layers, naming principles. becomes relevant.

In most of the works on Uzbek nomenclature, only names, partial nicknames and nicknames, microtoponyms and macrotoponyms, ethnonyms are analyzed. However, some types of Uzbek horses have not been studied or analyzed to date. Such issues include the onomastic scale reflected in the texts of historical and artistic works: cosmonims (astronyms), mythonyms, ktematonyms, agonyms, necronyms, geonyms, gemeronims, documentonyms, oronyms, patronyms, pereytonyms, chromonyms, phytonymy, ononymy, ergonomics, ergonomics methodology, nicknames and pseudonyms, spelling of adjectives, practical transcription and transliteration of onomastic units, practical and theoretical problems of nomenclature, including onomastic lexicography, in particular, problems of onomastics of historical and literary works.

One such unexplored topic is the lexicon and onomastics of sources related to Timur and the Timurids. We all know whether such topics have been studied. Because it was forbidden to cover the activities of such a great historical figure as Amir Temur, who played a significant role in world history and was at the center of international relations in his time [4, p.82].

Even the creation of a work about the activities of Amir Temur, as well as the names of his ancestors, his genealogy, was limited. The name of Amir Temur was erased from the pages of our history with black paint and condemned to oblivion. The goal was to remove from the heart of our people the national consciousness, national pride, sense, to persuade it to dependence. But the Uzbek people have not forgotten their ancestors, their heroes, they have always kept them in their hearts. It was only after we gained independence that our work on this issue came to life. Many works were written about Amir Temur and translations were made about him.

From this point of view, the onomastics of "Temur-name" is relevant to the study of anthroponyms, nicknames and pseudonyms. Every name or other onomastic unit used in the text of "Temur-name" harmonizes with the artistic layer of the work and becomes an integral part of it. The onomastic scale in "Temur-name" consists of a number of historical names, tissue names, ie anthroponyms, toponyms, hydronyms, ethnonyms, oikonyms, oronyms and so on. The names used in the play come in different ideological and artistic tasks, creating a unique "panorama" of onomastic units.

Now let's think about some anthroponyms used in "Temur-name". It is known that at the time of Amir Temur's death, he had two sons, 19 grandchildren and 15 great-grandchildren, a total of 36 princes. In addition, there was a grandson named Sultan Hussein – Sultan Bakht Begim and a son born to his eldest daughter – Aga Beg.

The anthroponyms used in "Temur-name" can be briefly grouped as follows:

I. Names of the descendants of Amir Temur

1. The names of Amir Temur's ancestors: *Barkul bahodur, Ilongiz bahodur, Injil, Qorajor Nuyon, Amir Suguchin, Irimchi Zaloskhan, Qojuvli bahodurkhan, Tarbonkhan*

2. Mother's names of Amir Temur: *Tegina begim, Takina begim, Takina Mohbegim.*

3. Amir Temur's father's name: *Amir Turagay bahodur.* The name of Amir Temur's father is given differently in the sources: *Amir Taragay, Turgay, Bahodir Turgay, Taragay barlos, Taragay, Taragaybek, Torogay, Turagay, Turagay.*

4. Names of Amir Temur's sister: *Kutluq Turkon aqa, Shirbeyk – aga.*

5 Names of Amir Temur's brothers: *Suyurgatmish, Olamshaykh, Jogi nuyon.*

6. Names of Amir Temur's wives: *Saroymulkhonim-Bibikhanim, Turmush aga, Uljoy Turkon aga, Dilshod aga, Tuman aga, Cholpon Mulk aga, Tokal khanum* and others.

7. Names of sons of Amir Temur: *Jahongir Mirzo, Umarshaykh Mirzo, Mironshah Mirzo, Shohruh Mirzo.*

8. Names of Amir Temur's daughters-in-law: *Khanzoda khanum (Sevinch beka), Lalchechak beka (Soginch beka)* and others.

9. Names of daughters of Amir Temur: *Aga Begi hanum, Sultan Bakht Begim.*

10. Names of Amir Temur's grandchildren: *Muhammad Sultan, Pir Muhammad Mirzo, Rustam Mirzo, Iskandar Mirzo, Ahmad Mirzo* and others.

II. Religious anthroponyms:

1. The names of the prophets: *Odam, Nuh, Idris, Abraham, Sulaymon and Musa,* and so on.

2. The name of the ancestors of the prophets: *Yofas.* Name of Caliphs: *Abu Bakr Siddiq, Umarul Farrukh, Usman Zulnurin, Murtaza Ali* and others.

III. Name of Historical Figures:

1. The names of the rulers: *Iskandar, Jamshid, Afrosiab, Rustam ibn Zol, Kaykovus, Dorod, Genghis Khan, Yildirim Boyazid, Tokhtamishkhan,* etc.

2. Names of emirs: *Barakkhan, Amir Choku, Musa Jaloyir, Bayan Sulduz, Yodgorshah* and others.

3. The names of the devotees of spirituality: *Sayfiddin Shaykh ul Alam, Khoja Bahovuddin, Sadr ash-Shariat, Sheikh Shams Kulol, Sheikh Hasan, Sheikh Khudoiberdi* and others.

The origin of anthroponyms in the work "Temurnoma" is much more complex and diverse in terms of language (Persian, Arabic, Uzbek), naming, construction. According to P.Ravshanov, who prepared the work for publication, the names of more than 500 people are mentioned in the "Temur-name". Many of them are representatives of historical figures and dynasties familiar to us through Eastern mythology. This indicates that the scope of the work is wide [16, p.30].

Anthroponyms can provide certain information about their object. This information has 3 views: 1. Linguistic. 2. Speech 3. Encyclopedia.

As an anthroponymic unit, they refer to the individual, distinguishing individuals from one another. In oral speech, it expresses the speaker's attitude to the name. In encyclopedic information, however, it approaches an anthroponym-based appellate meaning. That is, noun semantics play an important role. Now we will try to think about the meaning and use of the name Sahibkiran in the texts of historical and artistic works, and we will limit ourselves to this.

Is the name of Sahibkiran sometimes "Temir" or "Temur", "Temurbek", "Amir Temur"? It is natural that everyone is interested in such questions. Let us refer to some of the sources whose names are mentioned below:

1. In Sharafuddin Ali Yazdi's "Zafarnoma", the name of Sahibkiran's father is ***Temurbek:*** "Темурбекнинг мутаваллад бўлғони ва оламни ўз жамоли била йаруқ қилғони сўзлари" [20, p.12], ***Hazrat sohibqiron:*** "Hazrat sohibqiron Hoji barlos bilan kengashib, hazrat sohibqironning Husaynbekdin ayrilib, Kesh viloyatig'a borg'oni" [20, pp.20-28]. ***Temur, Temur sohibqiron:*** "Jahon bilguchi Temuri nomdor", "Temur sohibqironning yoshi yigirmi beshdin o'tmay erdi" [20, p. 21], ***Temur Tarag'ay:*** Temur Tarag'ay shahi shermard kibi qildi dahr ichra razmu nabard [20, p. 68], ***Sohibqironi saodatmand:*** "Sohibqironi saodatmand Kesh qa'lasini solib, Oqsaroy imoratini buyurg'oni" [20, p.87], ***Sohibqironi zafarqarin***: "Sohibqironi zavarqarin Hoji Sayfuddinbekni Hirot viloyatig'a yuborg'oni", ***Temur Guragon***: "Hazrat sohibqiron, ya'ni Temur Guragon Hirot sori borib, ani taqi fath qilg'oni" [20, p.90], ***amir Teymur Guragan***: "Oliy hazrat, mamlakatpanoh, buzurgi komkor, qutbul Haqq vad-Dunyo vad Din, amir Teymur Guragon" [20, p.113].

It should be noted that the translation of "Zafar-name" from Persian by Muhammad Ali ibn Darvesh Ali al-Bukhari into Uzbek plays an important role. In Sharafuddin Ali Yazdi's "Zafar-name", the Sahibkiran was used in various forms, while Muhammad Ali ibn Darwish Ali al-Bukhari said that his original name in his time was **Temurbek** [20, p.313]. In this Uzbek translation, the names of Sahibkiran are repeated many times in the titles of all sections of the work in the form of **Hazrat Sahibkiran, and Sahibkiran.**

2. In Nizamiddin Shami's "Zafarnoma" **Amir Temur:** The beginning of the blessed history of Hazrat Amir Temur [14, p.25], **Amir Temur Koragon:** The witness of this claim and the sign of this meaning is the righteous, the most noble great emir, that is, the sage of the divine servants and the shadow of the merciful Allah (on earth), the owner of the state, the pole of religion and the world, the owner of the body of the great Amir Temur Koragon [14, p.20]. **Amir Sahibkiran:** Karachor Noyon was the glorious grandfather of Amir Sahibkiran [14, p.21].

3. Ibn Arabshah's book, "Ajaib al-Maqdur fi Tarihi Taymur" (The Miracles of Destiny in the History of Timur) contains the following information about the genealogy of Amur Timur: with two dots at the bottom; consists of a dot in the middle, 't', 'mim', and 'y' without a dot. But the peculiarity of the Arabic language is that, according to the weight of its (word) structure, the words of the non-Arabs round the sphere and move in any direction in the field of their language. For this reason, he is sometimes referred to as "Tamur, sometimes, Tamurlang. There is no need to mourn and blame anyone for this. It means TEMIR in Turkic [9, p.68].

4. In Abdurazzaq Samarkandi's "Matlai sa'dayn wa majmai bahrayn" the author writes: "**Hazrat Sahibkiran**" and used in the style of **Amir Temur**: If the language of the pen, which is as sweet as sugar, is always successful in opening the door to the taste of nouns, it will, in any case, require a prolongation of the sentence. Therefore, it was decided with an ornate pen that he would quote the name of the great amir, that is, - *misra*, – the pillar of Jahangir base **Temur** name, as in the first volume of the notebook, "**Hazrat Sahibkiran**" [2:57].

5. In Salohiddin Tashkendi's work "The Battle of Amir Temur Kuragon" the name of the owner was used as **Amir Temur Kuragon, Amir Temur, Temur**: Turagay is a hero [16, p.35], in "Temurnoma" Salohiddin Tashkendi quotes by the Sahibkiran language in the following verses in the interpretation of his name:

> *Falak manga qo'ymish ushbu qattig' ot,*
> *Amiri Temurdir, temurdir qanot.*
> *Yaratgan quliman, Rasul, onam,*
> *Bo'lub ummat anga alayhis salom* [16, p.102].

6. Chapter 71 of the book "Amir Temur in the views of European Ambassadors" says about the name of the owner: "Temur's real name, as we say, is not **Tamorlan**, but **Temurbek**,

because Temurbek in their language means "iron king" and the king in their language means "bek", ***Tamorlan*** means inverted, i.e. insulting [3, p.75].

The second part of this book, "Memoirs of Archbishop John of the Sultanate and His Palace", contains the following information about the interpretation of the name "***Temur Bey***" about the name of the owner: Thus, the name of this Tatar emperor was ***Temur Bey***; The name is interpreted and interpreted as follows: Temur Bey is a well-known name and is derived from the word "iron", which means "fer" (iron fr. - translation), "***bey***" means "ruler", "Temur is the ruler". means. These are Persian and Tatar interpretations. In Iran, he is called "Miritabam", meaning "ruler", and "kalan", meaning "great ruler" [3, p. 173].

The great French professor Marcel Brion in his book "Menkim Sahibqiron-jahangir Temur" [11, pp. 9-10] connects the naming of Sahibkiran with "Temur" with Sheikh Zayniddin. According to the play, after the birth of Timur, his father Turagay Bahodir went to Sheikh Zayniddin to choose a name. At that time, the Sheikh was reciting the following verse of Surah 67 while reciting the Holy Qur'an: chooses that name. In our opinion, this information of Marcel Brion is not close to the truth. This idea in the work of M. Brion recalls that he heard the same story from his father in the biography of Amir Temur "Victory Road". The origin of the name Temur from the word tammur (meaning moment) is a personal opinion of the above authors. The original form of the name Timur is a Temir, is one of the ancient traditions of naming children according to the Uzbek tradition, with the hope that parents will be as strong as iron.

The sound change (i-u) in the name of Timur, created on the basis of the figurative meaning of the ***temir*** lexeme, occurred due to the stylistic meaning, the task. In the name of Timur, in the name of Timur, resonance prevailed, exaltation, pomp. Sahibkiran's bek lexeme named Temurbek had many functions: its made a common name, expressed the wishes of his parents and relatives: be a ***bek***, be an official like a ***bek***, be famous for his generous activity as an official. Initially, the owner's name was in the form of Timur [12: 42,43]. At a young age the back lexeme was added. The lexeme of Amir was added to the name as a result of the activity of the owner after 1370. In the reign of Timur, the Emir was considered the highest, greatest position. Since Timur was the founder of this kingdom, the lexeme of Amir was added to his name and the joint name of Amir Temur was formed. The introduction of the name in this linguistic form is fully consistent with the Turkic, ancient oriental name sherif tradition.

In short, the study of anthroponyms in "Temurnoma" plays an important role in knowing the national values of Amir Temur and the Temurids, naming traditions, the names of the great general's contemporaries, the national and religious views of the master. Amir Temur's contemporaries, Temurid princes and Temurid princesses have a place in the history of Turkic peoples, including the Uzbek people. The linguistic study of the anthroponyms of the Timurid period serves as a historical and valuable source in the study of the language, people, history of the Timurid period in the period of independence, especially for the younger generation.

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