

# Tahir Malik in His Stories Stylistic Features of Human Names

Hamroyeva Maftuna Rasulovna

Teacher, Bukhara State University, Uzbekistan

## ABSTRACT

This article reflects on the peculiarities of the names of a person in the style of a writer, his semantic-stylistic functions in a work of art. Also, the semantic function of the names of a person applied in the style of a creator is revealed on the basis of examples in stories.

**KEYWORDS:** *semantic, stylistic, anthroponyms, form, artistry, artistic work, person names, meaning, methodology, artistic style, literary language, artistic language, being, surname, nickname*

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## I. INTRODUCTION:

Checking the language of a work of art is one of the main issues in all areas of current modern linguistics. The importance of the idea of the work and the versatility of the heroes in it allows the language of the work to be enriched and perfected. An intelligent writer typifies the language of the heroes of the work: each hero of the work speaks a language corresponding to his behavior, environment and worldview of a particular era, the writer uses the same tools when describing certain events, uses special language tools when describing other phenomena. That is why the typification, coherence of the language of the hero of the work is one of the characteristic signs of the language of a literary work. The study of the reason why the writer uses any word, phrase and methodological tool in reflecting an event-phenomenon, the behavior of the hero is another aspect of checking the language of the work.

## II. MATERIALS AND METHODS

One of the most controversial and relevant issues of modern linguistics is the problem of "name in the text", since the name is a word, but a specific, individually known word. Each anthroponymic unit (name, surname, patronymic, nickname, etc.) has great socio-typological and artistic visual capabilities.

Adib Tohir Malik names the name of one of the main characters of the story "tyranny" as a scientist. The scientist means educated, knowledgeable, wise in Arabic. This name does not correspond to either the body of the hero or his psyche. Why the creator put this name on the hero can be explained by the following passage:

"...in the story, I put his name "scientist", sorry for those with this name."

"- Esim is in place. I am not one of those whose roof is gone. I cannot calmly look at my wife's suffering. From this suffering... whatever I say... it turns out that there is a law that allows abroad? I want my wife to get rid of the suffering. If one sleeps-Yo..."

"- Let your human build, wild! Benamos! You are the man yourself!? Let the Earth swallow you!!"

"- Hm... - Asilov again began to cherish the table: - Scientist... Scientist... tyrant... " so this name was put on the hero as an irony, based on the word tyrant. The writer expresses the abyss in it, the tyranny, at the end of the story as follows: "now you ask where this story happened? What does it matter where it happened? Can such humiliation happen in the neighborhood of

each of us? Only we, the bandits, are indifferent to this. What will be the punishment of such now, Derse? Punishment: such people cannot hide their black intentions and intentions from God, whom they used to try to hide from people. So the punishment of the fire has been prepared for them."

The name of the woman of this hero Munisa also means an Arabic friend, comrade, confidant, faithful friend. She is indeed a faithful friend on difficult married paths for her husband. This can be seen through the following passage:

"And Adajon said to those who have separated you," Munisa took him in her arms. - A girl should be kind to adasi. When Adajon comes from the street, he must immediately clean his shoes and take them aside. Hand wiping should be given a clean towel. When they are going to work, they are taught that it is necessary to say "adajon go well and come"? Who will follow adajon to work if you are not at home, who will greet him with a greeting?"

This image can be called the real munis woman of Uzbekistan:

- "Where did this scourge of pain stick to a lobar woman flying in a cloud of sweet dreams?"
- "If you don't always walk at the wedding, - Munisa tried to smile like that. This smile could not lift the veil of gloom on his face."
- He was trying to encourage him with such statements in the thought that hadeb should not think about his pain, because he was merciful from the inside to this kind of Soul, which is increasingly fading before the eyes of the treatise.

In the story, the doctor Davron Asilov is mainly mentioned by the surname, which in turn connects with the profession of the character. The following passage proves our opinion:

- "Dr. Asilov greeted him by getting up."

This name is also Arabic and means "let the period last, May the life be joyful, let the happiness pass." Indeed, the name of our hero period deserves to be pushed:

- "Sen.. Have you ever heard the storm of the so-called Asilov? "

Also this image is worthy of a surname, worthy of ancestors.

Munisa's daughters Sojida, Aqida are also girls worthy of their names, the meaning of these names:

Creed Arabic " strict faith, sincere, firmly hoping that the girl will live."

Sojida also said in Arabic, " prostrate, godly girl, pious."

These are excerpts from the characteristic places of names in the work:

- What happened to my month "Creed"? "he didn't question his grandfather even because he knew he couldn't get the right answer even when he asked for it."

"Sojida is pulling on our adajon," Munisa mahzun smiled. – He has a little stubbornness. It is more difficult to dissuade oneself if one insists that it is acceptable."

The father of the woman Sharif is a father with real honor for his daughter, which can be seen in the following place:

- "Sharif comforted and raised his dignity from this saying... the parent can give his child affection, the heart can also give his fear... can not give his leg or hand... what is the foot or hand, it was easier if he gave his life than to say these words..."

The name of munisa's hamkhana means the treatise Arabic Messenger, a girl belonging to the generation of the Prophet. This image is shown as a worthy generation to our Prophet with its sincerity and impudence:

- "Put-e, nothing will happen to you, breathe well. God said, "I will give good to whoever wants good, and I will give evil to whoever thinks evil."

In addition to this image, Munisa makes a will for her to convey to her husband, asking the pamphlet to make an announcement between her and her husband:

- "Sister, I have a request from you, tell our adajon after they took me out: if I am one thing... tell our Adajon, please, I Agree from that person a thousand to a thousand. Say, "let our people marry, not counting the days, not embarrassed by the fact that" people are fickle-he is a mischief."

The two friends of the scientist are fixed and praise, and the fixed Arabic means firm, firm or handsome, handsome, beautiful. The creator described the image as an image that did not describe it in terms of appearance, but stuck very tightly to his thoughts and intentions, although disgusting. Even his friends will not be able to dissuade him from this path:

- "The constant wanted to dial a number again, The Scientist again put his palm on his phone. While the fixed stood up and went slightly further, dialed the desired number. When the answer was heard, his face lit up with satisfaction."

And the name Hamdam is Persian-Tajik and means a friend, comrade, faithful, faithful friend, friend to his father, other children, let him Be Ash. And in the following places in the work one can see cases when the name is united by the psyche:

- "It turns out that there is no other possible? - said Hamdam, with kindness."
- "Do not keep a talk within you, say, fellow. If I do not stand by you at such a time, you will not say a friend."

The assistant of Dr. Asilov is described by Diyora honesty as the figure of a real Uzbek person, a proud child of his homeland:

- "It is also known to Diyora that being able to overcome anger in any case is considered a beautiful quality for a person."

Through the anecdotal image of Tohir Malik in the story "Wow, Mom", we can see proof of the phrase corresponding to the body of his name in life:

- "Handsome next to him, with black eyebrows plucked, a girl with a fascination, if it is not taken into account that she does not have hay in her clothes on it."

And the name Zakir, one of the main characters, in Arabic means the one who remembers, remembers, remembers, that is, the one who worshiped Allah. In fact, he is kind to his loved ones, proving our opinion that names affect the psyche by the fact that Allah is a real solik child:

- "While his mother did not have a high career in her dreams, she had respect, fulfilling the deeds of neighbors and relatives." 19b
- "Zakir is very-very kind to both his mother and brother. His mother is said to be carried away by Cypriots."
- "Zakir does not want to leave his mother alone, going to the city, saying that I will read."

Another of the main characters in the story is Nazir who speaks Arabic, warns of suffering, the name Nazir means one of the attributes of Muhammad. So the name for this hero was given by the writer only for the nominative task.

### III. CONCLUSION

Considering the historical conditions of this period in the study of the creative language of the writer, it is impossible to ignore the direction in which the writer belongs in political-literary life, his worldview and influence on him by contemporaries and creators of the past, as well as the writing process of the work.

As we have seen, language is a very multifaceted phenomenon. Therefore, it is necessary to learn the language in connection with the life of the people. For this, we are primarily helped by works of art. Onomastic units in the work of art, in particular, antonyms, are also derived from the life and past of this nation, people, which are reflected in it. Just like that, it is important to study and research them. Through it, we move one more step forward in knowing and understanding our nationality, history.

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